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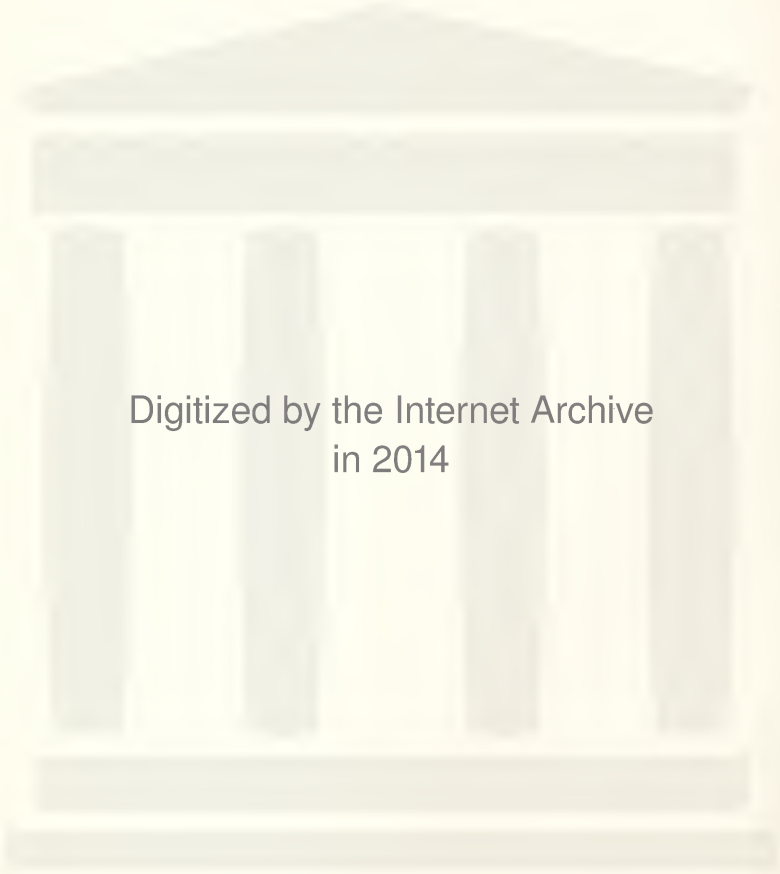
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"THE CHURCHES OF CHRIST SALUTE YOU"



CHURCH OF CHRIST

West Columbia, S. C.

JANUARY, 1965 VOLUME 6, NO. 10

EDITORIAL
RALEIGH - A GOOD EXAMPLE

Burl Curtis, Greenville, S. C.

One of the battles we will have in the Carolinas in the next score of years will be against complacency. Congregations, which are zealous and working now that it is a struggle to exist, will bed down in self-satisfaction when they become self-supporting. Some will forget the "hard times" during the beginning of the congregation. Will we continue to be grateful for the assistance received from other Christians? How will we show it? By being so "mission-minded" (?) that we refuse even to sweep the floors of the building we have obtained through great help of others? Will the congregation spend $40-75 per month in mission work before it will hire a janitor?

Some congregations with 40-75 members are self-supporting but where is the one that has double this membership that is fully supporting two men? There are a few and we speak of one now.

It is admitted that there are many things we do not know about the Brooks and Rosedale church in Raleigh, N. C. and we are sure they have their problems like all congregations. BUT, through our gleanings, we conclude that they are doing more mission work than any other congregation in the Carolinas. (We would be happy to receive your challenge and proof against this statement.) Consider that they: (1) have about 150 members; (2) spent over $16,000 in mission work in North Carolina in 1963; (3) support three preachers, the local man plus John Hollis, Henderson, N. C. and Andrew Cowan, Raleigh, N. C.; (4) contribute regularly to two mission building funds; (5) contribute to special needs as they arise (see news item on page 13). What a wonderful example of being thankful to the Lord for past blessings received. What are you doing where you attend? What are you planning to do?

Church leaders must determine to help others after being helped. What church would want to help another if it knew for sure that no effort would be made to save the lost?

Special "Information" Issue

The November, 1964, issue of Carolina Christian contained special information about the need for mission work in North and South Carolina. Eight thousand copies were distributed. Target areas were the four states which already do most of the "supporting" in the Carolinas--Tennessee, Alabama, Texas, and Arkansas. Cost for printing and distribution was about $500. We believe that this was one of the finest things ever done for the work here.

Next October we plan to compile a better issue on our "needs" and distribute 20,000 copies. Cost will be about $1,000. We need to begin now to plan for the financing of this project. Churches, which need this service, are encouraged to contribute to it and take advantage of the tremendous

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Published monthly by Carolina Christian Publications, Inc., P. O. Box 5423, Station B, Greenville, S. C.
Second class postage paid at Greenville, S. C.

POSTMASTER: Send undeliverable copies with Form 3579 attached to Carolina Christian Publications, Inc., P. O. Box 5423, Station B, Greenville, S. C.
RETURN REQUESTED

Address all editorial matter to Burl Curtis, P. O. Box 5423, Station B, Greenville, S. C.
Address all N. C. News to Tony Forrest, P. O. Box 714, Taylorsville, N. C., and all S. C. news to Richard Harp, Box 134, Lancaster, S. C. News items to be printed in a given month's issue should reach the news editors by the 15th day of the preceding month.
Address all inquiries regarding advertising to C. N. Womack, P. O. Box 95, Spindale, N. C.
SUBSCRIPTION PRICE: Individual, $2.50 per year; club of five or more, $2.00 per year; quantity, 13c for 15 or more.

Using Fruit Of Spirit To Win Souls

Ernest Thigpen, Greenville, S. C.



In Galatians 5:19 - 23 the apostle Paul lists both the works of the flesh and the fruit of the Spirit. This is done to show us that the Spirit of God and the flesh of man are opposed to each other. Our attention is called to this difference. They have opposite desires, and Christians must follow the Spirit and make no provision for the flesh to fulfil its lust. "For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary one to the other: so that ye cannot do the things that ye would." (Galatians 5: 17.) To follow the Spirit one bears his Fruits, love, joy, peace, etc., while to follow the dictates of the flesh the results are adultery, fornication, uncleanness, etc. It is thus very clear that to please God Christians must walk in the Spirit and not fulfil the lust of the flesh. (Galatians 5:16, 25.) In fact, they that are Christ's have crucified the flesh with the affections and lusts. (Galatians 5:24.)

As we study and meditate upon the evil works of the flesh we can see and understand that from these things can come no good for us or others. Our Lord is herein condemning this ungodliness and warns that they which do such things shall not inherit the kingdom of God. On the other hand, all can readily see that they who bear the fruit of the Spirit will become instruments of righteousness able to accomplish an inestimable amount of good for both this world and the one to come. This great power for good, I am confident, can be used to help convert the lost to Christ.

Jesus Christ came into the world to save sinners. Paul declared this to be true when he said, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners of whom I am chief." (I Timothy 1:15.) By Christ's example and by his commission he teaches every Christian to desire and seek the salvation of all who are lost. Recognizing ourselves as sinners whom Christ came to save, we should ask the question, "What must I do to be saved?" We should make sure we receive Christ's answer; then we should obey it from the heart and live for him unto or until death. After becoming a child of God, one of our very next thoughts should be, "What can I do to help save others?" Salvation being so precious and priceless for our soul should be equally so for others. "For what shall it profit a man, if he shall gain the whole world, and lose his own soul?" (Mark 8:36.) These words of our Lord should disturb us in reference to all lost souls. Remember, "He that winneth souls is wise." (Proverbs 11:30.) Christ, expecting Christians to go teach and preach his gospel, must not be failed. Souls that are lost in the spiritual darkness of sin, without God and Christ, must be reached with the truth that saves. In Christ's stead we must urge the lost to be reconciled to God. (II Corinthians 5:20.) Overcoming the lusts of the flesh, living in the Spirit and being guided by the Spirit through the Word, let us bear the fruit of the Spirit and in so doing win as many unsaved people to Christ as possible.

Love, the first fruit of the Spirit, is that outstanding characteristic which man cannot fully comprehend its breadth and length depth and height; but it is that which would be last to fail in bringing others to Christ for salvation. God so loved that he gave his only begotten Son to provide a way of redemption and salvation for a lost world. When we possess a large measure of this divine quality we shall be great soul winners. Our desire for others to be saved will be manifest not only in word and tongue, but also in deed and in truth. Our interest in the lost will be genuine, and we shall rejoice that we are privileged to

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be partakers of God's divine nature, even love, which can be so effective in bringing sinners to Christ. A true love for all of lost humanity should ever be a motivating force within every Christian constraining us to sacrifice even our very selves to lead lost souls to the Lamb of God which taketh away the sin of the world.

Joy, a reward for the obedient, will have a positive effect in bringing the lost to the Saviour. "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." (Romans 14:17.) The joy which the faithful know will demand a sincere effort on their part to help others experience it too. They will desire to share the happiness which is their's in God's kingdom. Also, Christians will anticipate the added joy which shall be known by them, and by the angels of heaven, when one sinner repents. True joy in a Christian will be seen by sinners and coveted by them. This fruit of God's Spirit can be used to win souls.

Peace, a most welcomed and comforting fruit, can be possessed only through the mortifying of the fleshly desires and following the Spirit. Such is true because Isaiah said, "There is no peace, saith my God, to the wicked." (Isaiah 57:21.) By acquiring and enjoying this heavenly peace we are then prepared to help all who have not peace with God to find it. When we have the peace of God which passeth all understanding and our hearts are neither troubled nor afraid, and when we let the peace of God rule in our hearts, our ability to persuade men to obey our Lord will be greater than ever before. As we show by our daily lives the evidences of the peace of God we shall find ourselves a great influence in moving men to Christ. The world still rather see a sermon anyday than to hear one. Too, though perhaps somewhat dormant, in every lost person is the desire to find and keep a lasting peace with God, with himself and others. This fruit of the Spirit is a must in helping save the lost.

Longsuffering, or patience, also is a prerequisite to progress in harvesting souls. This fruit of the Spirit is available and wisdom demands its use. Unless we make this fruit an inherent quality and use it, many who are lost can never be won. Such an attribute is found in God and declared to be used by him in the interest of none perishing but rather all coming to repentance. This quality, so glorious in nature, will convert many to Christ who otherwise would die in sin and suffer eternally. As those who claim to follow Christ we should never be found without this fruit. Let us review and remember the words of Jesus in Luke 21:19, "In your patience possess ye your souls." Through this fruit of endurance there is hope for some who have hardened their hearts; may we believe it and rejoice.

Goodness, gentleness, faith, meekness and temperance are additional fruit which will be born by the obedient child of God. Each one has its distincitive characteristic and potential to accomplish that which pleases God. Each must be recognized as a marvelous potential for bringing the best of blessings to others--even the salvation of the soul, which is not minimized. In some respects God is only helping the Christian to do what he in his infinite wisdom does. "The goodness of God leadeth thee to repentance." (Romans 2:4.) "But thou, O Lord, art a God full of compassion, and gracious, longsuffering, and plenteous in mercy and truth." (Psalm 86:15.) "Great is thy faithfulness." (Lamentations 3:23.) Peter taught the exercise of meekness in giving others a reason for our hope. (I Peter 3:15.) Paul taught the necessity of gentleness, "And the servant of the Lord must not strive; but be gentle unto all men." (II Timothy 2:24.) Paul believed in and practiced temperance, or self-control, "But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." (I Corinthians 9: 26.) Paul became master over his fleshly appetites and by following Christ bore the fruit of the Spirit and turned many from Satan to Christ, from destruction to life eternal with all its blessings. Let us all crucify the flesh with the affections and

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GOD'S LAW OF EXPEDIENCY

Howard Winters, Burlington, N. C.

"All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any." (I Cor. 6:12.) "All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not." (I Cor. 10:23.) In these two passages the subject of expediencies is limited to the eating of meats, but they do show us that God has a law (principle) that applies to expediencies. In order for us to apply the principle in general, as taught in these two verses, all we need to do is add the word "that" to the text: "All things that are lawful are not expedient." Nothing that is unlawful can be expedient--that is, it cannot be used as an expediency. This is axiomatic. And certainly "all things," in the broad sense, are not lawful. Thus, all things that are lawful are not expedient. Nothing can be expedient unless it is lawful, but just because a thing is lawful does not mean that it is expedient. For example, it is lawful to eat meat, but it is not always expedient; it is lawful to baptize in the river Jordan, but it is not always expedient; it is lawful to preach in the wilderness, as did John the Baptist, but it is not always expedient.

Expediency Defined

But what is an expediency? Webster says that it is, "The quality or state of being expedient; suitability for a given purpose; appropriateness to the conditions." The same source defines the adjective expedient as, "Useful for effecting a desired result; suited to the circumstances or the occasion; advantageous; convenient." Thus an expediency, when pertaining to our duty toward God, is that which aids us in carrying out a command. An expediency is not a command, neither is it a part of the command, it is simply that which helps us do what is commanded. For instance, we have a command to sing. But before we can sing we must have pitch. But how do we get pitch? Since the Bible does not answer this question, it falls into the field of expediency. We may therefore obtain pitch in the most convenient or advantageous way. The command is to sing. We are left to choose our own method of getting the pitch. Hence, an expediency.

Examples Of Expediency

Following are a few of the many examples that could be given to illustrate God's law of expediency:

1. The Bible teaches us to assemble. "Not forsaking the assembling of ourselves together, as the manner of some is: but exhorting one another: and so much the more, as ye see the day approaching." (Heb. 10:25.) In this we have no choice. But where shall we assemble? Out in the open, under a tree, in a cave, or in a house? The "where" is not stated. It is left to our best judgment. Hence, a matter of an expediency. But again, since we have the command to assemble, and since the Lord has not told us where to assemble, shall we meet in our homes, rent a house or a hall, or shall we build our own place to meet? The answer is obvious: it is a matter of expediency. The Lord has left it to us to decide how we can best carry out the command.

2. Every child of God is taught to worship on the first day of the week. "And upon the first day of the week, when the diciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight." (Acts 20:7.) "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." (I Cor. 16:2.) This is the command--this we cannot change. But what time shall we meet, at 9:00 a.m., 11:00 a.m., 2:00 p.m., or 7:30 p.m.? We can thus see that the day and the worship is commanded, but the time of day is an expediency.

3. As we have seen in previous articles,

there are five acts of worship--two of which must be engaged in only upon the first day of the week if we follow the Bible pattern. When Christians assemble on the first day of the week to worship, they engage in all five acts. They have no right or authority to deviate from this plan. But which of the acts come first, singing, praying, teaching, communion, or giving? Obviously, the Bible has not given the order. Hence, a matter of expediency.

4. One of the acts that Christians engage in is the Lord's supper. "The Lord Jesus the same night in which he was betrayed took bread: And when he had given thanks, he brake it, and said, Take eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me." (I Cor. 11:23-25.) To take the Lord's Supper--to eat the bread and drink the cup--is commanded. But someone may say, "Where is your authority for individual containers?" We answer, the same authority that authorizes us to use a plate in passing the bread. Both are matters of expediency. The command is to drink the cup, not the container, and there is but one cup. The cup--the contents of the containers--may be in one, in a dozen, in a hundred, or in ten thousand containers. The cup is a matter of faith--a command; the container is a matter of expediency.

5. There is a command to baptize--to baptize in water. "Go ye therefore, and teach all nations, baptizing them..." (Matt. 28:19.) "See, here is water; what doth hinder me to be baptized?" (Acts 8:36.) Again, as far as the command is concerned, we have no choice. We cannot modify the command in any way. We must baptize in water. But where is the water to be, in a stream, in a river, a pool, or in a baptistery? Is the water to be cold or warm? The Bible does not say. It just says water. And where that water is, in river, pool, or baptistery, is a matter of expediency.

6. One more example and we are through. Jesus said, "Go ye into all the world, and preach the gospel to every creature." (Mark 16:15.) Thus we have a command to go. But how shall we go, walk, ride a car, take a plane? It's a matter of expediency. But again, where shall we go, across the street, across the state or country, or to some foreign land? And how long shall we stay? Again, it is a matter of expediency.

We must not confuse matters of faith and matters of expediency. Matters of faith consist in what the Bible says; matters of expediency consist in lawful ways of carrying out what the Bible says. In matters of expediency there may be, and sometimes are, differences of opinion. But in matters of faith there must be unity.

Fruit Of Spirit (Cont'd)

lusts, and through the Spirit of Christ have our hearts and lives filled with his fruit, love, peace, joy, longsuffering, gentleness, goodness, faith, meekness, temperance. Our doing this is the hope of heaven for many souls--even our own.

Special Information (Cont'd)

savings that will be available to them. To send 20,000 pieces by regular mail would cost you at least $800 in postage alone. If you have a permit, the cost would be $250. If 50 churches needed this service, the total cost for printing and distribution would be only $20 apiece. Look what cooperation can do!

Instrumental Music In Worship

Fred Eaton, Jamesville, N. C.

Many times we are called upon to answer the question, "Why do you not use a piano or organ in your worship?" If God-fearing people would remember that God wants things done, not their way, but his way there would be no occasion for this question.

It is a reasonable assumption that wher

(see page 8)

Why Belong To The Church Of Christ?

Ray N. Moses, Greenville, S. C.

Once when I was upholding the doctrines of the Church of Christ in a discussion with a member of a denomination, he said that I was talking "churchanity" and not Christianity. Now I do not find any such distinction in the New Testament and do not believe that such a distinction rightfully exists today.

There are so many denominations that some people say glibly that it doesn't make any difference which church you belong to and that the church can't save you. "There are good people in all denominations." Morally and socially that is no doubt true, but with the varied creeds and doctrines and practices would it be possible for each to be just as near the full New Testament truth as any other? In John 17:20-23, Jesus prayed that all believers might be one. Can we not do something toward bringing the answer to this prayer by making our churches and our lives as much as possible like the pattern laid down by Christ and his apostles? Is there any other safe road toward Christian unity?

A business man once said to me, "I belong to (X) denomination." (He named the most numerous denomination in his section.) "But there are more absurd things in its teachings than in the teachings of any other church I know of." Now, if I believed that some other church were nearer to the whole truth than the Church of Christ is, I would be trying to get into that other church before the sun sets today!

If a member of a denomination would make an honest search of the New Testament, could he find the name, special teachings and practices of "his church" there? If a church does not square with New Testament teachings, where and to whom was authority given to change the New Testament teaching? Hear the warning: "Howbeit in vain do they worship me, teaching for doctrines the commandments of men." (Mark 7:7.) "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, hath both the Father and the Son." (II John 1:9.)

The New Testament does not picture the church as a merely human organization to be joined for social, business or even family reasons. These Scriptures show the high esteem in which the true church is to be held. "For his body's sake, which is the church." (Colossians 1:24.) "But ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect." (Heb. 12:22-23.) "Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." (Acts 20:28.) "These things write I unto thee.....that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth." (I Timothy 3:14-15.)

When God provides a plan for his work, he does not allow men to change it. Even under the Old Law, when Moses was about to supervise the building of the tabernacle, his instructions from God were, "See that thou make all things according to the pattern showed to thee in the mount." (Heb. 8:5.)

The same principle applies to the New Covenant. "It was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints." (Jude 1:3.) "His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us unto glory and virtue." (II Peter 1:3.) If we have received "all things that

pertain to life and godliness," there is no need for Mormonism, Christian Science, or anything else that would change the New Testament teachings. "But though we, or an angel from heaven, preach any other gospel unto you than that we have preached unto you, let him be accursed." Gal. 1:8.

I affirm that you can read your New Testament and find the name, doctrine, and practices of the Church of Christ. If you can not do the same for "your church" are you fully satisfied deep down in your heart? Again I ask where and when was anyone ever given authority to change the teachings of the New Testament?

Sometimes people ask, "What is in a name?" They seem to imply that names are meaningless. Now in business and in social affairs you do not discount the importance of a name. You may have confidence in the dependability of a tool or of a machine because of the name of the manufacturer. Or you hear that a girl has married and you suppose that she has done well or poorly according to the name of the family into which she has married. If you will note the number of times that the word "name" is listed in a concordance, you will realize that the inspired writers of the Bible thought that there might be a great deal of importance to a name. Take Acts 4:12 for example. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."

There is more brotherhood in Bible names. If a speaker mentions some denominational name, millions of Christians feel left out.

Bible names honor God more directly. "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks unto God and the father by him." (Col. 3:17.) "Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf." (I Peter 4:16.)

Activities required in God's church are:

1. Singing--Ephesians 5:19; I Cor. 14:15; Acts 16:24: Col. 3:16.

2. Praying--I Thess. 5:17; Col. 4:2-3; I Tim. 2:1-8.

3. Teaching--Matt. 28:18-20; II Tim. 2:2.

4. Communion--Matt. 26:26-28; Acts 20:7; I Cor. 11:23-30.

5. Giving--Acts 20:35; I Cor. 16:1-2; II Cor. 8:12-15; II Cor. 9:6-7.

6. Inviting the lost to accept Christ and wandering Christians to return to the Lord. Acts 3:19; Rev. 22:17.

Instrumental (Cont'd)

a person has become a Christian he is willing to obey Christ in items of worship. He ordered our coming together (Heb. 10:25) and that we study and teach. (Matt. 28:19.) Also, we are to pray, (1 Tim. 2:1), observe the Lord's supper, (Acts 20:7), and give, (1 Cor. 16:1,2).

Now to the subject of singing. There is no controversy over the order to sing, (Eph. 5:19), but over the addition of an instrument. What about other acts of worship? When we observe the Lord's supper, why cannot we use baking powder biscuits and sweet milk? Because the Lord has told us what to use. When we teach, why cannot we use creeds, disciplines, etc.? Because we find practices like this condemned. Read Matthew 15:8,9 and 2 John 9-11.

In all the places in the New Testament where we are taught to sing, there is not one mention made of an organ, piano, or any other mechanical instrument of music. In Paul's letter to the Ephesians, he said, "Speaking to yourselves in psalms, hymns, and spiritual songs." The only instrument mentioned here is the mouth. Melody is made in the heart. We can just as scripturally pray with the instrument as sing with it. We are not to add to God's word nor take from it. (Deut. 4:2; Rev. 22:18,19.) When we come together therefore to worship, let us realize that God wants us to carry out his orders his way, and that when we fail to do this we are "falling short." Let us not fall short of any thing God demands of us lest we "fail to enter into his rest." (Heb. 4:1.)



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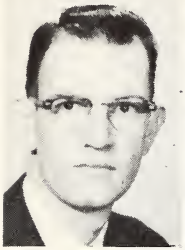
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BROTHERHOOD NEWS

Johnny Sewell, Charlotte, N. C.



The GREATER ATLANTA CAMPAIGN for CHRIST will be conducted June 20-24, 1965 in the 5,000 seat Municipal Auditorium. WILLARD COLLINS will preach and L. O. SANDERSON will direct the song service. There are approximately 17,500 members of the church in Georgia composing 207 congregations. Only 84 of the 159 counties in the state have congregations. A drive is now underway to raise $400,000 to establish a Christian School in the Greater Atlanta area. A building site of 175 acres has been purchased and the target date of fall, 1968 has been set for the opening of a high school.

The attention of the church in SAIGON, SOUTH VIETNAM has been called to the plight of a widow and 12 children, ages 1-18 years. The father had taken a five gallon can of gasoline, doused his body and set it aflame, dying in moments. For weeks this mother tried to support her family by baking rolls at night and selling them during the day. She could clear only about 20¢ per day, enough to feed only two members of her family. A family in the church agreed to take five of the children, at the mother's request, and Christians are providing the funds necessary to give these children proper care. It is said that $10 per month is adequate per child.

The gospel will be preached weekly beginning January 10 in the Russian language on the world's most powerful radio station, Europe No. 1, located in Paris, France. This work, sponsored by the FALLS CHURCH, VIRGINIA congregation, involves OTIS GATEWOOD as script writer.

DOUGLAS GUNSELMAN and his family sailed November 21 from San Francisco for the PHILIPPINES where his efforts will be added to those of the missionaries already on the scene. There are communities in the Philippines in which 98% of the population are members of the church. There are about 150 congregations in the Philippines within a rather limited area. Students are enrolled in correspondence courses by the thousands. JOHN ROBINSON reports that 50 requests for courses reach him daily, but the funds for printing and processing are so limited that not nearly all requests can be filled.

HIGHLAND CHURCH, ABILENE, TEXAS has produced nearly 300 half-hour television films in the HERALD OF TRUTH series. Currently the program is heard on nearly 500 radio and television stations with the number being increased regularly. They estimate that more than 225,000 have been baptized or restored as a result of this work.

The QUEENS CHURCH, NEW YORK reports that 850,000 persons observed the exhibit of churches of Christ at the World's Fair during the first six month period. More than 42,000 registered and their names were sent to local congregations for further contact. Over 18,000 enrolled in correspondence courses and nearly 34,000 viewed the film, "What Is Christianity?" Work now points to the fair in 1965 for which some $350,000 will be needed. JIMMY ALLEN is scheduled to preach in the 18,500 seat Singer Bowl Stadium at the fair July 4.

LYNN ANDERSON preached for four years in BRITISH COLUMBIA, CANADA and the nearest Canadian congregation, numbering less than 100, was 320 miles away. Now, while doing further college work, he preaches in Arkansas and says there are easily 320 congregations within a 100 mile radius. "A significant reason for this difference is Christian education," he stated.

IRA NORTH will spearhead a drive to raise $300,000 for the new NIGERIA Christian College.

HAROLD SCOTTS HONORED

Ray D. Fullerton, Jr., Goldsboro, N. C.



Tony Forrest, minister at Taylorsville, N. C., presents a check and promises totaling nearly $900.00 to Harold Scott to help get him and his family to Christchurch, New Zealand. Occasion was a special testimonial dinner honoring the Scotts in Statesville, N. C., on December 4, 1964. Some $4,000.00 of the total fund of $5,000.00 was given by Carolina Christians and churches. One hundred twenty-five persons attended the dinner.

The New Zealand-bound Harold Scott family was honored at a special dinner in Statesville, N. C., December 4. The dinner, given at Vance Motor Lodge, was arranged for by friends of the Scotts under the leadership of Tony Forrest of Taylorsville, N. C., and Paul Sikes, Greensboro, N. C. All are alumni of David Lipscomb College.

Highlight of the dinner was the presentation of a check and pledges totaling some $900.00 to be applied to the Scott's travel fund. Forrest, who served as Master of Ceremonies for the occasion, also presented individual pieces of luggage to Harold and Mary Scott and to Mary's mother, Mrs. G. W. Nicholas, who will accompany the family to New Zealand.

Scott stated that some $4,000.00 of their travel fund has come from churches and individual Christians in the Carolinas. "I like to consider it a good sign that we are getting more world-minded, even in 'mission areas' in the states," he said.

About 125 people attended the dinner, coming from as far away as 225 miles. Many gave personal testimonials about the Scotts and their work, wishing them farewell and Godspeed.

The Scotts are scheduled to leave Statesville about January 10. They will remain in Old Hickory, Tennessee, until departure for Christchurch, New Zealand, about February 15. The Old Hickory church is sponsoring and supporting them in their new mission. There is no congregation in Christchurch. The Scotts will be working with the Jim Woodroof family, former Carolina workers.

Scott moved to Sumter, S. C., in July, 1951, when there were but twelve churches in the State. He established the church in Florence, S. C., and in 1958 moved to work with the church in Durham, N. C. In 1959 he moved to Statesville. He has completed thirteen years of service in the Carolinas and he and his family will be sorely missed.

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CAROLINA CHURCH NEWS

Tony Forrest, N. C. News Editor
Box 714, Taylorsville, N. C.

Richard Harp, S. C. News Editor
Box 134, Lancaster, S. C.

NORTH CAROLINA NEWS

Kinston

NOYLES SEWELL, Reporting: We just completed a meeting with Marvin Bryant preaching which resulted in six baptisms and one restoration. Bro. Bryant is a man of tremendous ability in personal work as well as in the pulpit. On December 13 an Episcopalian lady was baptized. This is our greatest year with 30 additions thus far. Thank God for the doors that are opening.

Charlotte, Plaza

PAUL KIDWELL, Reporting: The first eleven months of 1964 were good to us. We have had 50 responses to the invitation, not including those who placed membership. Plans are now being formulated for a special effort in Charlotte in 1966. Vandelia Village congregation of Lubbock, Texas has included Charlotte in the planned "Campaigns for Christ" in that year. We are confident that such an effort will mean much to the cause of Christ in this area. Our church bulletin, The Christian Reminder, is sent to all Carolina churches and will be sent to any individuals who request it.

Henderson

JOHN HOLLIS, Reporting: The work is encouraging although we recently lost a family which dropped our membership to thirteen. We have enrolled nineteen in a correspondence course. Visitors are attending our services as a result of door to door advertising. The listening audience to our radio program continues to grow. The response to our plea for financial help with our building has been encouraging. Although less than $1,000 has been received, we believe that sufficient funds will be available for us to begin construction by early 1965. Brethren, don't forget us in this work. Any contribution will be appreciated.

Marion

M. F. NORWOOD, Reporting: We are having T. Pierce Brown of Winston-Salem for a training series for teachers. We hope this is very profitable for the church here. Presently we are engaged in a personal workers series.

The radio programs at Spruce Pine and Marion are being favorably received.

Gastonia

PAUL GRAY, Reporting: Attendance at 500 Union Road is on the increase at Sunday and Wednesday evening services. Last week we had more on Wednesday night than on Sunday morning. The 1965 budget will call for $290 per week. Three have been restored recently, one during the meeting with William Kughn of Anniston, Alabama. We invite you to plan to visit us for at least one service sometime in the near future.

Shelby

TOM BOLICK, Reporting: We have had three baptisms recently and the church is showing good progress. Our daily radio program and correspondence courses have been a fine asset to our work.

Tryon

KENNETH WILLIS, Reporting: Since our fall meeting in October two have been baptized.

In 1965 we will begin with three 15 minute programs each week on WTNY, the local station. The church in Portland, Tenn., is providing the additional funds for these two added broadcasts.

We hope to have brother O'Neal, minister at Portland, to do the preaching in a Campaign for Christ in June or July.

Raleigh

OLAN HICKS, Reporting: In August we came to Raleigh to work until our scheduled move to Statesville, January 17, 1965. Bob Sorrell, of Sparta, Tennessee, is slated to move here in June.

There is no other six month period in my life that I count of any greater value or meaning than this one because of the persistent dedication, efficiency, and Christian maturity so prevalent here. With a relatively small membership, this congregation supports two full time preachers and another partially, contributes regularly to two mission building funds, applies several hundred dollars each month to benevolent and evangelistic needs, plus a number of spontaneous responses to needs as they arise. This month, in a three week period, two mission needs were put before the membership and they were asked to contribute individually whatever they would. A total of $230 was given. The regular contribution was not affected. In November a new attendance record was set with an average of 201 for Sunday morning worship.

Six months ago we had nine deacons--everyone doing an outstanding job. Three moved away; three more were appointed. The elders, Henry Reynolds and Ebern Watson, are two of the most capable and aggressive leaders I have ever known. They most efficiently do all the works of an elder.

Valdese

MADELINE BROWN, Reporting: With an average attendance of 48 on Sunday morning and average contribution of $178 weekly, the church here is moving along in our Christian work and worship.

We have a very active visitation program with much interest being manifested by a majority of the members. The series of film strips by Jule Miller on how to conduct cottage meetings is now being shown to the congregation on Sunday nights. We have just finished hearing the tape recordings by brother McKnight.

When the members are properly taught to conduct cottage meetings, we plan to purchase additional projectors so several men and ladies may go into homes and more effectively teach the Bible. We ask your prayers in our efforts to convert these who are very religious but who have a "zeal without knowledge."

Our building will be paid off in about 12 months and we now have long-range plans of a mammoth visitation set-up, of adding a baptistery, nursery, and making repairs to the front of our building.

Since our last report we have had one death and one birth in our midst.

SOUTH CAROLINA NEWS

Camden

SUZANNE LEE, Reporting: The work continues to go forward after a successful year, and we have many plans for the new one. Our bi-monthly radio program is still in progress and we are now conducting one Bible class with non-members. Our attendance has dropped because of illness and lukewarmness, but our contribution has increased. Our plans call for much more personal work in the new year. A few of our members attended the fellowship which met in Charleston the fifth Sunday in November. Bro. James Kennedy spoke on the subject, "Thank God." We are looking forward to going to Augusta, Georgia the fifth Sunday in January.

Clinton

U. A. HALL, Reporting: Our meeting,

with Virgil Richie, was very inspiring to all of us at Clinton. Several outsiders came to the meeting and the church at Union helped us so much. Our attendance and interest gives us much encouragement and faith in the future. I preached in Huntsville, Alabama at the East Huntsville church on December 6. There were nine responses with one baptism. Continue to pray for us at Clinton.

Gaffney

MARVIN BRYANT, Reporting: Nineteen sixty four has been, in many ways, a good year in Gaffney. In March brethren rallied to our need and paid off our last indebtedness on the church building. Some 38 were baptized into Christ during this year.

John Crinkley, former Presbyterian and Baptist minister, who I had the pleasure of baptising last June at Blue Ridge, is working with us on a temporary arrangement. He will be here until at least March 1965.

Greenville, Northeast

BURL CURTIS, Reporting: A couple of years ago we made plans for the Northeast church to be self-supporting by the end of 1967. This year we renewed that determination and were unanimous in our hope and belief that, the Lord willing, this goal could be reached. Our contributions will have to grow to about $275 per week by that time or about $30-35 per week each year. Our budget has been set at $185 per week for 1965.

As has been announced the 1965 Carolina Lectureship will be here April 5-9. We are hoping to have a very fine lectureship and because of the splendid cooperation of other Christians in the area we hope to be able to provide the customary meals and lodging for everyone who can attend.

Greenville, Augusta Road

CARL LANCASTER, Reporting: A mission meeting was conducted in Piedmont, S. C. the last week of October. Members of the congregation knocked on doors and extended personal invitations to all the homes in the area. Those with telephones were called and invited during the week of the meeting. Cooperation of congregations in the area was excellent but no visitors came from the community!

During November one was baptized, one placed membership and one who had been out of fellowship was restored at Augusta Road. Attendance for the month averaged as follows: Bible study, 100; morning worship, 113; evening worship, 67. Contributions averaged $176.92 per Sunday.

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PATH TO PEACE

Father, be with me - hear my prayer.
In all our strife, have I a share?
If discord round about me reigns,
To any of these, have I caused pain?
Help me now to search my soul.
Forgive me, God, and make me whole.

Take away from me this pride
That I may never scorn, deride;
That I may never so puffed up be
That hate replaces love in me.
If any must haughty, unfriendly be,
Lord, grant that it may not be me.

If I should see a brother fall,
Grant me the compassion to recall
That I, too have fallen short of thee
And hast thou not forgiven me?
And so - to judge, condemn, out cast,
Oh, God, please let me be the last.

Teach me, instead, to find my part
In sharing the joys of a happy heart;
In knowing sadness when others grieve;
In being aware of another's needs;
In giving to all as full and free
The love that thou first gave to me.

Deane McKinney
Greenville, S. C.

MATCH THE MOUNTAIN WITH THE EVENT THAT HAPPENED THERE

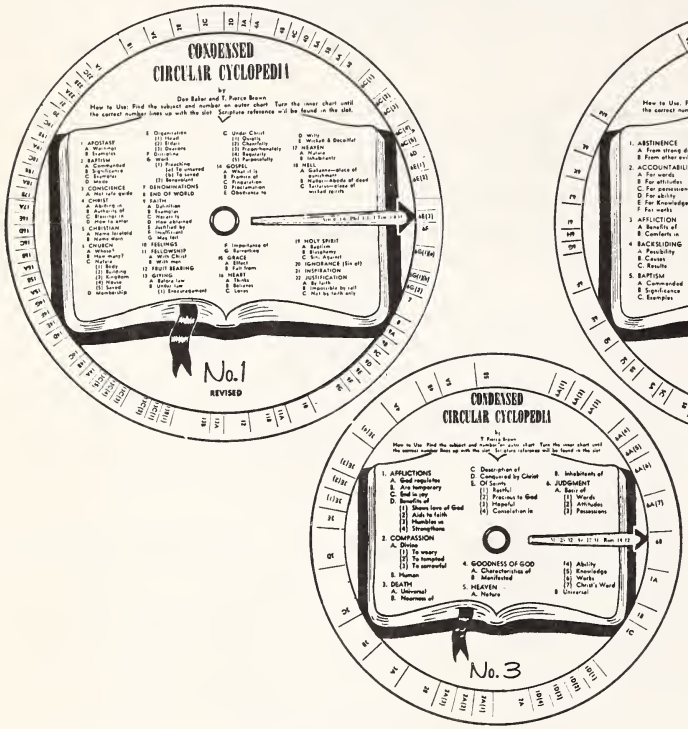
_____ Ararat	1. Where Aaron died.
_____ Sinai	2. A blessing placed on it.
_____ Carmel	3. Where the law was given.
_____ Nebo	4. Where the ark came to rest.
_____ Olivet	5. Where Moses died.
_____ Gerizim	6. Jesus ascended from here.
_____ Hor	7. Place of contest between Elijah and Baal's prophets.
_____ Seir	8. A curse placed on it.
_____ Gilboa	9. Given to Esau.
_____ Moriah	10. Where Saul was slain.
_____ Ebal	11. Where Solomon built the temple.

(Check yourself with these scriptures: Gen. 8:4; Lev. 26:46; 1 Kings 18:17-40; Deut. 32: 49, 50; Acts 1:9-12; Deut. 11:26-29; Deut. 2:5; 2 Sam. 21:12; 2 Chron. 3:1.)

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I will therefore that men pray everywhere, lifting up holy hands, without wrath & doubting.

— 1 Tim. 2:8

FEBRUARY, 1965 VOLUME 7, NO. 2

JUNIOR-SENIOR BANQUET PLANNED

Dial Holder, Greenville, S. C.

In many areas, the big social event of the year for high-school juniors and graduating seniors has been a banquet given in their honor. Such a banquet is planned and executed by members of the church who are interested in providing planned activities for young Christians.

Some of the members of the church that meet at Poinsett in Greenville hope to plan an extra special banquet for the juniors and seniors in the churches of Greenville and the outlying area. In order to have the kind of banquet that will long be remembered by the guests of honor, we feel that we must begin now to formulate the plans and begin working toward the goal immediately. Since to our knowledge such a project has not previously been undertaken in this area, we are very interested in learning how the idea will be received.

Within the next week someone in each congregation within the 60 mile radius of Greenville will be contacted by Dial Holder or Jack Coleman of the Poinsett congregation. Additional information about this project will be supplied at that time. We would then like to know the number of juniors and seniors in each congregation who might be interested in attending the banquet which would be held in Greenville in May, 1965. We would also need an estimate of how many parents and other members who would be interested and willing to co-operate in this effort to provide acceptable entertainment for the Christian young people in this area.

Interest need not be limited to the 60 mile radius. If there are those out side that area who are interested in being a part of this project, they may learn more details by contacting Dial Holder at the Poinsett congregation.

Because todays young Christians will be tomorrows Church leaders, we feel that it is important for each of them to know that there are many forms of entertainment available to Christians which are acceptable in the eyes of God and at the same time are enjoyable. We have but to pick up the paper any day during the months of May and June to realize the un-acceptability of secular activities honoring high-school juniors and seniors. Often Christian parents, who do not approve of these school shin-digs, find themselves wishing that there was an acceptable social event to honor their graduates. It would probably be financially unfeasable for the parents in each congregation to sponsor an event comparable to the elaborateness of the high school banquet and prom, yet, we feel that concentrated combined effort on the part of parents and interested members in each congregation in the area promises to offer a banquet, minus prom, with acceptable high-standard musical and dramatic entertainment for the juniors and seniors to long remember and for those in the future to look forward to with the same enthusiasm and excitement that would be afforded them in a Christian school.

carolina CHRISTIAN

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Burl Curtis, Editor — C. N. Womack, Adv. Mgr.
Richard Harp, S. C. News Editor
Carl Lancaster, Asst. Ed. — Tony Forrest, N. C. News Edito

Published monthly by Carolina Christian Publications, Inc., P. O. Box 5423, Station B, Greenville, S. C.
Second class postage paid at Greenville, S. C.

POSTMASTER: Send undeliverable copies with Form 3579 attached to Carolina Christian Publications, Inc., P. O. Box 5423, Station B, Greenville, S. C.
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Address all editorial matter to Burl Curtis, P. O. Box 5423, Station B, Greenville, S. C.

Address all N. C. News to Tony Forrest, P. O. Box 714, Taylorsville, N. C., and all S. C. news to Richard Harp, Box 134, Lancaster, S. C. News items to be printed in a given month's issue should reach the news editors by the 15th day of the preceding month.

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PRAYER IN THE LIFE OF PAUL

Buford C. Holt, Greenville, S. C.



We live in a wonderful age. The present standard of living, our means of transportation, our system of communications, etc., has never been equaled in the history of the world. We think we have done something when we bounce sound waves off the planets and know exactly what is taking place thousands of miles out in space. For man this is wonderful, but centuries before man could do any of these things God placed a wireless instrument in the hands of his children by which they can communicate with him from any place on the earth. God gave us PRAYER and it is available to each of His children. All we have to do to use it, is adjust one control. When we have this one control properly adjusted we can talk with our Father in heaven. The heart (the control) must be atuned just right for us to make contact. If we try to talk to God without the heart being right we get nothing but "static" (the sound of our voices.) You say we have modern communications?--Yes indeed, but we haven't even begun to approach the God given "Communication set" which has been placed in the hands of each child of God. Brother Raymond Climer is discussing how we may adjust the control (heart) under the heading of "Requirements for an acceptable Prayer." Brother James Davis is showing the place of prayer in the life of Christ and brother Ottis Qualls is writing on prayer in the life of the Christian. I want to show you the place prayer had in the life of one Christian--Paul.

No man ever tried harder to live like Christ wants people to live than Paul. He buffeted his body to keep it in subjection. (see 1 Cor. 9:24-27.) He wanted to be found, "not having a righteousness of mine own, even that which is of the law, but that which is through faith in Christ." (Phil. 3: 9.) He did not consider he had reached the goal he sought, but kept pressing forward to it. (Phil. 3:12-14.) He, therefore felt the need for prayer and used it often. He said for us to "be ye imitators of me, even as I also am of Christ." (1 Cor. 11:1.)

In the writings of Paul there are close to 50 verses where prayer is mentioned. In the book of Acts several references to Paul and prayer are recorded. It is our purpose, in this article, to establish in our minds the place prayer really had in Paul's life. After we have established the place prayer filled in Paul's life we want to move every reader to give prayer an equal place in his/her life. We are introduced to Paul (then called Saul of Tarsus) at the stoning of Stephen. He was a zealous man seeking to uphold the law of Moses. He was enraged by the speech of Stephen, and the coats of those who stoned Stephen were placed at Paul's feet. We next meet Paul on the road to Damascus. He was going there to bind Christians and bring them to Jerusalem for trial and punishment. The Lord appeared unto him. He was led into Damascus by the hand of his companions. Three days later the Lord appeared to Ananias in a vision and told him to go to Saul (Paul) and added "he prayeth." (Acts 9:11.) Almost from the introduction of Paul to the world he is connected with prayer. Prayer at this early stage is a vital part of his life and becomes more so as he grows older. Following his conversion he went into Arabia. (Gal. 1:17, 18.) Three years later he returned to Jerusalem and again we find prayer attached to his activities. "And it came to pass, that, when I returned to Jerusalem, and while I prayed in the temple, I fell into a trance."

(Acts 22:17.) The Christian pattern is established--it is a prayer filled life. Just as Abraham could be traced by the smoke from his altars, Paul can be by his prayers. Many Bible characters are marked by one or two characteristics. King Saul was the man "with the spear in his hand," which denoted cowardice. Joseph of Cyprus was noted for his ability to exhort, so he was called Barnabas which meant "Son of exhortation." Paul was found with a prayer in his heart and on his lips, which symbolized the closeness to Christ--the life Christ wants us to present to the world.

Paul's missionary work started with prayer. "The Holy Spirit said, Separate me, Barnabas and Saul for the work whereunto I have called them. Then, when they had fasted and prayed and laid their hands on them, they sent them away." (Acts 13: 2, 3.) They went forth preaching the gospel. They made converts--they established churches and confirmed them in the faith. They turned back and visited these churches and "when they appointed for them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they had believed." (Acts 14:23.) Prayer and singing was a part of their life even in prison. (Acts 16:25.)

At the conclusion of Paul's visit with the elders at Ephesus "he kneeled down and prayed with them all." (Acts 20:36.) Paul had forewarned them of the dangers coming. He knew the need for prayer--he knew the power of prayer--he was a man of prayer--he led the elders in prayer. A short time later he was preparing to leave Tyre "and when it came to pass that we had accomplished the days, we departed and went on our journey; and they all, with wives and children, brought us on our way till we were out of the city: and kneeling, down on the beach, we prayed, and bade each other farewell; and we went on board the ship, but they returned home again." (Acts 21:5, 6.) What a tender scene! What a Christian example for us to follow! On his way to Rome, as a prisoner, he prayed for the father of Publius and healed him.

His epistles have close to 50 references to prayer. To the Romans he wrote: "God is my witness, whom I serve in my spirit in the gospel of his Son, how unceasingly I made mention of you, always in my prayers making request, if by any means now at length I may be prospered by the will of God to come unto you." (Romans 1:9,10.) Prayer was so important to him that he gave instruction concerning it. (1 Cor. 14: 14,15; 1 Tim. 2:8,etc.) He believed there is a right way and a wrong way to enter into prayer, so he gave us some instructions to help us to pray so we will be blessed in our praying. He believed the prayers of saints would help him, so he asked for their prayers, (Eph. 6:17-20), so he would have boldness to speak as he should. The most faithful were also mentioned in his prayers. This certainly teaches us to pray for each other in our work. The apostles, before Paul was converted, prayed, and the house was shaken. (Acts 4:31.) I am sure Paul's prayers were powerful enough to move things also. Do our prayers "shake any houses" (solve any problems)? Paul taught us to pray "without ceasing" and the record of his life shows he practiced the things he preached and believed. He admonishes us to "be ye imitators of me, even as I also am of Christ." (1 Cor. 11: 1.) Let each bring his prayer life up to the standard set by Paul. When we do, our lives will be richer, more meaningful, and more effective in converting others.

SUBSCRIPTION DRIVE

Carl Lancaster, Greenville, S. C.

Bill G. Smith, Circulation Manager for Carolina Christian, has launched a drive to obtain 1,500 new subscriptions to Carolina Christian by the Annual Meeting in November, 1965. During this drive a condensed Circular Cyclopedia will be given to anyone sending in two NEW subscriptions at the regular rate of $2.50 each. T. Pierce Brown of Winston Salem, the designer of the condensed Circular Cyclopedia, is making these available to us.

Smith also is offering a transitor radio

(see page 8)

Requirements Of Acceptable Prayer

Raymond Climer, Duncan, S. C.

Job once asked, "What profit should we have if we pray unto him?" (Job 21:15.) In James 5:16 we find this statement, "The effectual fervent prayer of a righteous man availeth much." There must be great profit in prayer for the Lord said, "Pray without ceasing." (1 Thess. 5:17.) "Praying with all prayer and supplication." (Eph. 6: 18.)

What profit is there in prayer? There is great profit and power in prayer, but the prayer must conform to the will of God. Nothing lies beyond the reach of prayer except that which lies beyond the will of God. Here's where the fault often lies. Oftentimes men in prayer call for that which is beyond the will of God. "And this is the confidence that we have in him, that if we ask anything according to his will he heareth us." (1 Jno. 5:14.) This passage mentions in part the conditions under which we must pray.

Prayer must be "according to God's will." We cannot by prayer turn the ocean into dry land, for that is not God's will. We cannot by prayer turn winter into spring. This is not God's will. We cannot by prayer turn the mountains into valleys. That is not God's will.

When Jesus prayed in the Garden of Gethsemane for the cup to pass from Him, He very quickly said, "Nevertheless not my will, but thine be done." (Luke 22:42.) Jesus recognized that before any prayer would work it must conform to the will of God. Jesus taught His disciples to pray, "Thy will be done in earth, as it is in heaven." (Matt. 6:10.)

The second requirement of acceptable prayer is implicit faith in God. There is the sincere confidence that God can answer prayer and that He will if that prayer is consistent with His will. "If any of you lack wisdom, let him ask God, that giveth to all men liberally, and upbraideth not, and it shall be given him. But let him ask in faith nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord. A double minded man is unstable in all his ways." (Jas. 1 5-8.)

A third aspect of acceptable prayer is fervency. Here is a very good example of praying fervently; "Elijah was man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. And he prayed again and the heaven gave rain, and the earth brought forth her fruit." (Jas. 5: 17-18.) There is the outstanding example of Jesus praying in the Garden of Gethsemane. "And being in agony He prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground." (Luke 22:44.) A cold, casual prayer is never acceptable. It must be in earnest and from the heart.

Unselfishness: This is another key to success in prayer. "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts." (James 4:3.) Does the request run contrary to the Christ-lived principles of personality and conduct? Does the lust of the flesh, the lust of the eye, or the pride of life constitute the ultimate purpose of the request? Is the prayer fundamentally selfish? If so, you pray "amiss." The Bible plainly teaches that we are to pray for others, even our enemies. "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." (Matt. 5:44.)

Thankfulness: Here is yet another scriptural attribute of acceptable and effective prayer. "In everything give thanks: for this is the will of God in Christ Jesus concerning you." (1 Thess. 5:18.) "Continue

stedfastly in prayer, watching therein with thanksgiving." (Col. 4:2.) "In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God." (Phil. 4:6.) Why would our Heavenly Father be willing to grant us more when we are lacking in gratitude for that which we have already received? God doesn't need our gratitude, but how we need the thankfulness as an enriching part of personality.

Humility also enters into acceptable prayer. "God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God that He may exalt you in due time." (1 Peter 5:5-6.) Humility is very vividly illustrated in the contrast between the Pharisee and the publican mentioned by our Lord in Luke 18:9-14. The Pharisee had a proud and haughty spirit. He stood and prayed thus with himself,"God I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice a week, and I give tithes of all that I possess!" This man was not humble in spirit, but proud and haughty. "Pride goeth before destruction, and a haughty spirit before a fall." (Prov. 16:18.) There must be genuine humility in our approach to God, as well as in the nature of the requests. "Every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted." (Luke 18:14.)

Penitence plays a part in acceptable prayer. "If we say that we have no sin, we decieve ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make Him a liar, and His word is not in us." (1 Jno. 1:8-10.) Thus, when we approach the throne of God, we do so reverently, and sincerely realizing our shortcomings and sins. We know that "the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil!" (1 Peter 3:12.) But, in penitence of heart as we pray to God,our Heavenly Father, we have every confidence and a strong feeling of assurance that He receives us and our prayers.

Proper relationship to others also enters into the picture of requirements of acceptable prayer. Not only must one be in right relationship to God, but he must also be in right relationship to his fellow men. "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift!" (Matt. 5:23-24.) This passage teaches that one must make things right with his fellow men before he can make things right with God. When one is unforgiving, and harbors resentful feelings, he can expect no forgiveness from God. When Jesus taught His disciples to pray, we find this in His petition to God, "Forgive us our debts, as we forgive our debtors." (Matt. 6:12.) This is the only part of the entire prayer that Jesus later commented on, and here is what He said, "For if ye forgive not men their trespasses, neither will your Father forgive your trespasses." (Matt. 6:14.) When one fails to forgive another, he destroys the ladder up which he must climb, because he, too, stands in need of forgiveness.

The final aspect of acceptable prayer is that it must be offered in the name of Christ. "And whatsoever ye shall ask in my name that will I do, that the Father may be glorified in the Son." (John 14:13-14.) "That whatsoever ye shall ask of the Father in my name, he may give it you." (John 15:16.) "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." (Col. 3:17.)

The Lord does not promise to answer the prayers of those who are not interested enough to submit to Him and to follow His teachings. Nothing lies beyond the reach of prayer, except that which lies beyond the will of God. The will of God draws around the prayer certain restrictions, and also draws around the one praying certain restrictions.

(see page 11)

PRAYER IN THE LIFE OF CHRIST

James A. Davis, Hendersonville, N. C.



This article is written with the sincere hope and earnest prayer that it will inspire those who read it to rise to untouched heights in their own prayer life. And, also, that the human frailty of the author will not desecrate the beauty of Jesus' glorious example.

"Prayer formed the warp and woof of His daily life," says James M. Tolle. "There was never a moment of His earthly ministry that He was not in the spirit of prayer ...If the sinless, only begotten Son of God relied on prayer for victorious living, how dire is our necessity to rely on prayer to sustain our lives in keeping with God's will...Surely, if we catch the radiant spirit of the Lord's constant communion with God in prayer, we cannot help from greatly improving our prayers making them more meaningful in our lives." (Workbook on Prayer by James M. Tolle.)

JESUS PRAYED AT HIS BAPTISM

"Now it came to pass, when all the people were baptized, and praying, the heaven was opened, and the Holy Spirit descended in a bodily form, as a dove, upon him, and a voice came out of heaven, Thou art my beloved Son; in thee I am well pleased." (Luke 3:21, 22.)

Baptism is an act of supreme self-consecration, and of submission to the Father's will. It is also an act of dedication of oneself to the work of God. Therefore we have a most meaningful example in Jesus praying at that time. His baptism marked the beginning point of his earthly ministry, and he entered into it with prayer. Perhaps more of those baptized in the church today would prove faithful all the way if they would begin to pray earnestly and continually at the waters of baptism, and certainly the Christian life would be more joyful and fruitful if this were true in each case. Surely the child of God can never begin any undertaking without first asking the divine wisdom of God.

Jesus Prayed In Solitude

"And in the morning, a great while before day, he rose up and went out, and departed into a desert place, and there prayed." (Mark 1:35.)

"But so much the more went abroad the report concerning him; and great multitudes came together to hear, and to be healed of their infirmities. But he withdrew himself in the deserts, and prayed." (Luke 5:15, 16.)

To renew his strength in life's busy strains and stresses, and to guard against temptations to indulge in self-honor or self-glory, Jesus went apart into quiet solitude for prayer. Jesus put the importance of prayer above the importance of sleep, and had the control to break away from social contacts to attend to spiritual needs.

Jesus Prayed Before Decisions

"It came to pass in these days, that he went out into the mountain to pray: and he continued all night in prayer to God. And when it was day, he called his disciples; and he chose from them twelve, whom he also named apostles." (Luke 6:12, 13.) Not only was Jesus choosing earthly companions, but he was choosing men into whose hands the reigns and affairs of His kingdom would be intrusted. He felt keenly the need of His Father's advice and guidance. Is it not the very height of folly to try to make life's decisions relying solely upon fallible human judgment and wisdom? How much more do we need wisdom from above.

Jesus Prayed On The Mount

"And it came to pass about eight days after these sayings, that he took with him Peter and John and James, and went up into the mountain to pray. And as he was praying the fashion of his countenance was altered, and his raiment became white and dazzling." (Luke 9:28, 29.) Contact with

Heaven through prayer transfigured Jesus countenance. Think what it could mean to the child of God today. G. Campbell Morgan remarked, "Communion with God issues ever in a transfigured life." And Ian Maclaren said, "Prayer and communion, with God will imprint a glory on a homely face yet, which, though it be no wise miraculous does none the less show where the man has been."

And it was following an evening of prayer on a mountain that Jesus came to His disciples in their boat by walking on the water. Thus Jesus' physical nature was filled with spiritual forces which gave him power over the material world. (Matt. 14:23.)

JESUS PRAYED IN THANKSGIVING AND PRAISE

"At that season Jesus answered and said, I thank thee, O Father Lord of heaven and earth..." (Matt. 11:25.) Praise and thanksgiving are a form of the grace which every child of God should manifest at all times.

Jesus Prayed For His Disciples

"Simon, Simon, behold, Satan asked to have you, that he might sift you as wheat: but I made supplication for thee, that thy faith fail not." (Luke 22:31, 32.) And also in John 17:6-19 He prayed for all disciples, for all the Christian age. Knowing full well the struggle they would have in a world arrayed against them He earnestly besought God on their behalf.

JESUS PRAYED IN ANGUISH IN GETHSEMANE

"Now is my soul troubled; and what shall I say? Father, save me from this hour. But for this cause came I unto this hour. Father, glorify thy name. There came therefore a voice out of heaven, saying I have glorified it, and will glorify it again." (John 12:27, 28.) Indeed Jesus knew the hunger and need to turn to the Father for comfort and strength. "And he went forward a little, and fell on his face, and prayed, saying, My Father, if it be possible, let this cup pass away from me: nevertheless, not as I will, but as thou wilt... Again a second time he went away, and prayed, saying My Father, if this cannot pass away, except I drink it, thy will be done. And he came again and found them sleeping, for their eyes were heavy. And he left them again, and went away, and prayed a third time, saying again the same words." (Matt. 26:39, 42-44.) "...And there appeared unto him an angel from heaven, strengthening him. And being in agony he prayed more earnestly; and his sweat became as it were great drops of blood falling down upon the ground." (Luke 22:43, 44.)

It is beyond us to fully comprehend the terrible struggle within Jesus as he thus prayed. But we do see the tenderness, and nearness of God, and we do comprehend something of the awful price paid for our redemption. And we do see also the complete surrender of Jesus to His Father's will.

Jesus Prayed For His Enemies

"Then said Jesus, Father, forgive them; for they know not what they do..." (Luke 23:34.) There are no words sufficient to describe the magnificence of this spirit. His personal struggle is about over even though His heart is broken, by those whom he came to save. Still he thinks of them and realizes the terrible thing they are doing and wants still to help them.

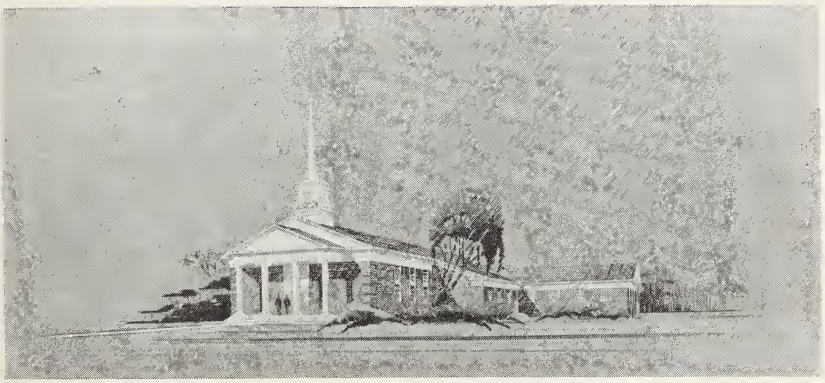
Jesus Prayed With His Last Breath

"And Jesus, crying with a loud voice, said, Father, into thy hands I commend my spirit: and having said this, he gave up the ghost." (Luke 23:46.) He began His earthly ministry with prayer, and with prayer He ended it. And the spirit of sincere, fervent, persistent, humble, trusting prayer was characteristic of the life He lived. This was a source of tremendous power and strength to Him. If only the Christian of this day and time could believe in prayer as Jesus did and follow His wonderful example. What great things for God could be wrought.

DRIVE (cont'd)

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(see page 11)



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THE CHRISTIAN AND PRAYER

Ottis L. Qualls, Woodruff, S. C.



Recently I read of a man who possessed $15,000 in cash and property valued at $30,000. He lived and died as a pauperized ragpicker while possessing enough to keep himself and several others comfortable. Immediately I thought of Christians who are doing virtually the same thing with regard to prayer. With the power of prayer lying at our disposal, we, by the failure to use it, become spiritually poverty-stricken, weak and defeated. This is even worse when one considers that there is infinitely more in the "unsearchable riches of Christ" than one could extract by prayer in a life time. God's resources are never exhausted.

Prayer sustained our Lord in Dark Gethsemane when death was so near. Prayer liberated Peter from prison, extended Hezekiah's life for 15 years, delivered Daniel, gave Isaac a bride, raised Dorcas from the dead, delivered Jacob from captivity and brought sudden destruction upon Samson's enemies just to name a few of its great accomplishments. There is no doubt but that we could, as a stonecutter with chisel and hammer in hand on bended knee, change the picture of the church in this vast mission field if we would stay on bended knee. When we go to God for sinners then it is certain that our going to sinners for God will become much easier.

Jesus asked: "For what is a man profited, if he gain the whole world, and lose his own soul?.....(Matthew 16:26.) Perhaps each Christian would do well to also consider this question: What shall it profit a man, if he becomes a Christian and never prays? The PRAYERLESS Christian is indeed a POWERLESS Christian! We might even say that the prayerless Christian is about what a ring is when a precious stone has been removed from its setting. Gone forever would be all the fruitless toil and anxiety if only Christians prayed as they should.

The church had its beginning in an atmosphere of prayer. Shortly afterwards we read, "And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." (Acts 2:42.) This points out to us that the church not only had its beginning in an atmosphere of prayer, but it continued in such. Such prayers uttered in the early church had depth and meaning, for such delivered Peter from prison in Acts 12:6-7.

This may sound offensive to the feelings of many, but the common stock prayer to be found among Christians today is:"Lord bless the sick and afflicted, the widows and orphans. Let the rulers of this land rule so that we might always enjoy this privilege of worship. Guard, guide, and direct our footsteps in the pathway of righteousness. Amen." While it is good to pray for all those just mentioned, it is easy for us to drift into the habit of saying prayers instead of praying. Thus instead of broadening our minds, this high and holy privilege has become stereotyped. We stand in great need of God's help and we need to continue to thank him in a very meaningful way.

Before a Mohamaden will hire for work, it is understood by his employer that at least 5 times a day he stops for prayer at appointed times. Very fitting words are found in Luke 18:1 which says: "And he spake a parable unto them to this end, that men ought always to pray and faint not." Usually before we pray as we should, we faint or something worse has to happen to us. Prayer is not to be a seasonal thing, but each Christian should "pray without ceasing." (1 Thess. 5:17.)

Of the many impossible things in this great world of ours, it is utterly impossible for a Christian to over estimate the

power of prayer when correctly used. Any one having read of Christ, Daniel or Paul will agree with this statement. At this point many of us fall into error by trying to use prayer as a labor saving device. We hasten to urge each Christian to pray for the mission fields both here and abroad "without ceasing," but this prayer in behalf of the mission fields will not relieve our responsibilities. Let us PRAY HERE but not PARK HERE.

Fred W. McClung said: "The Bible is certainly God's text book on prayer." To that statement we might add, that if you need a good prayer book, go to the Bible. He further said, "In a study of the Bible, we find first, that God wants us to pray; second it teaches us how to pray; third, we have examples of men and women who did pray. In the fourth place it creates within us a desire to talk to God when we study and learn more of his love and his mercy and his greatness and his glory."

Our Lord lived a sinless life, but he evidently needed the substaining benefits that prayer can give. He understood the force and effectiveness of prayer and it was never absent from his life. How do we think we can possibly get along without prayer? Christ prayed often. He prayed while dying. He prayed for others. This high and holy privilege that had so much meaning to our Lord, ought to challenge each Christian. We are weak beings; we do not live above sin; we are in great need of prayer and the blessings it can bestow.

Henry Ward Beecher once said: "It is not well for man to pray, cream; and live skim milk." With the prayerful disposition that God intended that each should have, "we can no longer look down at others as an eagle which looks from the huge cliffs at the mice which crawl below." Someone has stated that our praying is about like "a jack rabbit eating cabbage."

If "FAITH is the F U E L" then PRAYER must be the PLATFORM from which we launch our needs to the throne of God. Faith mixed with prayer will go far! "... .. The effectual fervent prayer of a righteous man availeth much." (James 5:16.)

The avenue of prayer is very definitely limited to the Christian. "We know that God heareth not sinners, but if any man be a worshipper of God and doeth his will, him he heareth." (John 9:31.) What prayer has done for the early Christians, it can do for you. "And this is the boldness which we have toward him, that if we know that He heareth us, whatsoever we ask we know that we have the petitions which we ask of him." (1 John 5:14, 15.)

As Christians with access to this great avenue of prayer, we need to capture the spirit of the disciple who said: "L o r d, teach us to pray..." (Luke 11:1.) Christ desires the prayers of all the Christians in the Carolinas as Paul desired the prayers of the Christians at Corinth. (2 Corinthians 1:11.) It PAYS to PRAY!

REQUIREMENTS (cont'd)

How fortunate we are to be privileged to communicate with God who made us. What power there is in prayer. It has been said, "More things are wrought by prayer than the world dreams of." Thank God for this arrangement, and may we in humility graciously bow before the Great I Am, who is the Giver of all, that our prayers may avail much.

DRIVE (cont'd)

Carolina Christian Publications, Inc. are not eligible for the radio. We suspect that the competition will be fierce!

Already some skirmishes have been reported in various localities in the subscription drive. Paul Kidwell and Johnny Sewell, at the Plaza and Westside congregations, respectively, in Charlotte have been brandishing their weapons! P a u l recently s a i d, "I think Johnny Sewell thought he would make a race of it when he received eleven subscriptions in one day. The way I see it this was just a 'flash in the pan' type of thing. I believe this total... should put me back in the lead... right?" May the best man win! Is there some Carolinean that will rise up and send in such a list of subscriptions that will make the efforts of these two appear as child's play?

BROTHERHOOD NEWS

Johnny C. Sewell, Charlotte, N. C.



F. W. MATTOX, in speaking of a recent trip to NIGERIA, said, "A road runs through our Onicha Ngwa Bible College property. Formerly the Ibos and the Efficks fought across this line which divides their territory. The savagery was so intense that no person would dare walk this road at night. As late as 1957, AKANDU, a gospel preacher, saw human flesh being dried and used as food in seven different homes in the immediate area of the mission compound--and some of it was fresh. His last time to see such was in 1960." Brother Mattox continued, "I have a tape recording of a great sermon of a former polygamist and JuJu witch doctor who has actually murdered people to prove the power of his witchcraft. He is now preaching Christ. Any gospel preacher can have an audience anytime he wants to preach and can preach to large audiences in open market places several times a day, as long as he can hold up to it. In my judgment more people can be reached for Christ here, with less effort, than anywhere else in the world today."

MALAYSIA CHRISTIAN COLLEGE in Singapore began classes for the first time on January 4, 1965. The purpose of the school is to prepare gospel preachers and workers for service in Malaysia and nearby countries. An anticipated enrollment of twenty students is expected for the first year. PENCE DACUS served as President.

The PRESTON ROAD CHURCH, DALLAS, TEXAS, gives sixty per cent of its income to preaching the gospel in Formosa, Africa, Germany, Hawaii, Vermont, Florida, Mississippi, Connecticut and Hong Kong. Their weekly budget calls for $2,500.

WYATT SAWYER calls our attention vividly to the need for world evangelism by reporting that in 1946 one out of every 3 people on earth believed in Christ, that by 1964 the figure was one in every four and by 1984 only one in every five will believe in Christ.

HAROLD DERR, missionary to GHANA, reports that since the forced take over by Communists, Americans have been the target of bitter vocal attacks. He states, "Some are taking the stand that anyone who associates with Americans is an enemy of socialism. It is the consensus of opinion among Americans here that it is only a matter of time until we must all leave. If we are forced to leave Ghana, we will leave with very heavy hearts as the work here is progressing well. Recently 21 obeyed the gospel. One man traveled 165 miles to be baptized."

IN SOUTH VIETNAM in the middle of the night Communist agressors stole within mortar range of the base, set up their arms and rained round after round of artillery shells, first on the barracks of American service men and secondly on the jet bombers. As the shells exploded, timbers in the barracks were tossed about like matchsticks, men screamed and died. A direct hit cut ROBERT SALMON'S bed in half--but he was not there. Salmon was working the late hour to be able to have Sunday morning off so that he could attend church services in Saigon. He had escaped death because he was preparing for worship!

In OKINAWA there are now six native congregations and one American congregation. JOE CANNON and ROBERT GEORGE are the American evangelists there.

The address for the O. P. BAIRD family in KOREA has been changed to: Church of Christ Mission, A. P. O. San Francisco, California, 96301. Letters addressed incorrectly will be returned to the sender.

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Recognition goes to Frieda Hunter of the Northeast church for the cover drawing.

CAROLINA CHURCH NEWS

Tony Forrest, N. C. News Editor
Box 714, Taylorsville, N. C.

Richard Harp, S. C. News Editor
Box 134, Lancaster, S. C.

NORTH CAROLINA NEWS

NEWS BRIEFS

The church in Kannapolis has just acquired the services of a new preacher. Adrian Maynard and his wife moved here the latter part of January. The Kannapolis church also purchased a nice dwelling for their preacher early in January...Bro. T. Pierce Brown reports that his new workbook, Teach With Success, just published by Standard Publishing Co., is available from the Carolina Christian Book Store....The Jericho church near Mocksville is beginning plans for a building program and expansion of their cemetery... The church in Goldsboro is making plans and appealing for workers for a two weeks' campaign in June (6-20).

Gastonia

PAUL S. GRAY, Reporting: After the first two Sundays of the new year we are only about $5.00 short of our new budget of $290.00 weekly. Attendance, especially at the evening services, is showing an increase. We have enlarged our weekly newspaper ad and begun publishing a weekly bulletin. All of these serve to inspire us to greater efforts and cause us to look and hope for greater accomplishments in 1965.

Asheboro

WALTER E. NEAL, Reporting: On December 27, 1964, I closed 27 months of successful work with the church in Lexington, N. C. Since our last report, one young lady was baptized in Lexington.

I began work here December 30, 1964. Our first Sunday here (Jan. 3) showed higher attendance and contribution than had been recorded in some time.

My new address is 628 N. Elm St., Asheboro, N. C.

Winston-Salem, South Main

W. E. SKIPPER, Reporting: The South Main church is coming along in a nice way. Sixteen precious souls answered the Lord's invitation during the month of December and through January 3. We closed the year of 1964 with an average attendance of 310 for morning services and 223 for evening services.

Bro. Earl West of Indianapolis, Indiana is scheduled to conduct our spring meeting.

When passing through Winston, worship with us at the South Main congregation.

Rockingham

BECKY SETTLE, Reporting: Nineteen sixty-four was a prosperous year for the Rockingham congregation. There were nineteen responses. We were very blessed with three new families but two families moved away. Our total membership is now 88.

Many plans have been made for 1965. Above all we hope to convert 30 souls and meet our budget of $250 per week. A singing school has recently been started on Sunday evenings at 6:00 being taught by George Crews. We have also started a Bible-reading program so that we may read through the Bible in a year. We hope to fulfill these plans with God's help.

Burlington

HOWARD WINTERS, Reporting: Our work in Burlington is moving along in a very fine and most encouraging way. I have never been associated with a better

church, nor one that is more willing to "contend earnestly for the faith." Both attendance and contribution are gratifying, and we are reaching out to do more work than ever before. Since my last report, we have had five baptisms.

Marion

M. F. NORWOOD, Reporting: Brother T. Pierce Brown preacher for the South Fork church in Winston-Salem, conducted a teacher training series the week of January 11, which was very profitable to the church here. This series was shared with Dysartsville, Spindale, Hickory, Asheville, and Valdese. Bro. Brown has made a study of teaching and is well qualified to assist any congregation in teacher training.

Bro. James R. Greer is to conduct our spring meeting May 2-12, 1965. Services will be at 7:30 each evening.

Lexington

C. M. CONNER, Reporting: Bro. and Sis. Walter E. Neal, who have worked with the congregation in Lexington, N. C. since September 1963, have moved to Asheboro, N.C. to work with the congregation there.

Outstanding growth was experienced by the congregation here in Lexington while Bro: Neal was with us, for which we are indeed grateful. Much enthusiasm is expressed by each member here for the continued growth of the Lord's work. We are also grateful to our sister congregations who are helping to support us financially.

If you know of anyone who would be interested in working with this growing congregation, please contact us by writing in care of P. O. Box 154, Lexington, N. C.

SOUTH CAROLINA NEWS

Woodruff

OTTIS L. QUALLS, Reporting: We recently began a Ladies' Bible class on Monday evenings which is continuing with good interest. We have a meeting scheduled for March. The East Huntsville congregation in Huntsville, Alabama, which supports the work here, will send their preacher, brother Roy Beasley, and a number of personal workers, to Woodruff for a Campaign for Christ July 11-18. We are looking forward to this great effort.

Brother Kenneth Willis of Tryon, N.C. will be with us in a meeting scheduled for September 19-26. Our cottage meetings continue with good interest.

Duncan

RAY CLIMER, Reporting: We were wonderfully blessed during 1964. With God's help we are looking forward with great anticipation to even a greater year this year. The elders have several activities planned for this year. A ten day night singing school will be conducted by Burl Curtis, minister of Northeast congregation in Greenville, S. C., March 1-12. Also, they have planned a mission meeting to be held at Startex, S. C. We will have services there each Sunday evening at 3:00 o'clock through February and March. We are asking all in this area to help support this meeting in attendance.

Williston

ALEXANDER CAMPBELL, Reporting: I began work with the church at Williston January 1st. Our work is getting off to a good start, enthusiasm is high and we are looking forward to a prosperous labor here.

We are just getting settled, but have the prospects of at least two baptisms in the near future. A young couple I met just yesterday expressed interest in the church and baptism after being taught on a subject or two. They have two children. We have found the church well spoken of in the town, which, no doubt, is the result of a consecrated minister before me, and also, the faithfulness of the members of the church.

We trust that you will remember my wife and me in your prayers, that we might, in

some small way, have a part in spreading the gospel of Christ to a lost and dying world. I hope to have a detailed report from here in the near future.

Woodruff

OTTIS QUALLS, Reporting: I recently made a trip to Huntsville, Alabama. During my visit there I spoke at Madison Academy twice and also visited the P. T. F. meeting at the school. This afforded me an opportunity to place copies of the Carolina Christian in every congregation in Huntsville, Alabama. Prior to my visit there I had mailed nearly 200 copies to one congregation (East Huntsville) asking for subscriptions. I hope the efforts there will pay off. I offered anyone there the club rates in keeping with the decision made at the meeting in Charlotte in November.

While in Huntsville I spent the night with J. B. Whitaker and his wife. Also visited with Willard Conchin and his family at the school. Each send their regards to all here in the Carolinas.

CAROLINA LECTURES

The preachers in the Greenville and surrounding areas met recently to discuss the 1965 Carolina Lectures. A fine spirit of interest and cooperation was shown and Ernest Thigpen agreed to serve as Area Attendance Chairman for the lectures. We hope to stimulate attendance so that we will have good crowds at all sessions for the following reasons: (1) each speaker deserves a good audience; (2) every Christian needs to hear; (3) the singing and the whole service will be much better.

The program will feature both themes and specially assigned subjects. The information sheets are being returned to us daily and we should have the complete program ready in a few days.

The Northeast church, with the help of other Christians in this area, will provide free of charge your lodging, breakfast and noon meals. Make your plans to attend April 5-9.

BEST ENCOURAGEMENT

We offer our best encouragement to the church in Hendersonville, N. C., where James A. Davis is preaching, upon their plans to plant the church in Brevard, N. C.

From their bulletin, we quote, "PLAN MEETING IN BREVARD. The first plans toward a new congregation in Brevard resulted from a gathering in the Dooley's home in Penrose Friday evening. Results were that the members in Brevard are looking for property and initial steps are being taken. TARGET-- a new church in Brevard in 1965."

This will mean that another county in N. C. (Transylvania) will have a congregation of the Lord's church. According to our best count, this would leave 53 counties in the Carolinas with no church. We have 93 down and 53 to GO! Let's put a church in these 53 remaining counties.

FELLOWSHIPS AVAILABLE

Abilene, Texas -- Six Walter Scott Fellowships, each initially worth $750 a year, are now available to students entering Abilene Christian College Graduate School.

The six fellowships will be given to students beginning work on Abilene Christian's new Bachelor of Sacred Knowledge (S. T. B.) degree program and the Master's degree in Biblical and Patristic Greek. Four fellowships will be awarded to S. T. B. candidates and two will go to students in the Greek program.

Fellowships are $750 each the first year and will carry the possibility to renewal for the second year at $1,000 and the third year at $1,200 in the event of greater need.

Any recent graduate of an accredited college with either a B. A. or B. S. degree is eligible to apply for one of the fellowships. An undergraduate major in Bible is not necessary for S. T. B. applicants. Only students with high academic and spiritual attainments will be accepted.

Applications should be mailed to Dr. J. W. Roberts, Director of Graduate Studies in Bible, ACC Station, Box 173, Abilene, Texas 79601

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CONGRATULATIONS ON PAST ACCOMPLISHMENTS

YES, BRETHREN, you have done well in the Carolinas in the past decade the future is even brighter for YOU and for US.

WORLD RADIO is in its infancy, ... we too, with the help of God, have made tremendous strides in preaching the gospel to millions in our generation.

OUR PAST ACCOMPLISHMENTS

On November 2, WORLD RADIO took another giant step in its efforts to preach the gospel "to every man in his own language." On this date WORLD RADIO-FRANCE began broadcasting to the French-speaking peoples of Europe over Radio Luxembourg, described as the World's most powerful commercial station. This brings to three the number of languages in which WORLD RADIO is now broadcasting.

GOALS FOR 1965.

Three more foreign language broadcasts are being planned in the near future. Brethren, we need your prayers and support as we move ahead in plans to preach the gospel of Christ to every man in his own language.

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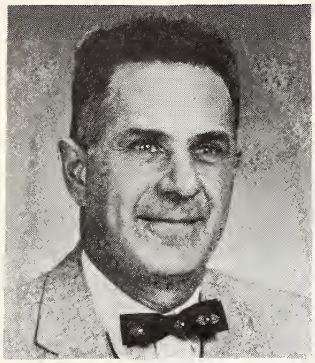
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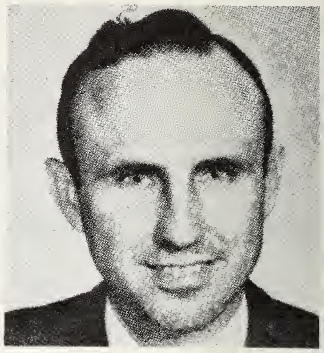
MARCH, 1965

VOLUME 7, NO. 3

1965 Carolina Lectureship — April 5-9







HOUSTON T. EZELL, one of the elders of the Vultee church of Christ, Nashville, Tennessee, will speak Thursday and Friday on "The Qualifications and Work of Elders." Ezell has traveled around the world in the interest of mission work and spent several months in Korea building houses for missionaries.

MRS. HOUSTON T. EZELL will teach a ladies' class Thursday and Firday afternoons. Mrs. Ezell will teach a ladies' class at the 1965 Blue Ridge Encampment, June 21-25. She has led a number to Christ through the use of film strips in the last year.

BURL CURTIS, minister of the Northeast church of Christ, 2414 Wade Hampton Boulevard, Greenville, S. C., is director of the Lectureship.

SPECIAL EVENTS - Lectureship Dinner, Thursday, April 8, 5:45 p. m.; Young peoples' meeting, Friday, April 9, 5:30 p. m.; Lectures on "Christian Education" by Jesse C. Long, President of Greater Atlanta Christian Schools, Tuesday, April 6.

PREACHER NEEDED - The Bonnie Doone congregation will need a preacher by July 1. If interested contact Gary A. Bridges, c/o Church of Christ, Bonnie Doone Post Office, Fayetteville, N. C.

CONGRATULATIONS to Duncan for planning a mission meeting for Fairview in Spartanburg, S. C., March 21-26. Gerald Cowan from Henderson, Tennessee will do the preaching; time 7:30 p. m. Singing at 3 p. m., March 21.

Ken Willis will hold a meeting at Duncan April 11-18. Duncan also reports that the tent stored there is not useable in its present condition. Any church wishing to repair it or wishing parts, please contact them immediately. Otherwise it will be disposed of.

Plan Now To Attend The Lectures

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Burl Curtis, Editor — C. N. Womack, Adv. Mgr.
Richard Harp, S. C. News Editor
Carl Lancaster, Asst. Ed. — Tony Forrest, N. C. News Edito

Published monthly by Carolina Christian Publications, Inc., P. O. Box 5423, Station B, Greenville, S. C.
Second class postage paid at Greenville, S. C.

POSTMASTER: Send undeliverable copies with Form 3579 attached to Carolina Christian Publications, Inc., P. O. Box 5423, Station B, Greenville, S. C.
RETURN REQUESTED

Address all editorial matter to Burl Curtis, P. O. Box 5423, Station B, Greenville, S. C.

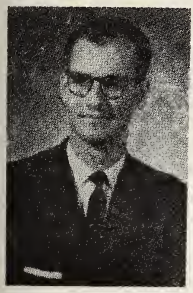
Address all N. C. News to Tony Forrest, P. O. Box 714, Taylorsville, N. C., and all S. C. news to Richard Harp, Box 134, Landaster, S. C. News items to be printed in a given month's issue should reach the news editors by the 15th day of the preceding month.

Address all inquiries regarding advertising to C. N. Womack, P. O. Box 95, Spindale, N. C.

SUBSCRIPTION PRICE: Individual, $2.50 per year; club of five or more, $2.00 per year; quantity, 13c for 15 or more.

Undenominational Christianity

Tom Bolick, Shelby, N. C.



Every thoughtful Bible student will appreciate the efforts of the men and women who have pursued the difficult premise: Christianity is undenominational.... There must be of necessity something added to "intellectuals" of modern denominationalism to say that all people could be one in Christ. With pragmatic and relativistic principles so entrenched in modern thinking, Truth is whatever one conceives it to be, regardless of the objective facts presented in the Scriptures.

What a strange sight it would be to us to travel through the cities of the world and never see a church sign designating the "type" of Christian worshipping in a particular building! It would certainly put a lot of sign painters out of business. It would also put people to wondering, "Who is Who?" If we had traveled over the missionary routes of Paul, we would have not found a sign even saying, "Church of Christ meets here." The church of the Bible had no proper name, but was described by its relationship to God, Christ and the world; hence, such descriptive phrases as church of God, church of the first-born, the church, churches of Christ, and others. The term church simply means, "the called out." The proper name for the individual to wear was Christian. (Acts 11:26; 1 Pet. 3:16.)

Signs, and names do designate a difference in religious beliefs. Sad though it is that people have segregated themselves from each other by varying creeds, still sadder is the fact that most of the people in the different churches don't know what they believe nor why they adhere to certain practices. Many times we hear people actually deny that their group believes a doctrine, when it may be the corner stone of their "faith." Masses support their church not knowing the doctrines of their church nor why they are different from others. This is blind denominationalism. Differences are healthy only when it causes the disputants to seek the Truth on any given subject. But, as is the case, Truth is not sought after when differences occur, rather they are put aside by rationalizing "everybody has a right to his own opinion."

In order that we might know what denominationalism is and what constitutes undenominational Christianity, let's briefly define the two.

What is denominationalism? The word denomination is defined by Webster as "a class, or society of individuals, called by the same name; a sect." A class is a "division, grouping, or distinction based on grade or quality"; and a "sect" is "a party;" a special group constituting a category which separates it from others. The advocates of denominationalism try to solve the division of bodies by stating that the church is "an invisible" body composed of all the "true" Christians in all churches. There is no mention of an invisible church in the Bible.

Most denominations would not be so bold as to claim to be THE church; it exists for the purpose of designating a limited number. Any who read Paul's admonition to the Corinthians "to speak the same thing, and that there be no divisions among you; but that ye be perfected together in the same mind and in the same judgment" (1 Cor. 1:10) must look with soul-searching concern to the division. Paul continues in the next few verses to condemn the sectarian spirit. All must recognize denominationalism to be the sin that it is.

What is undenominational Christianity? To clarify the issue, let us state it is not the ecumenical movement currently seen in Protestanism and Catholicism. Undenominational Christianity preceded either of these by centuries. The ecumenical

(see page 5)

ITS BASIS — THE NEW TESTAMENT

Waymon Love, Spindale, N. C.



For years there has been a plea made by churches of Christ for a complete return to the new Testament. That plea is still being made by those who call themselves simply "New Testament Christians." The same remains true in religion as in all other realms. If there is to ever be unity there must first be an agreement as to the authority. In other words what are we to base our conclusions upon? Our basis for Undenominational Christianity must of necessity be this New Testament and it must all be used as the basis--not just the portions which suit our fancy and conform to our peculiar creed or dogma.

I do not read in the New Testament of anyone contending that Paul, Peter, James or any other great character of the New Testament was a member of a particular denomination. If they could be undenominational Christians by following the Master's teachings why can we not do the same today? We contend that we can and our basis must be the New Testament, the book containing the teachings of the Savior. He must be our authority in all matters religious. What is authority? It may be defined as "a right to command or to act; dominion; jurisdiction." Yes in every field there is a recognized authority or something upon which to base our decisions. How pathetic it is that many religionist today will not accept the rightful basis, thus securing for themselves and their followers undenominational Christianity, but will in addition to it base their practices upon the diciplines, creeds, prayer books, confessions of faith, etc., thus dividing themselves in various and sundry denominational organizations. This will always happen when human beings accept a substitute or a supplement to the true authority. One group may even look to the Pope in Rome as an authority, another may look to a council, a synod or some other body of appointed persons who will formulate their rules of doctrine. This is the very reason for the presence of various bases in religion. How great it would be if all the annual, semi-annual etc., meetings of the denominational world were discarded, especially those which are for the purpose of altering or formulating doctrine, separate from the New Testament.

Some may say that we need something as a guide in addition to the Bible. But we would be quick to ask why this should be? If we need something other than the Bible as a basis for Undenominational Christianity that makes the Bible insufficient. Paul says in writing to Timothy that "every scripture inspired of God is profitable for teaching, for reproof, for correction, for instruction which is in righteousness; that the man of God may be complete, furnished completely unto every good work." (II Tim. 3:16, 17.) This, we believe, is exactly what people do today. By the acceptance of creeds formulated by men they are saying that the scriptures which are given to us by God are not sufficient to accomplish God's plan in them.

Our Heavenly Father is the one who has supreme authority. Jesus said that all authority had been given him (Mt. 28:18), and he then gave the teaching of God's will into the hands of the apostles. The Holy Spirit guided them in this teaching and their teaching was confirmed with the performance of miracles. This is the teaching we have in the New Testament today. It is the Holy Word of God and he certainly intended for it to be the only basis or authority in all matters. Using this as a basis for New Testament Christianity we will automatically come to the conclusion of undenominational Christianity. We are taught that we must not add anything to it nor take anything away from it. Listen to

Revelation 22:18, 19. "For I testify unto every man that heareth the words of the prophecy of this book, if any man add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." Even though this is speaking about the book of Revelation it would also apply to all other scriptures which are inspired of God. The book of Revelation is an inspired book; we must abide by "every scripture inspired of God."

Since the word of God is truth it is fixed and unchangeable. One teaching of the book does not contradict any other. Therefore, if all the creeds and doctrines of men taught what is found in the Bible they would all be alike and we would have the same basis for religion. But this is not nor does it remain so. The creeds are changed from time to time to coincide with changing times and views for those who adhere to them. This shows conclusively that the creeds of men, the basis for denominational Christianity, differ in one way or another from the Bible, the sole basis for undenominational Christianity.

My admonition to all would be to place our faith on firmest foundation of all, the word of God. "All other ground is sinking sand."

Undenominational Christianity

movement, though its aims and motives may be good, leave out the necessary ingredient to effect unity, a return to the Scriptures for all authority. To set aside all the varied decrees made previously by the different churches only to institute a monolithic government over all is not unity but only a larger dose of the same medicine. Jesus prayed for unity of all believers in John seventeen, but the unity he prayed for was "in us," that is, the Father and Christ. (John 17:21.) With all denominations under one council of men, prone to make laws that differ from the Scriptures, would be to repeat the same mistake that caused the divisions in the first place, except on a larger scale. There is a vast difference in union and unity.

Undenominational Christianity means to be "in Christ." One must be born again of water and the Spirit (Jno. 3:5; Mark 16:16, and Eph. 4:4.) The non-divisive name of each one born into God's kingdom or family (1 Tim. 3:15) is Christian. The church is an organism which defined is "Any thing, structure, or totality of correlative parts, in which the relationship of part to part, involves a relationship of part to whole, thus making it self-inclusive and self-dependent."-Webster. Each Christian has a relationship with every other Christian in the body (1 Cor. 12:12-31; Eph. 4:14-16) and to the church universal. Christ's spiritual body is composed of all Christians, regardless of their nationality or habitats. When one obeys the gospel, God makes no mistakes in adding him to the church (Acts 2:47.) The Christian is bound by no human law, but his actions will be guided by God's divine will contained in the Scriptures.

Undenominational Christianity is more than wishful thinking; it is a reality now. The churches of Christ around the world ask those who are tired of changing denominational doctrines to investigate the Scriptures and to build on the Rock. It will stand forever.

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ITS GOAL AND MEANS

Paul S. Gray, Gastonia, N. C.



Undenominational Christianity is a nice sounding expression and is appealing to a great number of people. Many who are not members of the church of Christ claim to be practicing such. To some it means being recognized as a member of no church, or a member of an organization of one's own devising. Of course everyone who considers himself a member of an organization called the church of Christ claims to believe in and to be practicing undenominational Christianity. But there is a great big difference between a man who is merely religious and another who practices "pure religion and undefiled before God and the Father..." Likewise there is a big difference between a group of people who meet in a building with a sign the "CHURCH OF CHRIST" on the front of it, and another group who "have obeyed from the heart that form of doctrine" in order to become Christians and then continue "stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers". Is it "faith only" in the expression, or are we going "on unto perfection" in the practice of it?

If we are practicing undenominational Christianity we have a very definite goal for which we are reaching, the goal set by the Lord Himself just before ascending into heaven to be seated at God's right hand. Jesus said, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway , even unto the end of the world. Amen." (Matt. 28: 19, 20.) Jesus' words according to Mark are, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16:15, 16.) Notice that the Lord said go, teach all nations, preach the gospel to every creature, baptize in the name of the Father, Son and Holy Ghost, and then teach those baptized ones to observe all things whatsoever the Lord had commanded. Jesus did not say baptize every creature in all the world. That is not the goal of undenominational Christianity and we are not to become discouraged and quit because many will never obey the truth. (Matt. 7:13, 14.) But Jesus did say to preach the gospel to every creature and that is the goal of undenominational Christianity and the mission of the church in every generation. The gospel is to be preached because it is God's power unto salvation to everyone that believeth. (Rom. 1:16.) Without faith one cannot please God. (Heb. 11:6.) Faith comes by hearing God's word. (Rom. 10:17.) Without hearing and learning of God no one can come to Christ for salvation. (John 6:44, 45.) Thus it isn't difficult for anyone to understand why Jesus commanded the apostles to preach the gospel to every creature; neither is it difficult to understand why the church is commissioned to preach the gospel to every creature in every generation. (1 Tim. 3:15.) The apostles, with the help of others whom they converted, accomplished their mission, (Col. 1:23) and there is no good reason why Christians of the present cannot accomplish theirs.

The mission of the church readily falls into three categories; namely, preaching the gospel to every person both sinner and saint; edification; exhorting, encouraging, warning, comforting and rebuking members of the body that they may serve and worship God acceptably in this life to the eternal salvation of their souls and benevolence, the doing "good unto all men, especially unto them who are of the household of faith." (Gal. 6:10.) Now let's look at each category briefly.

1. Jesus was very specific in telling the apostles to whom they were to preach, what they were to preach, and what the hearers must do in order to be saved. Jesus did not however, list all the details concerning how they were to travel, what particular method must be used in each teaching situation and the very place where this teaching must be done. The apostles therefore were at liberty to travel in any way that was expedient, to use any method of teaching that did not violate any other passage of scripture, and to take advantage of every opportunity to teach regardless of local physical conditions. Christians enjoy the same liberties today. They are at liberty to travel any way that is expedient. They may use methods of teaching which the apostles did not use just so long as their methods do not violate some scriptural principle. They may use the printing press, the radio, the television, the telephone, charts hung on the wall or thrown on a screen by a projector. Churches may cooperate in buying newspaper and magazine space to preach the gospel. Certainly they can cooperate in buying radio and television time to teach all nations. They can cooperate in supporting preachers in mission areas. Some by their theories would make it impossible to preach the gospel on network broadcasts. They seem to be more interested in their theories than they are in fulfilling the Lord's command to preach the gospel to every creature.

2. The church on this earth is composed of Christians. They have been called out of the world into the "kingdom of his (God's) dear son." (Col. 1:13.) Just as surely as they have been called out of something, they have been called into something. They have been separated from certain people and things, and they have been called together as a people to do certain things. To become a Christian one must realize and have a desire to discharge his responsibility to God. As a Christian he must come to realize his responsibility toward all men and especially to those who are of the household of faith. Christians when physically able must assemble to worship God. (John 4:24, Heb. 10:25.) But this is not the only reason for them coming together. They are to exhort one another. They are to teach and admonish one another even in singing psalms, hymns and spiritual songs. (Col. 3:16.) They are to "warn the unruly, comfort the feebleminded, support the weak, be patient toward all men." (1 Thes. 5:14.) They are to restore the ones overtaken in a fault. They are to bear one another's burdens. (Gal. 6:1, 2.) Christians are warned not to forsake the assembling of themselves together for these and other reasons. Thus edification is part of the work of the church, part of the very means of fulfilling its mission, accomplishing its goal.

3. The church also has a responsibility in the field of benevolence toward both saint and sinner. I know of but two classes of people which the church is not authorized to help in a benevolent way; namely, the ones of whom Paul wrote, "This we command you, that if any would not work, neither should he eat." (2 Thes. 3: 10.) And widows who have believing relatives who are able to support them thus relieving the church so that it may support those who are widows indeed. (1 Tim. 5: 16.) In regard to the church's responsibility to do good unto all men see Gal. 6: 10, 2 Cor. 9:13 and James 1:27. Jesus went about doing good. The church seeks opportunities to do good; not excuses to keep from doing so. When James wanted an illustration to show the degree of faith necessary to save, he chose one dealing with benevolence (James 2:14, 17.) and when Jesus gave the reason for some being on the right hand on the day of judgment who would hear "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world," He said it was because of their interest in those who were ill and in need. In spite of this some today insist the church has no responsibility in the field of benevolence toward anyone other than a Christian. According to some it would be proper to have on the church building or lawn a sign reading: WE WOULD LET A BABY

(see page 9)

ITS RECEPTION AND REJECTION

Jerry Senn, Valdese, N. C.

When we step down from the lily white clouds of theology and tradition and observe it in its true colors, Christianity is simply the principles and doctrines taught by Jesus Christ. In John 17 we find our Lord in prayer to His Father. No doubt with great emotion He asked that His followers be ONE or undivided. He has left for man a "perfect law of liberty" which when followed will unite all men. Thus, to divide or make Christianity denominational is to destroy it for Christ is not divided and neither are His teachings. God's Word produces only one type fruit, simply Christians, members of ONE spiritual body or church. The church of Christ is undenominational, non-denominational and anti-denominational.

The New Testament reveals the glorious spread of the early church from Soloman's porch in Acts 2, when 3,000 accepted the truth, until undenominational Christianity had been preached "in all creation under heaven." (Col. 1:23.) Men's lives were changed and souls were brought to Christ and made ONE. A great apostasy, which had been prophecied, took root and led many away into what later became Roman Catholicism. The teachings of Christ were removed from the hands of the people, thus, New Testament Christianity was for a time stifled. After many centuries of ignorance and fear honest souls began again the valiant search for truth; God's Word being their standard, a surge began which had as its aim the restoration of the ancient order of things.

But as this movement developed men became satisfied with what portion of truth they had learned, stopping short of the divine pattern and divided themselves into parties and sects called denominations. But for some the search was not complete and these brave souls continued the ideal of restoration. This movement must never cease, for the moment it does, complacency will overtake us and we will become contaminated by human reasoning and the "wisdom of Men."

From the early days of Christianity certain basic principles have regulated its effect upon men. Prejudice, ignorance and love of the world have basically characterized those who have turned away from the gospel.

Prejudice has always been a menace to man and an enemy of truth. Through their distorted and poisoned thinking the Jews rejected Christ. It was prejudice which kindled the flames of hatred toward the early Christians, as seen in the stoning of Stephen (Acts 7), the murder of James (Acts 12), and the two hour riotous denomstration against the truth (Acts 19.) In our day prejudice plays a leading roll in the rejection of undenominational Christianity. The minds of men have been so thoroughly "white washed" with clever slogans and shallow thinking that it is very difficult to penetrate these barriers with truth. There is no doubt but that the idea that "one church is as good as another" will send thousands to destruction. This poisons the mind and hardens the heart.

Some of the most bitter opponents of undenominational Christianity have been those who know the least about it. "But these rail at whatsoever things they know not." (Jude 10.) Just as was true in the early church, today men reject the truth, "being ignorant of God's righteousness" and are "seeking to establish their own." (Rom. 12:3.) Undenominational Christianity is foolishness to those who perish. (1 Cor. 1:18.) These refusing to allow the Word to make them simple New Testament Christians, pass into the world beyond ignorant of the truth and destined to eternal torment.

Man's affection for worldly allurements has led them away from the simple gospel. We remember Agrippa (Acts 26) who knew the truth but felt the passion for power and wealth too strongly to obey the Lord. Sa-

tan presents himself as a lovable character and his forces cease not to use every available means of enticing man down the broad way, through the wide gate into eternal death. These knowingly choose darkness and are lost.

Briefly observing the reception of undenominational Christianity we see that from the beginning Christ employed SUPER SALESMEN to propagate HIS word. These well trained men were SOLD on the product, having known Christ personally. They were moved by the terrifying fact that the world without Christ would perish. These, then, carried the message of undenominational Christianity, bravely proclaiming it in every nation. Christ was elevated to His proper place of honor and men were urged to become ONE in Him. Even more impressive is the fact that these early Christians shocked the world (turned it upside down) by advocating that it made a difference what men believed! Their world was complacent toward religion but the early Christians demanded action and men "sat up and took notice." Guilt of sin and the need for Christ were emphasized. As we reflect upon the great sermons recorded in God's Word we notice that upon hearing the truth men either were moved to accept it or reacted violently against it. (Acts 2:37, 38; 4:2; 5:17; 19:18-20.) As the apostles "shrank not" from declaring boldly the story of Jesus man-kind was given a "clear choice" between division and unity in Christ Jesus. Though pressed on every side undenominational Christianity hit the ancient world with the message of Christ with such force that, "the Word of God increased; and a great company of disciples multiplied." (Acts 5:42.)

Though the church has grown much in this century we must admit with shame that we are not stirring the world as did the church in the first century. Could it be that while we have largely succeeded in restoring the doctrine of Christ that we have failed miserably in re-capturing a similar spirit? There is a crying need for a destinctive plea today, one that will give man a clear choice. As our faith is challenged by realizing that three million souls now living are not united in Christ let us learn the great lessons of dedication, patience and love of the lost as exemplified by the church of the first century. The reception of undenominational Christianity depends on YOU.

ITS GOAL AND MEANS (cont'd)

STARVE TO DEATH BEFORE WE WOULD TAKE MONEY FROM THE CHURCH TREASURY TO BUY IT FOOD. Some insist that orphans must be taken into private homes in order to be supported. We ask, "Where do the scriptures so teach?" Where were the widows of Acts 6 living while they were supported by the church? And were they all saints?

SHELBY, N. C.

TOM BOLICK, Reporting: We have had two baptisms. Our membership has increased to a total of 44 and our contribution has doubled. We are making plans to purchase more property next door and to erect a church building.



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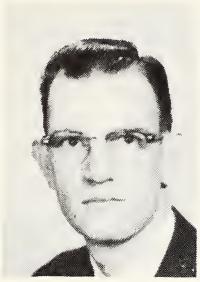
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BROTHERHOOD NEWS

Johnny C. Sewell, Charlotte, N. C.



SAO, PAULO, BRAZIL, a city of 5 million, has a drive underway by which to secure $250,000 for purposes of building expansion. Well over half this amount has been secured in pledges. There are presently four meeting places in the city: (1) a rented store with an open front measuring 9' x 35', (2) an apartment on the 12th floor of a large building, (3) a borrowed tent and (4) a two story house. On downtown streets an audience of 100 can be assembled in 5 minutes during which time tracts have been distributed and sermons delivered. In this area 174 baptisms have been reported. Brazil now has 13 congregations. An average of 55 cottage meetings are conducted weekly. Newspaper advertising is seeking to enroll 2,000 in Bible Correspondence Courses.

Not much can be bought any where in the U. S. for a penny, but in SOUTH VIET NAM ten 6 page folders can be purchased for 1¢. Twenty dollars will buy 20,000 tracts.

The Captain of the JERUSALEM, JORDAN Police Department called on American missionary EVERTT HUFFARD to inform him that it was against the law to distribute religious literature via the mail. Some 300 had already been enrolled in Arabic language correspondence courses. The brethren now are hoping to rent rooms in various parts of the city to which places the students can come for their lessons.

The only church in the country of AFGHANISTAN is located in KABUL and consists of three members.

A sizable indigenous Restoration Movement has been discovered in SPAIN and Northern MOROCCO consisting of 300 to 400 Christians worshipping very closely to the New Testament order and meeting in 7 congregations. The HIGHLAND CHURCH, ABILENE, TEXAS, is supporting E. J. SUMERLIN, a former evangelist in the NEW YORK CITY area, and six native preachers in response to this discovery.

The church was permanently established in SOUTH DAKOTA in 1949. The state now claims 344 members and 11 congregations, two of which are self-supporting and one of which has elders and deacons.

L. ARNOLD WATSON will serve as Program Director for the 1965 WORLD'S FAIR EXHIBIT IN NEW YORK. More than 1,400 congregations and thousands of individuals have supported this project. A massive personal evangelism campaign is scheduled for June 21 - July 12 which is expected to see the co-operation of 40 congregations and 600 personal workers.

FOCUS/OKANAGAN is a plan for 10 self-supporting families and one supported evangelist to move to the heart of BRITISH COLUMBIA'S OKANAGAN VALLEY in CANADA by the summer of 1965 in order to establish the church there. Two families have already moved to the new location. The WEST MEMPHIS, ARKANSAS church is instrumental in this effort.

At the end of 14 months in MADRAS, INDIA J. C. BAILEY reports 480 baptisms not including baptisms by native workers. Some 1,000 have been enrolled in Bible Correspondence Courses and a half million tracts have been distributed. This does not include works in other parts of India.

CHARLOTTE, WESTSIDE

JOHNNY SEWELL, Reporting: One was baptized on February 16. The Herald of Truth is now heard on both radio and television in Charlotte.

An "anti" church began meeting here in the rented dwelling formerly occupied by the Westside congregation. The Westside church is not to be confused with the group which now meets in our former location.

CAROLINA CHURCH NEWS

Tony Forrest, N. C. News Editor
Box 714, Taylorsville, N. C.

Richard Harp, S. C. News Editor
Box 134, Lancaster, S. C.

NORTH CAROLINA NEWS

Gastonia

PAUL S. GRAY, Reporting: Due at least in part to severe winter weather and more illness than usual, attendance has been down during 1965. Contributions are about normal, but are running somewhat below the increased budget for the new year. Plans are in the making for the first vacation Bible school in the history of this congregation. Our weekly radio program and newspaper advertisement are attracting some attention. The church here is cooperating with the Charlotte churches in presenting television programs on UHF Channel 36.

I appreciated and enjoyed the privilege of being one of the speakers during a meeting at the South Main Street congregation in Winston-Salem. I have been invited to appear on the Mt. Dora, Florida, lectureship in April. We hope also to attend a part of the CAROLINA LECTURESHIP at Greenville in April.

Woodleaf

RONNIE L. ULREY, Reporting: The progress of the church here is evident in every phase of our work. Our contribution, attendance at every service, and the general atmosphere of dedication among the members are all contributing factors.

The church here is enjoying unity and growth and has its mind set upon reaching even higher goals in the near future.

In the past month we have had one baptism and two restorations and are having a great number of visitors in our services whom we expect to respond in the near future.

We are planning two gospel meetings this year. One will be an exchange meeting and we are looking for a church that would be interested in exchanging a meeting with us --probably in the fall of this year. God bless the Lord's work everywhere.

Asheboro

WALTER E. NEAL, Reporting: Our work in Asheboro is off to a good start. The attendance and contribution are both up from their previous level. We had a good series of meetings recently in spite of the big snow. Two have confessed sins. We are hoping to begin a radio program soon.

Rockingham

BECKY SETTLE, Reporting: Two new programs have recently been added to our activities, a Bible correspondence course and a tract program. Their success will add much to our efforts.

Another new family has moved into the Rockingham area and is worshipping with us. We feel very fortunate in that this is the fourth new family in the past few months.

Wilson

JESSE MELTON, Reporting: The work here in Wilson seems to be on the upswing in many respects. We are planning a "Campaign for Christ," June 13 - 22 with several workers coming from Tennessee and other areas. Joe Costilow, of Rocky Mount, will be our evening speaker.

During 1964 we averaged twenty-six in attendance on Sunday morning (an increase of five over 1963); we had an average contribution of $42.81 (an increase of $4.79 per Sunday over 1963.)

The Lord willing, I will terminate my work here at the close of this year. The church is interested in securing a faithful worker and anyone interested should write immediately.

We hope to remain in the Carolinas, but will not accept a work until a man has been secured for Wilson.

Kannapolis

WILSON BURTON, Reporting: January was a busy month for the church in Kannapolis. Having been without a regular preacher for seven months, we were especially joyful when Adrain Maynard came to work with us on January 10th. Brother Maynard is the son of the well-known missionary, E. C. Maynard, who has done mission work in the Bahamas, Michigan, and the Appalachian Region. We have had one baptism during the month of January, a rise in contribution and increase in attendance. We have also been encouraged by a new Christian family that has moved into our community and plans to settle here.

The church here has been self-supporting for several years. However, only last month did we manage to purchase a preacher's home.

We are planning a summer campaign with E. C. Maynard and are laying foundation plans by beginning several cottage meetings, using (among other materials) the Jule Miller Filmstrips.

Valdese

MADELINE C. BROWN, Reporting: During January and February four have responded to the invitation. Rita Burns, Elaine Feimster and Helen Henson were baptized, and Louise Shoupe made public confession.

A new roof has been put on our church building and the bell tower repaired. Our budget 1965 has been set at $200.00 per week. Howard Sparks of Spindale, N. C. was guest speaker while Jerry Senn was away at Freed-Hardeman College Lectures.

We are presently engaged in a Teacher Training Program. Fifteen were present for the first meeting. Several men are training to conduct cottage meetings.

Bryson City

CARLTON ELKINS, Reporting: Death has claimed two of our 14 members here, Elizabeth Maloof on December 26, and J. W. Totherow on January 11th. We are grateful to those in the Carolinas who have contributed to our building fund.

SOUTH CAROLINA NEWS

Chester

THOMAS M. DANIEL, Reporting: Inclement weather and some sickness in the congregation caused a drop in our attendance for the month of January, but we are hoping for better things for the month of February and thereafter. This past Lord's Day one man was restored. A series of lectures has been planned beginning on March 15th and continuing through March 20th with different speakers from the area. The speakers and their subjects are as follows:

March 15: Burl Curtis, Greenville, "God Has Spoken."

March 16: Paul Kidwell, Charlotte, "What Must I do With Jesus, Who Is Called The Christ?"

March 17: David Pharr, Rock Hill, "The Cost of Discipleship."

March 18: Johnny Sewell, Charlotte, "What Lack I Yet?"

March 19: Richard Harp, Lancaster, "Standing Where Moses Stood."

March 20: Marvin Bryant, Gaffney, "Repentance."

Clinton

U. A. HALL, Reporting: We have begun our second year at Clinton. God has been good to us, and we are so thankful. God opened another door here this year when an eighty-six year old man was restored to the faith and his wife was baptized into Christ. We meet for worship in the home of the elderly brother since he is confined to his bed. The church at Donelson, Tenn. will support and work with us in a campaign for Christ and a V. B. S. in August. We need a radio program in the area. Who will help us get on the air? Pray for us

at Clinton.

North Charleston, Durant Ave.

J. C. WATKINS, Reporting: December 1964, completed Rhoden Presnell's first year of work with the church here. We are very grateful to him and his fine family for their efforts. There were 239 responses to the invitation last year, 81 of which were baptized into Christ.

On January 17, 1965, elders were appointed to oversee the work here. We are thankful for our elders and deacons, and we know that they will be an asset to the work. There have been 35 responses this year, 10 of which were baptized.

Bro. and Sis. Presnell and six others from here attended the Lectures at Freed-Hardeman College Feb. 1-5. Our budget has been set at $650 per week which includes plans for a new building.

Sumter

RAY D. WINN, Reporting: We finished out the month of December with a record average contribution for the month amounting to $230.31 due to a special drive the last two weeks of the month. We have named a building committee to consider the addition of much-needed classrooms to our present facilities.

Since our last report three have placed membership with the Plaza congregation and two have been restored. We give thanks that the work continues to go well here. Brother Ira Rice spoke here the morning of January 10th and all were inspired by this great man of God. We pray that the coming year will bring peace, prosperity and progress in the Lord's work in the Carolinas.

Union

HAROLD SIMMONS, Reporting: Our Spring meeting will be April 18-25 with Ottis Qualls of Woodruff, S. C. doing the preaching. We are looking forward to a great meeting. Recently one was restored to his first love.

The elders have asked Clifford Davis to come back this summer for three weeks. The Lord willing he will be here in June for a meeting with the colored brethren. We are in need of a man to come and work with these new Christians. The elders continue to preach and teach each Lord's day morning and Wednesday night. I am their speaker for the sunday evening services. My wife teaches a class for children on Sunday morning, and one of the elders wives teaches the mid-week class.

West Columbia

MRS. SARA SHEALY, Reporting: Our Spring meeting will be held April 19 - 25. Virgil Hale from Whiteville, N. C. will be preaching. This is an exchange meeting. Bro. Gantt will hold a meeting at Whiteville March 8 - 14. There have been 17 baptisms and 20 restorations here at West Columbia in 1964. We hope this year will be even better.

The church has set a new budget for the new year, the amount of $250.00 per week. We have taken on mission work at Henderson, N. C. We are planning to start a church library within the next few months. The church has sent over 150 pounds of clothes to a mission point in Korea.

Anderson

We heartily welcome the coming of a new family into the Carolinas to work with the church at Anderson, S. C. In January, A. E. Swims from Haleyville, Ala. moved to Anderson with his wife, Glenda, and three daughters: Glenis, Leanna, and Janie. Bro. Swims is a graduate of Freed-Hardeman and has been preaching regularly for the church in Haleyville for the past several months. He is a young man, full of zeal, and we are looking forward to hearing some good reports from the church at Anderson during the coming months.

Greenville, N. C. - Ten souls were born into the kingdom of God last year. An effort is underway for a "campaign" here in the spring of 1966.

1965 CAROLINA LECTURESHIP

NORTHEAST CHURCH OF CHRIST, 2414 Wade Hampton Blvd., Greenville, S. C.

MONDAY: Registration
7:10 p.m. - "Religion and Public Education" - C. E. Mannon, Greenville, N. C.
7:50 p.m. - "Religious Prejudice" - Olan Hicks, Statesville, N. C.
8:30 p.m. - SPECIAL FEATURE, The Greenville Singers

TUESDAY: Morning Theme - "The Church"
9:40 a.m. - "According to God's Purpose" - Paul Gray, Gastonia, N. C.
10:10 a.m. - "Rapid Growth of Early Church" - L. D. Willis, Cherokee, N. C.
11:00 a.m. - "The Great Apostacy" - Richard Beasley, Columbia, S. C.
11:30 a.m. - "The Church Restored" - Marvin Bryant, Gaffney, S. C.
1:30 p.m. - CLASSES - "Christian Home" and "Personal Work"
"Ordained of God" - W. G. Gantt, Columbia, S. C.
"God's Plan for Mother" - Eston Macon, Seneca, S. C.
Discussion - Ray Winn, Sumter, S. C.
"Need for Workers" - David Pharr, Rock Hill, S. C.
"How to Enlist Workers" - A. Campbell, Williston, S. C.
Discussion - Wayman Love, Spindale, N. C.
3:10 p.m. - PANEL - "Solving Church Problems"
Moderator - H. P. Dodd, Florence, S. C.
"Some Causes for Our Problems" - Richard Harp, Lancaster, S. C.
"Mishandling Our Problems" - Ray Winn, Sumter, S. C.
4:10 p.m. - SPECIAL FEATURE, "Atlanta Plan" -Jesse Long, Atlanta, Ga.
7:10 p.m. - "Christian Evidences" - G. W. Childs, Barnwell, S. C.
7:50 p.m. - "Why I Left Nazarene Faith" - Lewis Savage, Mocksville, N. C.
8:30 p.m. - SPECIAL FEATURE, "Christian Education" -Jesse Long, Atlanta, Ga.

WEDNESDAY: Morning Theme - "The Church"
9:40 a.m. - "Worship" - W. E. Skipper, Winston-Salem, N. C.
10:10 a.m. - "Organization of the Church" - Tom Bolick, Shelby, N. C.
11:00 a.m. - "The Work of the Church" - Joe Costilow, Rocky Mount, N. C.
11:30 a.m. - "The Church Through Eternity" - Chester Hunnicutt, Cherokee, N.C.
1:30 p.m. - CLASSES - "Christian Home" and "Personal Work"
"God's Plan for Father" - Howard Winters, Rockingham, N. C.
"Children in the Home" - Kenneth Willis, Tryon, N. C.
Discussion - A. E. Swims, Anderson, S. C.
"The Personal Worker" - Rhoden Presnell, N. Charleston, S. C.
"Finding Prospects" - Thomas Daniel, Chester, S.C.
Discussion - Frank Milton, High Point, N. C.
3:10 p.m. - PANEL - "Modernism"
Moderator - Joe Costilow, Rocky Mt., N.C.
"What is Modernism?" - Harold Simmons, Union, S. C.
"Roots of Modernism" - Howard Winters, Burlington, N.C.
4:10 p.m. - SPECIAL FEATURE, Carolina Bible Camp
7:10 p.m. - "Needs in This Present Age" - Jesse Condra, Pantego, N. C.
7:50 p.m. - "Bible Versus Communism" - Noyles E. Sewell, Kinston, N. C.
8:30 p.m. - SPECIAL FEATURE, Carolina Christian

APRIL 5-9, 1965

THURSDAY: Morning Theme - "Christian Maturity"

9:40 a.m. - "A Bible Definition" - Bill G. Smith, Rockingham, N. C.
10:10 a.m. - "Developing Maturity" - Jerry Senn, Valdese, N. C.
11:00 a.m. - "Proper Use of Time" - B. G. Langston, Fayetteville, N. C.
11:30 a.m. - "Proper Use of Money" - Charles Mullins, N. Augusta, S. C.
1:30 p.m. - CLASSES - "Christian Home" and "Personal Work"
"The Divorce Problem" - Frank Milton, High Point, N.C.
"Other Home Problems" - Raymond Mock, Jackson, S. C.
Discussion - Richard Judd, Carolina Beach, N. C.
"Home Bible Studies" - J. Castleberry, Waynesville, N. C.
"The Campaign" - Adrian Maynard, Kannapolis, N. C.
Discussion - Ray Fullerton, Goldsboro, N. C.
3:10 p.m. - PANEL - "Extremism"
Moderator - Walter Neal, Asheboro, N. C.
"Person Subject to Extremism" - Tony Forrest, Taylorsville, N. C.
"The Destiny of Extremism" - Orville Midyett, Mocksville, N. C.
3:10 p.m. - Ladies' Class - Mrs. Houston Ezell, Nashville, Tenn.
4:10 p.m. - SPECIAL FEATURE
"Qualification of Elders" - Houston Ezell, Nashville, Tenn.
7:10 p.m. - "Personal Soul Winning" - Ray Fullerton, Goldsboro, N. C.
7:50 p.m. - "Zeal" - Bob Rigdon, Sylva, N. C.
8:30 p.m. - SPECIAL FEATURE
"Qualification of Elders" - Houston Ezell, Nashville, Tenn.

FRIDAY: Morning Theme - "Christian Maturity"

9:40 a.m. - "Proper Use of Adversity" - Paul Sikes, Greensboro, N. C.
10:10 a.m. - "Courage" - John Hollis, Henderson, N. C.
11:00 a.m. - "Temperance" - James Davis, Hendersonville, N. C.
11:30 a.m. - "Brotherly Love" - Harmon Caldwell, Clemmons, N. C.
1:30 p.m. - CLASSES - "Christian Home" and "Personal Work"
"Obedience and Discipline" - Albert Powell, Bamberg, S. C.
"Recreation and Entertainment" - E. Lindsey, Columbia, S. C.
Discussion - Richard Harp, Lancaster, S. C.
"The Follow-Up" - Raymond Climer, Duncan, S. C.
"Getting the Response" - M. F. Norwood, Marion, N. C.
Discussion - U. A. Hall, Clinton, S. C.
3:10 p.m. - PANEL - "Church Discipline" - R. Harp, Moderator
"Why It Is Neglected" - Ronnie Ulrey, Woodleaf, N. C.
"Caution Must be Used" - W. G. Eaton, Georgetown, S. C.
3:10 p.m. - Ladies' Class - Mrs. Houston Ezell, Nashville, Tenn.
4:10 p.m. - SPECIAL FEATURE
"Work of Elders" - Houston Ezell, Nashville, Tenn.
7:10 p.m. - "Liberality" - Buford Carroll, Jacksonville, N. C.
7:50 p.m. - "Challenge of the Future" - T. Pierce Brown, Winston-Salem, N. C.
8:30 p.m. - SPECIAL FEATURE
"Work of Elders" - Houston Ezell, Nashville, Tenn.

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And their sins and iniquities will I remember no more.
Heb. 10:17

APRIL, 1965
VOLUME 7, NO. 4

THE FORGIVENESS OF SINS

Carlton, W. Elkins, Bryson City, N. C.*

Divine revelation unveils the indisputable truth, "all have sinned, and fall short of the glory of God." (Romans 3:23.) This, in itself, should cause man to recognize his need for forgiveness of sin. When we also consider the dreadful effects of our sins namely; God's hatred of sin, and the inflexibleness of His wrath, we should not have any cause to doubt or minimize the need of pardon.

God created man for a purposeful life of peace and concord. When man is separated from God by sin, he can only lead a disconcerted existence. The inevitable end results of sin are apprehensions of mind, great distress and wretchedness, all of which are opposites of peace--that inward peace, that passeth all understanding.

The Apostle John, in the beginning of his gospel account says, "In him (that is, Christ) was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not." (John 1:4, 5.)

Sin darkens the sight of all that is spiritual. Hearts are hardened, becoming insensible, unmoved; eyes are blinded, and ears become deaf. Holy Writ insists, however, that man cannot, with impunity, violate the injunctions of Almighty God, without reaping the "wages" of sin. The day of the Lord will come with wrath. "Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it." (Isaiah 13:9.) "For the great day of his wrath is come: and who shall be able to stand?" (Revelation 6:17.)

Be it alien sinner or degenerate Christian, we all are subject to the need of forgiveness of sins. Also we must remember that Christians cannot expect God to blot out their sins, unless they are willing to pardon those who trespass against them. There is no blinking of the fact that the Christian must cultivate the disposition to forgive injuries, if they are to be forgiven of God.

Simply stated, as discussed in more minute detail in other articles of this issue, the alien sinner must obey the gospel of Christ; the erring or neglectful, unfaithful Christian must be restored to the joy of his salvation by repentance and prayer, and we must all forgive one another if we are to be freed from the guilt of our sins.

Sin is a wound in the soul that can, if not arrested, become malignant. It can be healed only by forgiveness, the panacea administered by the Great Physician, whose own blood is transfused to all who follow His directives.

There is an Old Testament beatitude that echoes a clarion declaration, "Blessed is he whose transgression is forgiven, whose sin is covered." (Psalm 32:1.)

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Blue Ridge Encampment will be June 21-25, 1965. Make plans to attend.

carolina CHRISTIAN

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Published monthly by Carolina Christian Publications, Inc., P. O. Box 5423, Station B, Greenville, S. C.

Second class postage paid at Greenville, S. C.

POSTMASTER: Send undeliverable copies with Form 3579 attached to Carolina Christian Publications, Inc., P. O. Box 5423, Station B, Greenville, S. C.

RETURN REQUESTED

Address all editorial matter to Burl Curtis, P. O. Box 5423, Station B, Greenville, S. C.

Address all N. C. News to Tony Forrest, P. O. Box 714, Taylorsville, N. C., and all S. C. News to Richard Harp, Box 134, Lancaster, S. C. News items to be printed in a given month's issue should reach the news editors by the 15th day of the preceding month.

SUBSCRIPTION PRICE: Individual, $2.50 per year; club of five or more, $2.00 per year; quantity, 13c for 15 or more.

Address commercial advertising inquiries to Jacobs List, Inc., Clinton, S. C. 29325.

*Guest Editor

FORGIVENESS OF ALIEN SINNER

Herbert J. Bass, Franklin, N. C.

God always has something to say to the man or woman who will listen. This is especially true when God is speaking on the subject of forgiveness or salvation. God is having a difficult time getting His message into the world--so few preach the gospel and so few listen. Men are aliens to God because they have not accepted God's forgiveness. An alien sinner said to me that he was one of the unfortunates who was born with the devil in him. A man can be born again with the devil out of him; the devil of doubt, the devil of impurity, the devil of unbelief. Until this happens he is an alien sinner. Yes, the gospel is the power of God unto salvation. But the gospel does not save by magic, for only those who truly believe are saved. God is anxious that all men come to the saving knowledge of the truth. "God is not willing that any should perish." (2 Peter 3:9.) God wants men to learn to live before they die; so many alien sinners die before they ever learn to live.

It was inevitable that the love of God should devise a plan to protect man from the devil, and create an adequate remedy for sin that would save the soul from death; purify the atmosphere; and make the environment of life clean and perfect, and prepare man for God's glorious purpose. The plan of redemption is God given, Christ centered, Holy Spirit inspired. How divinely simple is this New Testament pattern, how effective its methods. How super charged with power were the members when they surrendered and obeyed. How its message moved upon the hearts of the people, What signs and wonders were done through the apostles as they preached the glorious gospel of the risen Lord.

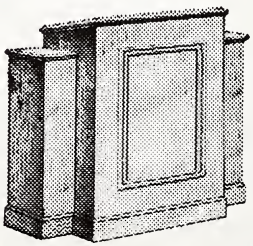
Salvation or forgiveness is a Christ centered event. The Christ centered gospel must be preached if an alien sinner is to be born again. It is Christ's own commission that men must obey the gospel--Good news. Every gospel preacher must be a messenger of glad tidings. Like Paul, he must believe "that the gospel is the power of God unto salvation to everyone that believeth." (Rom. 1:16.) Notice that it is God's gospel because He originated it before the foundation of the world. (1 Pet. 1: 20.) Paul makes it plain in Romans chapter one--the gospel of God is glorious because of what it is, and because of what it does and because of what men are without it.

Men are in midnight darkness without the gospel. The gospel is more than a theory or a principle or a book. The gospel is personality. It is God; it is Christ; it is the alien sinner receiving this glorious person into his life in obedience to the gospel. The gospel can save only when it becomes part of men or women. The gospel is the channel of every blessing. It is glorious because it is the source of all grace and blessing and salvation. (Rom. 1:5-7.) Whether men recognize it or not, the gospel is the channel of all God's good gifts to nations and to every individual. Not even God can do much for His creatures where His gospel is not known or believed or obeyed. We are commissioned to preach everywhere and press its invitation and acceptance on all men. Alien sinners must hear this God given, Christ centered, Holy Spirit inspired message of Christ's death, His burial and His resurrection. Men must come to the unity of the faith, and of the knowledge of the Son of God, unto the measure of the stature of the fullness of Christ. (Eph. 4:13.) This is the final goal of all who would hear and obey the gospel--they are in Christ, in His church.

Christianity is a faith which has for its background, events: namely, Christ lived, died and was risen from the dead. These facts were clearly set forth in the first gospel sermon. (Acts chapter 2.) Then accepting these facts the alien sinner will know that "God hath made this same Jesus

both Lord and Christ." Then hearing the gospel truth, believing and obeying, repenting--turning in mind and heart and soul to Christ--the alien sinner must follow the dictates of his heart and confess that Jesus is the Christ. Confess literally means to say the same thing; to agree, to consent. So the alien sinner must agree with what God says about him--that he is a sinner, lost, and needs a Saviour. The Gospel is God's absolute perfect plan of salvation. His remedy for sin. The gospel is good news. There is no better news for a sick man than that there is a remedy for his disease. Man is smitten with a dread malady, which is fatal--SIN. The gospel is the specific remedy which never fails. The alien sinner must be led to accept the facts of the atonement. Then, and only then, is the gospel the Divine dynamic to save. He rejoices in the truth and logic of Paul--all that he said about the gospel is true, because it is the power of God that saves. Adam Kenneth Adcock has well stated: "The sun is God's power to light and heat the world and the gospel is His power to save sinners--God's dynamite to blast sin out of the heart and life of man." The reason that the gospel saves is that it reveals the righteousness of God, and inspires man to attain it by faith. He must be made to see that as an alien sinner he is in midnight darkness without the gospel. If any man sins against this knowledge he is an alien sinner and is without excuse, and ungrateful and vain, foolish and idolatrous. God knows that without the saving influence of the gospel men speedily become prey of the devil who cheats him out of the truth and leads him into idolatry and eternal doom.

When can it be said that an alien sinner is forgiven? The New Testament church is made up of alien sinners who have been forgiven. The Bible makes it plain that sin has the germ of certain death in it. It sears the conscience and intoxicates the mind. Only the Great Physician has wisdom, skill and power to diagnose the human heart and prescribe a remedy for sin. All are saved who follow the direction of the glorious gospel. Only then is an alien sinner forgiven. He must become a "new creature," "born again." He must be "in Christ." He must be begotten through the gospel. (1 Cor. 4:15.) A genuine faith will change his heart. (Rom. 10:10.) In repentance, the will, the disposition, his very being is changed. His thinking will center in Christ. God has divinely appointed baptism to bring men into Christ. Strange that men see only water in baptism. They fail to see that in baptism we re-act Calvary, a death, burial and resurrection. Baptized in water but filled with the Spirit. Baptism is the most significant single act of the sinner. It is at the same time both a burial and a birth--the picture of two most wonderful of all events. As a burial, baptism follows death to sin. Burial always follows death. When an alien sinner comes to Christ the old man dies in him. Baptism buries the old man of sin. (Rom. 6: 3-4.) As a birth, baptism unites us with Christ and His resurrection. (Rom. 6:5.) Hence, we touch Jesus in his resurrection--for there He brought life and immortality to light through the gospel. (2 Tim. 1:10.) The alien sinner is begotten through the gospel. (1 Cor. 4:15.) Thus when alien sinners believe the "one faith" and are baptized into the "one Lord" and become members of the "one body" and are inspired by the "one hope" and glorify the "one God" they find their own salvation and the Lord adds them to His church.



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IF ANY DO ERR...

Tom Ledbetter, Andrews, N. C.

Prior to studying the forgiveness of sins committed as a Christian, one must first make sure he is a Christian. This subject is discussed at length in this publication, but as a summary a person is taught to believe in God through God's word, to repent or change his mind and reform his life, to confess before others his faith in Christ, and to be buried with his Lord in baptism. These things done correctly will make one a Christian, a member of the Lord's church.

We are concerned with sins that occur after the above actions have been taken. The Lord demands continuing faithfulness by us until we leave this earth (Rev. 2:10) so anything that would be contrary to this would be sin. (Rom. 14:23.)

We must realize that it is possible for a Christian to sin. Several religious groups deny this possibility. There are more warnings in the New Testament about falling than there are to tell a person how to save himself. Either we have an abundance of wasted words, or this is a truth. Peter tells us that if we are entangled in the world after receiving the knowledge of the truth, the latter end is worse than the beginning. (II Pet. 2:20-22.) Paul says that if we seek justification by the law, we are severed from Christ and fallen from grace. (Gal. 5:4.)

We need to realize that our sins as a Christian can cause us to be lost as John wrote to the church in Ephesus, "...Repent and do thy first works: or else I will come and remove thy candlestick." (Rev. 2:5.) The realization of being lost will show us the necessity of having our sins forgiven, and from a study of God's word we come to know the goodness of God that will forgive if we meet certain conditions which he requires.

God has always dealt with man in a planned pattern based on the grace of God with faith and obedience by man. We find many examples of these steps in the Old Testament. We see that some things are necessary for our salvation from past sins, and some different actions are required for forgiveness of sins as a Christian.

The finest example of these steps is illustrated in Acts 8. Simon, a man who made his living by magic or sorcery, had obeyed the Lord after hearing the preaching of Philip in Samaria (v. 13). Later the apostles Peter and John came so that the people might receive the Holy Spirit in order to further the preaching of the gospel. Simon saw that the power was given by the laying on of the apostles' hands, and remembering his source of livelihood, offered money to them for this ability. Peter informed him that the gift of God could not be purchased with money and that his deeds has shown that his heart was not right in God's sight. Because he had sinned as a Christian it was not necessary to do the things demanded before, but he was told by Peter, "Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee." (v. 23.) James adds to these steps of repentance and prayer that we must confess our faults one to another, not many to one. (James 5:16.) John says that God is faithful to forgive our sins if we confess them. (I John 1:9.)

We see a great example of the attitude we should take manifested by Simon. He not only wanted to be forgiven by doing his part but asked the others to pray for him. We should not take the attitude that God is out to destroy us, nor is another man setting himself up as our superior when we are warned that we can sin and given the requirements for overcoming that sin. We should be thankful that God's love and kindness has granted us this privilege.

20,000 COPIES

Next October we plan to distribute 20,000 copies of Carolina Christian telling the Carolina Story.

FORGIVENESS BETWEEN PEOPLE

Bob Rigdon, Sylva, N. C.

There are many conditions God has laid down for man to meet before God will forgive man and save his soul in eternal bliss. One of these conditions is that we must forgive one another. "For if ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses" --Matthew 6:14-15.

People in all walks of life need to give heed to this commandment: Preachers, members, elders, deacons, husbands, wives, parents, children, brothers, sisters, employers, employees, neighbors, enemies--all.

Often it is heard, "I can't find it in my heart to forgive that person!" Pause and think--"How can ye escape the damnation of hell."

The person who is unforgiving pays a terrible price in this life as well as in the life which is to come. There can be no inward happiness when an unforgiving spirit is there.

The Lord's way is the best way. Whether you have sinned against someone or whether someone has sinned against you, the commandment from God is the same--Go to them--Matthew 5:23-24 and 18:15-17.

Perhaps the hardest words in the world are, "Forgive me." Yet, when spoken from a forgiving, humble heart they are followed by the peace that passes understanding. Burdens fly away from the heart, faces light up, countenances are cheerful again, love flows from heart to heart--"Forgive me--I forgive."

This attitude never answers, "I am waiting for them to come to me--I have no obligation to go to them." It knows it has the obligation of heaven and hell to humbly go. But, someone may reply, what if they don't accept it? That makes no difference; the attitude is the same and only good can come from it. It is preceeded by prayer and followed by prayer. The forgiving heart finds peace whether it is accepted or not.

Christ's forgiveness also includes <u>forgetting</u>.

Hebrews 8:12 "For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more."

Never does this attitude say, "I will forgive you but I will not forget it." Never at a later date when relations are strained does it bring it back to mind with the cutting, "I told you so--You haven't changed, at all." The forgiveness with which we are dealing not only forgives freely and fully; it also forgets. When the temptation comes to bring it back to mind and nurse open old sores, it drives it away by thinking of things that are pure, lovely, of good report, true, honest and just. (Philippians 4:8.) This attitude reminds itself of God's mercy, forgiveness and forgetting towards its sins. "To err is human--to forgive divine."

Think of Jesus suffering and dying on the cross as those who so cruelly mocked and ridiculed Him look on scoffing. Hear those words once again, "Father forgive them; for they know not what they do." (Luke 23:34.)

Think of that godly preacher as he lay dying from the gnashing of teeth and the rocks thrown by those who stood over him. Hear him say, "Lord lay not this sin to their charge." (Acts 7:60.) His last words --for now he is dead.

Think of that lonely apostle near death in a dungeon. Many of his brethren had forsaken him. Hear him, I pray God that it may not be laid to their charge." (II Timothy 4:16.)

May this attitude of heart be our goal, and may it be realized. When it is, we too shall turn the world upside down for Christ. And not till then will it be accomplished.

- - - - -

Remember to renew your subscription!!!

BROTHERHOOD NEWS

Johnny C. Sewell, Charlotte, N. C.



Forty years ago the first building was constructed for Tipton Home in Tipton, Oklahoma on land donated by brother Sol Tipton. As soon as the main building was completed to the point where part of it could be occupied, children were immediately moved into the quarters. That building served for many years as the only home for hundreds of children. Then a disastrous fire destroyed more than half of that building. Old converted army barracks served the past 20 years as a part of the plant and facilities. They are completely worn out and have been condemned by the State Fire Marshall. The old building was rebuilt and is still in use. As the number of children increased, it became necessary to build four cottages to house them. This home, which is under the oversignt of the elders of the Tipton church, is in definite need of adequate buildings. A gigantic effort is underway to raise $750,000 over a three year period to meet this need.

The church had its beginning in Switzerland when missionaries on their way to Germany following World War 2 baptized Heinrich and Kurt Blum, twin brothers. Both of these men came to this country for training and returned to Switzerland as gospel preachers. There are presently congregations in the country located in Zurich, Biel, Basel, Lausanne and Bern. The five churches have a combined sunday morning attendance of approximately 140.

In the 89th. Congress the following men give their church affiliation as the church of Christ: B. F. Sisk of California, William R. Anderson and Joe L. Evans of Tennessee, Omar Burleson and O. C. Fisher of Texas. None of the 50 Governors gives his religious affiliation as the church of Christ.

The Campaign For Christ in Winnipeg, Manitoba, Canada will reach its climax April 11-18 when William S. Banowsky of Lubbock, Texas speaks on the theme: "Christ for Today's Crisis." The church has existed in Winnipeg since 1902 and now has three congregations. It is a city of 500,000, Canada's fourth largest city. The population consists of various races. Winnipeg is a vital link in the nation's transportation and communications systems. It is the rail center of Canada and the seats of the Provincial government and the University of Manitoba.

Today in Jamaica there are 12 congregations consisting of 500 members. This island has a population of 1,700,000. According to Leslie K. Williams, a native preacher, they have no decent buildings and this is a pressing problem.

Bill Ramsey, missionary in Korea, says that 8,000 have enrolled in a Bible Correspondence Course and that by June the enrollment is expected to reach 20,000. Advertising has been very limited and yet this phenomenal number has been enrolled. The course is designed to cover 7 1/2 months at the rate of one lesson per week.

News from J. C. Bailey in India states that January was the best month yet for the cause of Christ in that country. In South India 302 were baptized during January and 70 had been baptized during February to the time of the report.

The church has existed in Panama for almost 20 years with most of the progress being made recently. The country, which is slightly larger than South Carolina, has only seven congregations with a total combined membership of approximately 200.

The Sixteenth and Vine congregation in Abilene, Texas is preparing to help small congregations in mission meetings this summer. J. P. Gibson writes, "We prefer to assist those churches that could not have a meeting without assistance."

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Neither I nor any person listed above uses tobacco or alcoholic beverages, and I hereby apply for a policy based on the understanding that the policy does not cover conditions originating prior to its effective date, and that the policy is issued solely and entirely in reliance upon the written answers to the above questions.

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CAROLINA BIBLE CAMP

Ray D. Fullerton, Jr.

Two recent meetings of the Board of Directors of Carolina Bible Camp, Inc., have produced far reaching plans affecting the young people of the Carolinas. Meetings held on November 21, 1964, and on February 6, 1965, were in Charlotte, N. C. The Board will meet again in Rockingham N. C., on April 17, 1965.

Key officers include M. F. Norwood, Marion, N.C., Educational Director; Sam Norman, Charlotte, N. C., Athletic Director; Bill G. Smith, Rockingham, N. C., Assistant Director; Ernest Thigpen, Greenville, S.C., Chief Counselor; H. R. Butler, Kanapolis, N. C., Camp Director. Tony Forrest, Taylorsville, N. C., will serve as Handcrafts Director; W. G. Gantt, West Columbia, S. C., will serve as Kitchen and Dining Hall Director.

The Board of Directors consists of men who are active Christians living in the Carolinas, both business, professional and ministers. Directors include, Sam Norman, Chairman of the Board; Ed Hill, Kanapolis, N. C., Vice-Chairman; Ray Fullerton, Goldsboro, N. C., Secretary; Ralph Richardson, North Charleston, S. C., Treasurer; Bill G. Smith; Ernest Thigpen; Joe Costilow, Rocky Mount, N.C. Frank Milton, High Point, N. C.; E. K. Tester, Winston-Salem, N. C.; H. R. Butler, W. G. Gantt; M. F. Norwood.

Camp dates for the 1965 session are set at August 8-21 inclusive. Young people are urged to check with the local congregational leaders for further information and application blanks. Camp fee will remain at $16.00 per week. The Camp will be again conducted at Camp Hanes, near Winston-Salem, N. C. Carolina Christian will carry further news of Carolina Bible Camp, Inc. Both prospective campers and camp workers--teachers, counselors, Kitchen workers--are urged to make plans now which will include CBC-1965 in their summer activities.

The Board of Directors of Carolina Bible Camp, Inc., unanimously pledge themselves to uphold the following statement of aims, principles and policies of the Camp:

1. The primary aim of Carolina Bible Camp shall be to develop the spiritual life of the campers.

2. This shall be done first of all by the teaching of God's word.

3. In the daily activities of the Camp, opportunities shall be provided for the application of God's word in the actual life of the campers. In work, in worship and in recreation, the camper shall be guided in applying the principles of Jesus Christ.

4. For the benefit of all, the following rules must be observed: (a) the wearing of immodest apparel (including shorts of any kind) will not be allowed.

(b) No dancing, of any description, will be permitted.

(c) Boys and girls will use the swimming facilities at separate periods.

(d) Smoking will not be permitted at the camp.

(e) Campers and all camp personnel will be expected to conduct themselves in a Christ-like manner at all times and to maintain attitudes, speech, and behavior that is above reproach.

We remain dedicated to the maintaining of the high ideals in the operation of Carolina Bible Camp for which it was organized and chartered by its founders.

Adopted unanimously by the Board of Directors on February 6, 1965.

CAROLINA BIBLE CAMP, INC.

Sam Norman, Charlotte, N. C.

During the past ten years the Carolina Bible Camp, Inc. has grown from a very meager beginning to a place of extreme importance in the lives of hundreds of people in both North and South Carolina.

The remarkable success achieved by the

(see page 11)

1965 McGARVEY PROGRAM

ABILENE, TEXAS--Fifty preachers, missionaries, and teachers will be accepted into the fourth annual McGarvey Fellowship Program to be held this summer from June 7 to July 17 at Abilene Christian College.

The McGarvey Fellowship Program, a summer graduate Bible study plan, provides full room, board, and tuition for the six-week semester's work. McGarvey Fellowships are supported jointly by an anonymous benefactor and Abilene Christian College.

Those eligible for application for the scholarships must have a bachelor's degree, be qualified for graduate work, and have been working in the field as a preacher, missionary, or teacher.

Established to serve as a refresher course and stimulus to ministers, the program has been highly praised by the almost 150 men that have received McGarvey Fellowships.

Courses offered each summer for the program emphasize the restoration movement and modern religious philosophies. In the summer of 1965, J. W. Roberts will teach "Biographies of the Restoration Movement" and J. D. Thomas will teach "Contemporary Religious Thought." Classes meet Monday through Friday with extra meetings for further instruction and fellowship. Students may commute to weekend appointments.

Any qualified student may apply for one of the scholarships. Selection will be made by a committee appointed by ACC President Don H. Morris. Those receiving fellowships must apply for admission to graduate study at Abilene Christian, but this does not commit them to continued study beyond the program.

Applications and information requests should be made to the McGarvey Fellowship Program; J. W. Roberts, Director; ACC Station, Box 173; Abilene, Texas 79601.

Carolina Bible Camp, Inc. (cont'd)

Camp is attributed mainly to the enormously large number of faithful and dedicated Christians throughout a very wide area who are willing to contribute of themselves to the task of providing respected recreation in association with a Christian Way of Life.

Our young people have had the opportunity to associate among and to become acquainted with others who are exposed to or members of the New Testament church.

An atmosphere of fun and enjoyment connected with Christian ethics clearly establishes the fact that living for Christ can be very challenging and most productive. It is our great desire and prayerful intention to continue supplying the hundreds of boys and girls in our section with a wonderful summer vacation full of Bible learning and excitingly wholesome fun and outdoor living.



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CAROLINA CHURCH NEWS

Tony Forrest, N. C. News Editor
Box 714, Taylorsville, N. C.

Richard Harp, S. C. News Editor
Box 134, Lancaster, S. C.

NORTH CAROLINA NEWS

Valdese

MADELINE C. BROWN, Reporting: Thus far this year we have four baptisms and five confessions of wrong at Valdese. The repairs to the roof and bell tower of our building have been completed. We have lost one member, who moved away. Another family is planning to move and we expect to lose them shortly.

June 7-13 are the dates for our meeting, with Newton P. Gribble doing the preaching.

Our V.B.S. this year is planned for June 21-25.

Marion

M. F. NORWOOD, Reporting: The work here is moving along in a fine way. Last Friday night, March 12, a young man was baptized after the third lesson of the Jule Miller filmstrips. Then on Sunday evening one of our young girls confessed her wrongs. Our gospel meeting will be May 1-12, 1965, with James R. Greer of Oneida, Tennessee, doing the preaching. The V.B.S. will be June 14-18 and will be held from 7-9 p. m.

High Point

JAMES P. EDWARDS, Reporting: In December, 1964, a fine family came forward who were formerly members of the instrumental congregation here. In 1965, we have had 7 responses--all confessing sins.

A gospel meeting has been planned for May 3-9, 1965, conducted by Virgil Hale of Whiteville, N. C. With all our personal work and cottage meetings we have prospect of a very fine meeting. We have two teams holding cottage meetings at present, with several more to begin soon.

Our building program is progressing. Many lots have been considered, but none selected at the present date. In September, 1964, we were putting $75.00 per month in the building fund. Contributions have increased over the last three months to such an extent that we now are putting $325.00 per month in this fund. We hope to report on our new location in the near future.

Bryson City

CARLTON W. ELKINS, Reporting: We are losing about half of our outside support in June. It may be necessary for me to move if unable to raise support, or secure secular work by then. We request your prayers for this mission work in a difficult area. Two tenative meetings, spring and summer are planned here this year.

Kinston

NOYLES E. SEWELL, Reporting: Two identified with us in January and five baptized in February raised our membership to an all-time high of 90. At 9:30 p. m., March 8, I baptized the city employee who picks up our garbage. All six of our baptisms this year have been at "off hours."

February's average contribution of $186 set a new record. Our goal is to be self supporting by the end of this year. T. Pierce Brown begins a week's meeting here on March 21st. Dr. Cayce, one of the elders of the West End Church in Nashville, will speak in our fall meeting this year.

Gastonia

PAUL S. GRAY, Reporting: Much illness and the loss of two families have reduced our attendance somewhat in recent weeks. Our weekly radio program and newspaper

advertising continue with a meeting planned for June which we hope will get everything and everybody headed in the right direction soon.

Mocksville

OPEN LETTER FROM THE ELDERS: We want to express our interest in mission work among the smaller congregations of the Church in the Carolinas, especially those congregations unable to bear the usual financial expense of gospel meeting work.

Because of this interest, the North Main Street Church is making available the service of Lewis Savage, local preacher, to these smaller congregations for gospel meetings. We shall continue his financial support and pay his expenses in at least one mission effort per month--beginning with March.

We shall expect the receiving congregation to advertise the meeting in all possible ways, pray and work for its success. It would also be expected to outline some kind of personal work program for the days. Day services could be conducted if the congregation believes it wise. In some cases Vacation Bible Schools could be conducted along with the meeting. The congregation would be expected to provide room and board, for brother Savage.

The gospel meeting should begin on a Monday night and continue through the service of the following Friday night. Of course, if interest demands, we would be happy to have it continue longer. We feel that good judgment along this line would be exercised by the congregation and brother Savage.

Brother Savage has been with the North Main Street Church since August of 1964. He is a native of McMinnville, Tennessee, where he began preaching in 1944. He attended Freed-Hardeman College, Henderson, Tennessee. We have found him to be sound in doctrine and in faith. He has no present-day-hobbies that have divided the church in so many places.

If you feel that this service offered by North Main and Bro. Savage can help your local congregation, please let us know as soon as possible. We hope to set up the schedule for the year within a few weeks.

(Signed) Jim Anderson
Tom Rice
(Elders)

Tryon

KEN WILLIS, Reporting: Again this year Maurice O'Neal of Portland, Tennessee, is to work with us in a Campaign for Christ. In addition to several workers from Tenn. we will be calling for interested persons in this area to assist us in personal work. The dates for this effort have been set for June 21-27. Our fall gospel meeting is planned for October 3-10 with Ottis Qualls of Woodruff, S. C.

With March we began our third year of labor with the church in Tryon. During the two years we have been here, there have been 15 baptisms and 4 restorations. Pray for us, and worship with us when in this area.

LETTERS TO THE EDITOR

HENRY REYNOLDS, Reporting: In behalf of the church here in Raleigh, we are grateful for the kind words expressed by you in the editorial of the January issue of the Carolina Christian.

The members of the church here, as in most places, are giving from their abundance and very few of us are making a real sacrifice. I do believe most members here are mission conscious and have given the elders their support in these endeavors.

The only way the cause of Christ can be advanced during our lifetime is for all of us to unite in our work, our giving, and our living. The Lord will do his part.

Again let me say we are grateful for these undeserved remarks.

SOUTH CAROLINA NEWS

Aiken

RICHARD WALKER, Reporting: March 7 was our last Sunday with the church in Aiken. We began our new work with the church in Madisonville, Kentucky on March

14. We say to our many friends that we regret leaving and pray that God will continue to bless the good work being done for Him in the Carolinas. The church in Aiken is at present in hopes of getting a fully supported minister in the very near future. The work in Aiken is doing nicely, and we exhort you to pray for the work here. We have enjoyed the Carolina Christian and pray that all might continue to support this good work. We hope that you will have much success in the 1965 Carolina Lectures.

Clinton

U. A. HALL, Reporting: Our attendance has been up during the last two weeks, and the interest has been at its highest. New doors are opening at Clinton to make the future look bright. We are looking forward to the V. B. S. and the Crusade with the Donelson, Tennessee brethren this coming summer. We will need workers to visit every house in the city of 10,000, so make your plans to be with us beginning August 7th. If you cannot come please begin praying for this effort now. We still need help on our building debt. How about you? Can you send $1.00 or more?

Easley

FRANCIS GREGORY, Reporting: The church in Easley has begun it's ambitious program for this year. A major step toward achieving our goal has been the purchase of a building in which to meet. This has been made possible by the help of other congregations in this area and in Tennessee.

The building is located on Highway 8 three miles from Easley toward Pickens. Some work will have to be done before we can use it. We hope to be meeting in it soon.

We are planning to hold a meeting here the first part of July. In connection with it, we want to have a city-wide campaign. We would also like to have an area singing one Sunday during the meeting.

ANNOUNCEMENT

I have made my permanent residence in Middletown, Kentucky, for the purpose of entering into full-time evangelistic work. I would like to do evangelistic work in North and South Carolina. There are a number of locations in both the states that I would like to even do some pioneer work; two, namely, Saint Paul, N. C. and Bennettsville, S. C. These are places where I have favorable connections and I am reasonably sure that a church work can be established.

I am in position to accept calls to churches where they are not able to pay much in support for a meeting, and will be glad to give my service anywhere that such churches need my service. Most of the brethren in the two states know me. I served the church in Boone in 1959 and Jacksonville in 1960.

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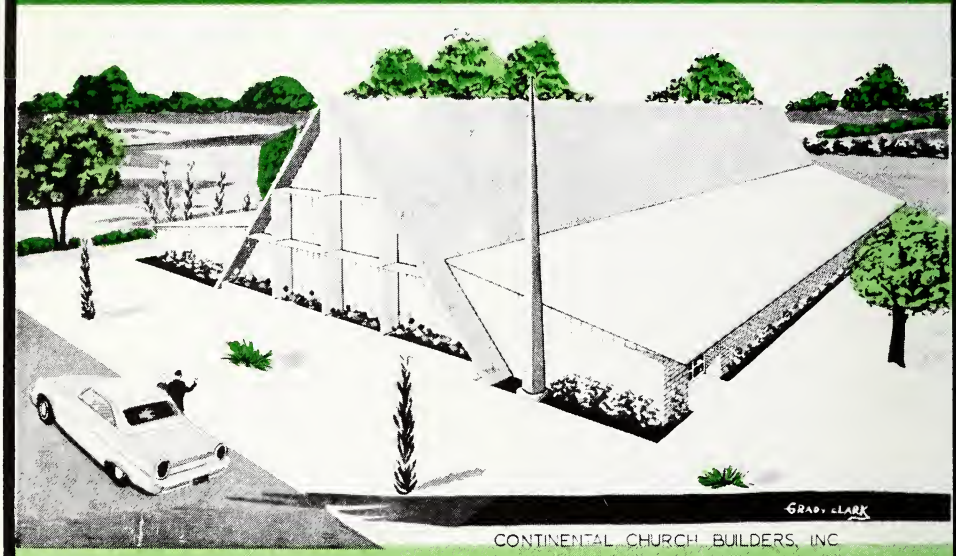
A major lesson we must learn
In knowing how to live,
Is over looking little things
And saying, "I forgive."
Christ teaches the lesson,
Living is our school,
God rewards the learner,
Destruction takes the fool.
God forgives and forgets
And we must do the same,
If we hope to reach His home
And wear His Blessed name.

--Joseph Sanders, Bryson City.

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MAY, 1965
VOLUME 7, NO. 5

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NEW CHURCH IN W. JEFFERSON, N. C.

Howard Winters, Burlington, N. C.

The twin towns of Jefferson and West Jefferson, in the lovely Blue Ridge Mountains of the extreme north western section of N. C., are the scenes of an exciting new work for the Lord and His cause. A small group of Christians from the Creston, N. C. church, about 15 miles from either of the towns, led by Alvin Barry from Mountain City, Tennessee, began meeting last November in the Community Building of West Jefferson. Since the beginning of this new church, two have been baptized and one renounced the errors of the Christian Church. The number of members is now 11, and attendance for March averaged 27 per week. At the present time it is taking half or more of the contribution to pay rent on the building and to purchase supplies.

Jefferson is the county seat of Ashe County, a county with a population of more than 90,000. Although both towns are small (about 2,500) they are growing fast as industry moves in. And now is the time to firmly plant the Lord's church in them.

This new church has a tremendous opportunity for growth. Brother Alvin Barry has been laying the groundwork for a number of years. The church in Mountain City, where he has done an amazingly good work, has supported a weekly 30 minute radio program there for three years. The response to this program has been most gratifying. Recently, the Centertown congregation in McMinnville, Tennessee assumed the responsibility of putting the Herald of Truth on the radio there also. This small group thus begins with an hour's radio time each week. They have also located some very desirable property which has a dwelling on it that can easily be converted into a meeting place which they hope to be able to purchase. Brother Barry has agreed to move to West Jefferson and give his full time to this work if support can be raised by June 1. And so the immediate need of this new church is money--money with which to purchase the much needed property and to pay brother Barry's salary for the remainder of this year.

Brother Barry seems to think that he will have no trouble raising support for next year if they can only raise enough now to tide them over until then. They need $3,000 immeidately. Brethren, here is a work that has been started with great sacrifice, and it will take a great deal more to keep it alive and thriving. The brethren there are willing to make it. They have abundantly proved it to those of us who know them. But they are in immediate need of our help NOW. If each Christian in North Carolina would just give $1 to this new work, it would assure the Lord's church being firmly planted in a much neglected and fast growing area.

BLUE RIDGE ENCAMPMENT

The theme of the 1965 Blue Ridge Encampment, June 21-25, will be: "The

(see page 5)

carolina CHRISTIAN

EDITORIAL AND PUBLICATION STAFF:
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Tony Forrest, N. C. News Ed.

Published monthly by Carolina Christian Publications, Inc., P. O. Box 5423, Station B, Greenville, S. C.

Second class postage paid at Greenville, S. C.

POSTMASTER: Send undeliverable copies with Form 3579 attached to Carolina Christian Publications, Inc., P. O. Box 5423, Station B, Greenville, S. C.

RETURN REQUESTED

Address all editorial matter to Burl Curtis, P. O. Box 5423, Station B, Greenville, S. C.

Address all N. C. News to Tony Forrest, P. O. Box 714, Taylorsville, N. C., and all S. C. News to Richard Harp, Box 134, Lancaster, S. C. News items to be printed in a given month's issue should reach the news editors by the 15th day of the preceding month.

SUBSCRIPTION PRICE: Individual, $2.50 per year; club of five or more, $2.00 per year; quantity, 13c for 15 or more.

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FOR BETTER OR WORSE

Olan Hicks, Statesville, N. C. *



A typical 20th century scene, often depicted in song and story, is that of the young boy or girl with "stars" in their eyes, leaving the security of home and family to go to the big city to become a movie star. Knowing practically nothing about the business except the outward appearance of glamour, not even knowing what it's like to live in the entertainment world, their hopes are shattered in a crushing disillusionment. The result is often an embittered, demoralized, and confused person who, in many cases, has lost his hold on everything he held as symbolic of decency and honor. Many never regain their emotional balance or full contact with the reality that used to be.

It's true that such a story is indeed a tragic one. But even more common and tragic, though perhaps less dramatic, is the disaster that comes to the young person who moves into the world of marriage without a proper concept of it and without adequate preparation for it. To the mind of the child, marriage, like Hollywood, is inclined to appear from only its "glamourous" aspects. The real, down to earth struggles and hardships that are the mechanics of any success, are not readily apparent to the immature and inexperienced mind. Marriage is a completely different way of life, almost a different world, and thus it demands some specialized understanding, the knowledge of things that one must make a particular effort to learn. Just as the inexperienced youngster in the big city is "devoured" because he "doesn't know the ropes," even so marriage can be disastrous when entered into irresponsibly. Paradoxically, this institution designed of God to be the ultimate in happiness and perfection in the human race, becomes instead a ruinous experience.

It's the nature of man to be sensual and it's the nature of youth to be impetuous. These motivations have led us to produce a disgraceful crime rate and an equally disgraceful divorce rate. Man, and especially the young and injudicial, gets "carried away" and fails to reckon with many aspects of reality. Almost invariably the life he destroys is his own. In the course of the work of a minister, we have seen many people who have become emotionally incapable of the pleasant life God intended marriage to be. Men say, "Women are the scourge of the earth. I would never make the mistake of marrying one again." and women say, "The world should have been made without men. They are the cause of only sorrow." But the real cause is neither man nor woman, nor is it marriage itself that is at fault. The real truth is that marriage failures can seldom be cured. They must be prevented. Ignorance, only partial knowledge of what marriage is, and expectancy of the wrong things in marriage are the reasons for frustration, failure, and finally permanent loneliness.

If young people can learn the wisdom of preparation, they can have the world at their feet. That is, IF they learn it in time. If the boy wants to become a star on the stage or screen, let him begin studying the acting business. Let him learn what is required to make success in that field, learn what it's like to live that kind of life. Let him see the overall picture realistically, then let him choose his life's pursuit. Then, and only then, will the world into which he moves not be strange and potentially destructive to him.

By the same principle, let the young person contemplating marriage adopt a judicial, thoughtful attitude. He must take his time. He must realize that he is moving into a strange world as compared with his life heretofore. He must not rush in unprepared simply because "love demands

(see page 7)

Emotional Preparation For Marriage

Paul Kidwell, Charlotte, N. C.



Psychologists define an adult as, "One who is capable of assuming full responsibility for his actions." Certainly then, when we understand the full implications of this definition, we may definitely state that marriage is for adults. The irresponsible, the childish, the immature, are not ready for marriage.

In a day when statistics show 25 to 40% failure of marriages, we need to be concerned. Why is the divorce rate so high? Why do so many marriages end in the divorce courts? Is this necessary? Who gets the divorces which cause our reported statistics to be so alarming?

DIVORCE AN INDICTION OF EMOTIONAL INSTABILITY

When we talk about one in every four, marriages ending in divorce, we may leave the wrong impression. Actually, a much smaller percentage of those people getting married in a given year will one day be divorced. Those who do get one divorce are much more likely to have their second marriage end in divorce. Those who have been divorced twice are likewise more apt to visit the divorce courts for a third, fourth, or even fifth time.

Is it just "ill luck" that these same hapless souls are in and out of the divorce courts with regularity? Are they just unfortunate enough to have had a sequence of bad mates? Is making the right choice, and making a successful marriage simply a matter of "luck"? The cause for most trouble in the home and consequently the cause for most divorces is emotional instability. It is not "bad luck," or any such flimsy crutch. Rather, it indicates that someone was not emotionally prepared for marriage.

Lest we make the mistake of thinking quickly of "teen-age marriages," I hasten to add that many who are in their twenties, thirties, and even considerably older may still have the childish symptoms of immaturity.

SELFISHNESS: The union of marriage is the closest of human ties. Jesus taught this in Matt. 19. In order for this perfect synchronization of individuals to take place, it is absolutely necessary that the sin of selfishness be curbed. The child of doting parents is in for a rude awakening in the world of "give and take" which we know as marriage. That which is now "one flesh" is still two distinct personalities. Differences may be most apparent in likes and dislikes. There must then be complete unselfishness on the part of both partners. Marriage counselors, gospel preachers, and others, who speak on this subject, are agreed in the need to consider background and environment in the prospective mate. Still, when extreme care has been given, it would probably be impossible to find any two people who are already perfectly synchronized to each other by nature.

Those who counsel in human relations are constantly viewing the fruits of selfishness. The woman is blamed for marital difficulties because she spends too much time in the beauty parlor and not enough in keeping the home. The man is blamed for his failure to take full responsibility in the home life because of a hobby which has become an obsession with him. These are some of the "petty" symptoms of quite a serious malady. While blame may not be fixed by a simple surface analysis of the above situations, the very fact that friction exists indicates that someone (in either case it could be either mate) needs to grow up! Someone is still reasoning as a baby in that he (or she) wants his way without regard to the feelings or interests of others. That which begins as a petty argument over an insignificant incidental, many times breeds a much more serious brand of selfishness in the bank account or in the most

intimate relationship of marriage. (I Cor. 7:3-5.) It is not unusual to find that even the sacred relationship of man and wife is prostituted for selfish purposes. Incompatibility is a word used frequently as a sham. The failure of individuals to adjust in marriage may most often be traced to selfishness on the part of one or both mates.

JEALOUSY: One of the most destructive of all sins is that of jealousy. Jealousy destroys friendship. Marriages are wrecked by it. Those who are often the most tragic figures in the sin of jealousy are those who carry this great evil in their own hearts. No person is more miserable than the one who finds his heart eaten out with the malignant sin which believes the worst about those who are supposed to be loved best. Some have said that the jealous heart accuses others of the suspicions which it feels toward itself. It is true that some who are most jealous are either guilty, in act or desire, of infidelity. They thus accuse others of that which they see or fear in themselves.

Jealousy is frequently marked by a lack of confidence in oneself. This lack of sureness creates a feeling of uncertainty. It is the mark of immaturity in thought. It is the very opposite of charity. Paul says that charity "believeth all things." (I Cor. 13.) The usual interpretation of this phrase is that true love believes the best until the worst is proven. Indignation at a real wrong and jealous suspicions are two different things. It is the latter about which we write and which is the sin which destroys.

PREPARATION IS NECESSARY

How can we prepare emotionally for marriage? How do we cultivate healty minds? How can we grow up to be true adults? If any one answer will suffice for these questions it must be, "by learning the meaning of true love and by applying the principles of this love to our own hearts." In 1 Cor. 13, Paul reasons that love has every attribute necessary to be successful in living the Christian life. Likewise, love has the vital ingredients for a successful marriage. The control of our emotions--envy, impatience, suspicion, selfishness, greed, courtesy, kindness--to make them in every way compatible with Christianity, is linked inseparably with love. It takes a real adult to love in this manner. So, grow up and love!

BLUE RIDGE (cont'd)

Church of the New Testament." Such well known men as E. R. Harper, W. B. West, Ira Rice, L. R. Wilson, Clarence Dailey, B. C. Goodpasture, Elza Huffard, and Marshall Keeble will speak during the week. During the Special Events Hour, 7:00-8:00 P. M., Monday through Firday, the following preachers from the Carolinas will speak: James A. Davis, W. G. Gantt, Bob Rigdon and Virgil Richie.

Last year about 75 from the Carolinas attended Blue Ridge. Let's have 100 this time. Although all room reservations are already taken, you may visit during the day and obtain lodging nearby. Two choruses, from Greenville and Western North Carolina, will represent the Carolinas this year. DON'T MISS BLUE RIDGE!



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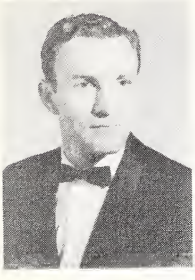
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Spiritual Preparation For Marriage

Bill Love, Statesville, N. C.



In Genesis 2:18 God said, "it is not good that the man should be alone; I will make him an help meet for him." God then took a part of the side of the man and made the female human being, out of the man rather than out of the dust, to make known that the man should consider the woman as a part of himself and treat her as such, and that the woman should consider herself as a part of the man, a helper suited to him.

Since God created only one wife for Adam, monogamy is implied in the creation account. Later man adopted polygamy (Gen. 4:19) when his society would accept it as a recognized marriage state. Later still, Moses made concessions concerning man's marriage relationship because of the hardness of the hearts of men. But from the beginning it was not so. Marriage was originally intended for man's good, and when it is established upon the principles set forth in the scriptures it is a most happy and holy estate for man.

There are many, however, who are recognized by society as being married who have missed the deeper joys and blessings of marriage because consideration was not given before their marriage to the proper spiritual preparations for marriage. Even in the church there are those who have found themselves to be "religious widows" because they failed to possess the necessary spiritual preparations for marriage. Many have asked themselves the question, "Can two walk together, except they be agreed?" (Amos 3:3) too late, and their problems become even more complicated with the coming of children and the passing of time.

Many young people never really give any thought to the spiritual preparations that are necessary for marriage until a short time before the wedding. Then the couple finds that though they are very much in love, their minister, the family, or a marriage counselor advises them that it would be best to straighten out their religious differences before marriage.

These only suggest a few of the problems that grow out of a lack of spiritual preparation for marriage. The inspired Apostle wrote, "As the church is subject unto Christ, so let the wives be to their husbands" (Eph. 5:24), and "as Christ loved the church and gave himself for it...so husbands are to love their wives...as their own bodies." (Eph. 5:25-28.) But how can we prepare for such requirements as these today? (1) The wise old man of old said, "Train up a child in the way he should go: and when he is old he will not depart from it." (Proverbs 22:6.) This is necessary to the attainment of spiritual preparations for marriage. (2) The same context which instructs the husband and the wife in their relationship in marriage also instructs the children to "obey their parents in the Lord." (Eph. 6:1.) To consider your parents' advice is a wise consideration in preparation for marriage. (3) II Timothy 2:15 says, "Study to shew thyself approved unto a God, a workman that needeth not to be ashamed, rightly dividing the word of truth," and if one would be spiritually prepared for marriage it is no less true that he would do well to "make it his business or object" to know what God expects of him in marriage to be approved of Him in this estate. (4) James 2:5 says, "If any of you lack wisdom let him ask of God, that giveth to all man liberally, and upbraideth not; and it shall be given him." We should seek then to know what God expects marriage to be and what he expects us to be in marriage and should pray for the wisdom to apply that knowledge. (5) Proverbs 1:5 says, "A man of understanding shall attain unto wise counsels." To be spiritually pre-

pared for marriage it is wise to talk to your minister, to your elders, to marriage counselors and most of all, probably, to the one you propose to marry. Talk about your religious convictions, differences, etc. before you marry and make the most harmonious adjustments possible. Too many people have felt that it was "best not to push an issue until later" only to find that later was really too late. Just as girls often make the mistake of marrying a "drunk," with the promise that he will quit after marriage, finds that he forgot his promises after marriage; so too, many promises and proposals on religious differences, that were expected to be quickly solved after marriage, are often forgotten and grow worse with time.

These thoughts and many more enter the picture concerning spiritual preparations for marriage. But one final thought may sum them all up. Marriage is said to be like a triangle with God at the top point and the husband and wife at the two lower points. The closer they move toward God, the closer they come together themselves. This is true also of their preparations for marriage. The closer they are to God, the closer they will find themselves to be to each other, and the greater their future union will be.

BETTER OR WORSE (cont'd)

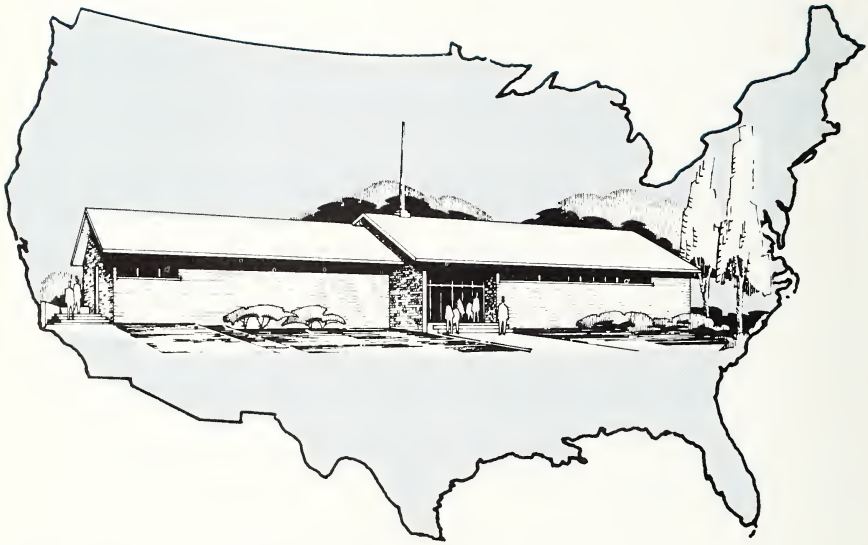
it." And most of all, he must realize that this is "for better or worse." Whichever the case may be, he must live with his decision. Jesus said, "Whatsoever therefore God hath joined together, let not man put asunder." (Matt. 19:6.) Man can disregard these realities if he chooses. Many do. Our divorce courts show that. Sorrow and ruined lives testify to it. But they also tell us that when man does disregard them, he usually spends the rest of his life paying for it.

The forethought, the careful planning, the studying, the waiting that go into the successful marriage, are the most rewarding efforts, the most fruitful deeds any person will ever do. That talk with a good counseller, that extra book read on the subject, that extra time to meditate upon it, will continue to pay you big dividends for the rest of your life. This institution called marriage truly can be the beautiful picture we like to envision. God intended it to be that. (See Heb. 13:4.) But we must view it realistically, in advance, understand it, and do our part to make it what it should be. How can we do our part in a way of life we do not understand? And how can we understand marriage before we enter it? Fortunately, we live in an age of push-button convenience. Everyone can read and converse intelligently. Available to us is the product of all the past mistakes and experiences in every field, including marriage. Books have been written, personal counselling services are available, either from a marriage counsellor or a minister, even parents can help if children will discuss it with them. In these services we have the wherewith to understand quite well this "other world" we contemplate moving into at marriage. It takes some time and effort, but it is well worth it all. The articles in this issue are an excellent contribution to this cause, the cause of "YOUR HAPPINESS." We commend them to you with the reminder that marriage is for better or worse. Whatever you make out of it, it's yours to keep, be it good or bad. The difference will depend upon preparation.



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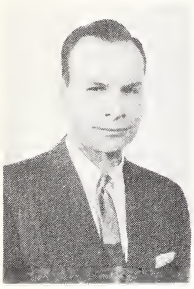
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Economic Preparation For Marriage

Frank Milton, High Point, N. C.



Marriage is for the mature. Unless those entering this divine relation are prepared for all responsibilities there can be no real happiness. Many marriages fail because of economic pressures for which they are unprepared. "Let-us-alone" may serve as a "honeymoon salad," but in reality two cannot live as cheap as one.

The only solution to all economic problems evolve because of unwillingness, or inability to live within their means. There is an inherent nature in man to want more than he can afford. This is "a way which seemeth right unto a man," but often leads to economic disaster. Many youth, without due consideration to these matters, set sail on the sea of life, hoping to avoid the rocks upon which so many have been shipwrecked. Before building a tower one should "sit down and count the cost." (Lk. 14:28.) Desire for worldly materials often becomes intoxicating, and victims forget there is a "morning after."

A typical scene is a young couple, living in a small apartment, making large payments on a late model car with ability to do 120 m.p.h. and 10 m.p.g. They eat out twice per week, go bowling every Saturday, and "possess" a color T. V. In the apartment there is no washing machine, few clothes, and little food. Often the attitude is, "This is my business, and I'll spend the way I choose." However, it becomes the business of bill collectors, parents, and finally Domestic Courts.

Economic preparation for marriage does not necessarily mean ability to earn, but attitude toward that which is earned. Young men should prepare well for they are duly responsible. See for example 1 Tim. 5:8. But neither possessions or ability will assure happiness. Many who have high incomes and many luxuries are plagued with anxieties more than those who have little. There will always be one "Jones" higher. Nothing is wrong with possessions; it is the attitudes that count. See for example 1 Jno. 2:15-16. Selfish pleasure is never right. Moses chose "rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season..." (Heb. 11:25.)

There are several "tests" before one should "possess." (1) Is this for a selfish thrill? (2) Will this help me serve my fellow man, and glorify God? (3) Is this above what I can afford? (4) Will it hinder my contribution to the Lord? One should always remember debts should not be made if there is no clear way to pay them. See for example Rom. 13:8.

But does this place a restriction on life which will cause gloom, and unnecessary discipline? No. The Christian Standard makes sense, and will bring the greatest happiness.

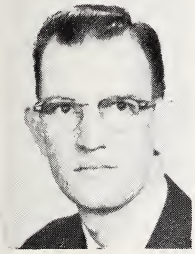
Every Christian is accountable for the things he possesses. See for example Deut. 10:14; Hab. 2:8; Ezek. 18:4. With such a responsibility materials should be used wisely. The best, and most efficient way, to get the most out of the family income is to have a budget. A budget may be said to be like a game. It is the most challenging and rewarding of all games. A budget should include: contribution, food, clothing, shelter, and finally luxury in that order. "...Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." (Matt. 6:33.)

Life is a never ending challenge. Those who are economically prepared will be able to have more for less. Young people should learn to shop. Brand Names are not necessarily bargins. Many foolishly buy for Brand Names rather than economy and service. A higher standard of living

(see page 12)

BROTHERHOOD NEWS

Johnny C. Sewell, Charlotte, N. C.



The fifth largest nation in the world in population with one million souls is PAKISTAN. Of the total 85% are illiterate and 98% are followers of the Islam religion. As a nation, Pakistan is only 18 years old, but already some 100,000 lives have been lost in the "religious wars" between the Muslims of Pakistan and the Hindus of India. The church of Christ was first known in Pakistan in 1961. Now 13 congregations have been established and over 350 have been baptized. Over 2,000 have enrolled in Bible Correspondence Courses and a monthly Gospel Magazine is being published. GORDON HOGAN was the first gospel preacher to enter the field in 1961. J. C. CHOATE arrived there in March, 1962. Hogan, who is now in the States, wrote, "During 1960 when we were making preparations to move into Asia, very often we found doors of our church buildings closed to those of us trying to raise funds. Now four years later I have found that the climate in this regard is changing. ...generally speaking, many doors are opened that previously were closed. I am sure the Lord wants it that way." Choate recently preached in a meeting with the church in Lahore nightly and, in addition, taught six Bible classes daily, Monday through Friday, for Pakistan preachers. Choate also preached in a meeting in Bombay, India where there are now 83 members and three congregations. Three years ago no church of Christ existed in Bombay.

There are presently 127 Christian Youth Camps in operation in the U.S. and Canada. Last summer about 25,000 boys and girls attended these camps. About 1,500 were baptized and 1,800 re-dedicated their lives to Christ.

April 11-18 saw at least two major CAMPAIGNS FOR CHRIST conducted. One was conducted in the 13,000 seat Mid-South Coliseum in MEMPHIS, TENNESSEE in which JIMMY ALLEN preached. The other was conducted in the Playhouse Theater in WINNIPEG, MANITOBA, CANADA, in which WILLIAM S. BANOWSKY preached.

According to a recent NEW ENGLAND church directory there are 10 congregations in Connecticut, 14 in Maine, 15 in Massachusetts, five in New Hamshire, four in Rhode Island and seven in Vermont.

WORLD RADIO broadcasts are now heard on two Mexican, seven United States, one French and one Guatemalan stations. Two other stations, one in Monaco and one in Korea, beam the gospel to Russia nine times weekly.

There are nine known congregations in England, two in Northern Ireland, three in Scotland and none in Wales. The gospel is now being preached weekly over the powerful 50,000 watt station, Radio London. Total church membership in the British Isles is 11,734,853 or about one in four in the total population. Of this number over four and one-half million are Roman Catholics and three and one half million are members of the Church of England.

Three American missionary families live on our compound in ONICHA, NGWA, NIGERIA. One of these, HENRY FARRAR, is a medical doctor and surgeon. He sees patients at the compound and does surgery 30 miles away in the hospital. The GREEN LAWN church of LUBBOCK, TEXAS is seeking to raise a modest sum of $45,000 for the purpose of constructing a hospital on property donated by the government adjacent to the mission compound. The proposed building would have examining rooms, delivery room, operating room, a 20 bed ward for men and a 20 bed ward for women. The Green Lawn brethren state, "Dr. Farrar is in Nigeria trying to do his work under tremendous handicaps.

One cannot imagine a part of the world where a hospital is more greatly needed than in Onicha, Ngwa."

A public debate was conducted April 19-24 at the meeting house of the Western Hills church of SAN ANGELO, TEXAS between MACK ABBOTT of the United Pentecostal church and ALBERT HILL of the church of Christ dealing with such matters as Holy Spirit Baptism, Tongues, Miracles, the Godhead, Baptism in the Name of Jesus Only and the Plan of Salvation.

WARREN COUNTY, TENNESSEE was the scene of a public debate between ALBERT BATTS of the Church of God and Harold Sain of the church of Christ. Attendance for the four nights averaged 1,200.

The gates of the 1965 New York World's Fair opened April 21 for the final six month session and the Queens church of Christ is anticipating an even more successful work than was realized in 1964. It is expected that 40 million will visit the fair in the coming months of which one million will see our exhibit.

The Elmwood church of Dallas, Texas is following the Queens example and is planning an exhibit for the State Fair of Texas which will come in October. The budget for the Texas exhibit is set at $20,000. Three million people are expected to attend the Texas Fair.

God's people in various parts of the country have been much concerned over the use in the public schools of certain Biology texts which advocate the theory of evolution. In Texas the State Board of Education approved their use, but in various instances local school boards have chosen less objectionable books for their districts.

Charts published in various brotherhood papers show that if a congregation of 100 members increased at the rate of 10% per year, it would have at the end of a 10 year period a membership of 256. A church of 100 members which increased in membership at the rate of 20% per year would have at the end of a 10 year period a membership of 606.

Please send change of address early!!

News From Harold Scott Family

The church is meeting in our house again--just like back at Sumter, S. C. 14 years ago! We finally have located a house that we can get for the whole time we are here. Our permanent address will be: Harold L. Scott, 24 Maple St., Christ Church 5, New Zealand. We would surely love to hear from anyone and everyone there. Also, please send the Carolina Christian subscription to us here.

We are liking Christchurch--people are friendly and we hope will be receptive to our message. We are planning to find a public place to meet as soon as possible and are already looking for a building lot in this area where we live. It is by far the choice location in town, we believe, for our work. Jim has bought a house in the same section--about 10 blocks from where we will be living. The children are all in the same school and like it very much. It seems quite English--long on discipline, sports, and the basics, but they're not really working hard at education yet. Perhaps they are just giving them time to settle in. Hope so. Give all there our love and a special thanks to all who helped get us here. And--pray for us.

The Scotts

Economic Preparation (cont'd)

can be realized on less income when shoppers are wise. Summer clothes should be bought in the fall, and winter clothes in the spring. Young women should learn to be wise shoppers for the house. This will relieve the husband for duties he can best serve. Remember the example of "a virtuous woman" in Proverbs 31.

Life is a challenge, and the soul is the most valuable possession. "For what is a man profited, if he shall gain the whole world, and lose his own soul?" (Matt. 16:26.) By following the Law of Christ, and common sense, and "...if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful..." (2 Pet. 1:8.)

I AM MOST THANKFUL FOR . . .

Madeline C. Brown, Valdese, N. C.

My ability to write? No! While I am very thankful that I am able, as the thoughts flow through my mind like a tranquil mountain stream, to let them flow out my fingertips onto paper; or as thoughts race like a turbulent river on its words; or perhaps as thoughts fly through like a bird on the wing and I reach to capture them in writing; being thankful for this pleasurable talent is not my most precious possession.

My health, my life and physical fitness? No! The Lord has allowed me to live past the half-century milepost and I am blessed with good health, maneuverability, and the capacity to think clearly, and for this I am grateful. But these things are not what I am most thankful for.

My husband and family? Again I say no! Although I am favored with a good husband, thoughtful children and loving grandchildren, this is not my greatest blessing.

The material things of life? Indeed no! Of course I enjoy my home, the clothes I wear, the food I eat and the car I ride in, but these things are not what I am most thankful for.

My friends? Hardly! I have many friends indeed some loving and very close friends, and of a truth I have found that "there is a friend that sticketh closer than a brother." A sad world indeed it would be for me if I had no friends. I am thankful that I learned a long time ago that "to HAVE a friend one must BE a friend." But again, friends are not my greatest blessing.

Christian brothers and sisters? Ah, now we are close to the greatest blessing of all, as without Christianity, life would really be a meaningless span of time. Our life on earth is like a vapor that vanishes away, and without the hope of eternal life in Heaven with our elder brother, Jesus the Christ, life would be a pointless, empty existance. But without THE greatest blessing, there would be no Christianity! So,

What Am I Most Thankful For?

My greatest blessing and the thing I am most thankful for is: "MY ABILITY TO LOVE AND TO BE LOVED."

God first loved us. He made the earth, in the depths of which he deposited coal and gas that we might have warmth; on which he lets the sun shine for our daytime activities, and the moon and stars for welcome night lights. He sends the cooling breezes and the refreshing rains. He planted trees for shade, fruits and vegetables for our palatable pleasure and sustenance significant to living. He made the animals for our use---some for food, some for beasts of burden, some for pets and some for beauty. Last of all he made man, and then a woman to be by his side, for his companion and help-mate, to love him and to be loved by him.

God's love for man is a personal love. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." No greater love than this could possibly be manifested. Ah, yes, indeed GOD IS LOVE.

Christ showed his love for man when he came to earth, lived and walked among men, teaching them the way of true happiness and eternal life, and dying on the cruel cross that we might live.

The greatest commandment in God's book is that man should love God with all his heart, soul, mind and strength. (Mk. 12:28-30) When Paul wrote the epistle of love he said "but now abideth faith, hope, love, and these three; and the greatest of these is love." (I Cor. 13:13.)

Without the ability to love and be loved, friends and family would be faithless, life would be meaningless, and even Christianity would cease to exist. So may I again say that the thing I am most thankful for is THE ABILITY TO LOVE AND BE LOVED!

CAROLINA CHURCH NEWS

Tony Forrest, N. C. News Editor
Box 714, Taylorsville, N. C.

Richard Harp, S. C. News Editor
Box 134, Lancaster, S. C.

NORTH CAROLINA NEWS

Jamesville

FRED EATON, Reporting: We concluded a meeting in which Joe Costilow did the preaching. Brother Costilow manifested his ability to "preach the truth in love" every night of the meeting. Although there were no baptisms, we are sure that much good was accomplished. We had record crowds each night, and there are people attending services now that, heretofore, have never attended with us. We are encouraged by the interest shown in this meeting. We also want to take this opportunity to thank, from the depths of our heart, the church at Rocky Mount for their concern as manifested by their assistance in this meeting.

Rockingham

BECKY SETTLE, Reporting: We rejoice that during April one soul was baptized into Christ. Other April activities include the beginning of a ladies' Bible class and a visit by Gordon Hogan of Lahore, Pakistan. This proved very informative and everyone profited from his visit.

Our spring meeting will be held the week of June 14-20 with Joe Riggs as guest speaker. Everyone is invited to attend. Vacation Bible School will be conducted June 28 through July 2nd. We have set 150 as our attendance goal.

Asheboro

WALTER E. NEAL, Reporting: March 28 was the second good day this year for the church here. All three services were well attended. Also, Wednesday night Bible study on March 24th boasted the largest attendance for this year.

Kinston

NOYLES E. SEWELL, Reporting: Our goals for this year include the release of all outside support. To do this our contribution must average $250.00 per week by the year's end. In February our contribution averaged $186.00 per week, setting a new record. Five were baptized during February.

During March four were baptized and one restored, raising our membership to 95. Five new records set in March are as follows: worship attendance 127, broken the following week by 132; average attendance for worship was 131 and for Bible Study was 117; and the average contribution was $209.50. Our meeting with T. Pierce Brown of Winston-Salem resulted in one baptism.

Our plans for the spring include meetings in Sumpter, S. C., and with the Augusta Road church in Greenville, S. C. Our V.B.S. is scheduled for June, and I will work at least one week in the "Campaign For Christ" in Goldsboro. I would consider an additional meeting in the Carolinas.

Burlington

HOWARD WINTERS, Reporting: The work of the church in Burlington continues to move along in a thrilling way. Since my last report we have had three baptisms, one restoration, and four members to move in. Our budget was increased for this year to $236.25 per week, and for the past two Sundays we have overshot that by almost $20.00. Attendance continues to increase. We have set a goal of 141 for service on May 16--this is about 40 above our present average. John Hollis, from Henderson, N.C., will be with us for a short meeting from May 14 through 16. The future never looked brighter for the church in Burlington.

Looking ahead to 1966, there are some

great plans in the making. First of all, the Carolina Lectures will be here, the Lord being willing, April 4-8. Following that, if plans materialize, an intensive Campaign for Christ will be held the last of May or the first of June. And then to take advantage of the zeal and enthusiasm of the contacts and new converts, we will plan a meeting around the first of October. The church in Burlington has begun to "march for the Master."

SOUTH CAROLINA NEWS

Greenville, Northeast

BURL CURTIS, Reporting: Recent responses and placing of membership has increased our membership to an all time high. Bible study averaged 81 in March which was only two short of the record set last August. Our giving was $254 on the first Sunday in April which was about $50 over the old record.

We really enjoyed the lectures and are thankful to everyone who helped make them successful. The attendance was about 100 during the day and went to a high of 256 at night. Some 150 enjoyed the lectureship dinner and about 130 were present for the young people's meeting on Friday.

Special mention should be made of the ladies of the Poinsett Highway, Edgewood, and Augusta Road congregations for preparing and serving the noon meal one day each. The ladies at Northeast served on Friday. Also, we want to mention Carl Lancaster who planned and directed the young people's meeting, James A. Davis for arranging the MC's, Ottis Qualls for those who led in prayer, Ray Fullerton for the advertising; and Ernest Thigpen for working as area attendance chairman. The cooperation from speakers, audience, churches in the area, and members at Northeast and in the area who opened their homes to visitors, was wonderful to observe.

Clinton

U. A. HALL, Reporting: We were made sad at the death of Ike Jones. This is the first death in the church here since we began. Please pray for sister Jones. Our attendance is off, but interest is high. Collections are good. We are looking forward to our campaign this summer. The lectures were outstanding. We still need your help on our building debt.

Chester

THOMAS DANIEL, Reporting: We had a very fine meeting in March using a different speaker each night. Preachers from the surrounding area were used. Despite unfavorable weather and much illness in the congregation, attendance was good with outsiders from the community attending every night. Two were baptized and five restored. Our thanks to the preachers who assisted us so ably and to the other congregations who supported us with their presence and encouragement.

North Charleston, Durant Ave.

J. C. WATKINS, Reporting: The work here continues to progress. There have been a total of 70 responses to the Lord's invitation so far this year, 30 of which were baptized. We have a good personal work program utilizing the Jule Miller Film Strips. This program has accounted for the majority of the conversions.

Brother Presnell attended the Carolina Lectures and spoke on the subject, "The Personal Worker." On Sunday, April 11, he preached for the church in Spartanburg, S. C. and then returned to Charleston.

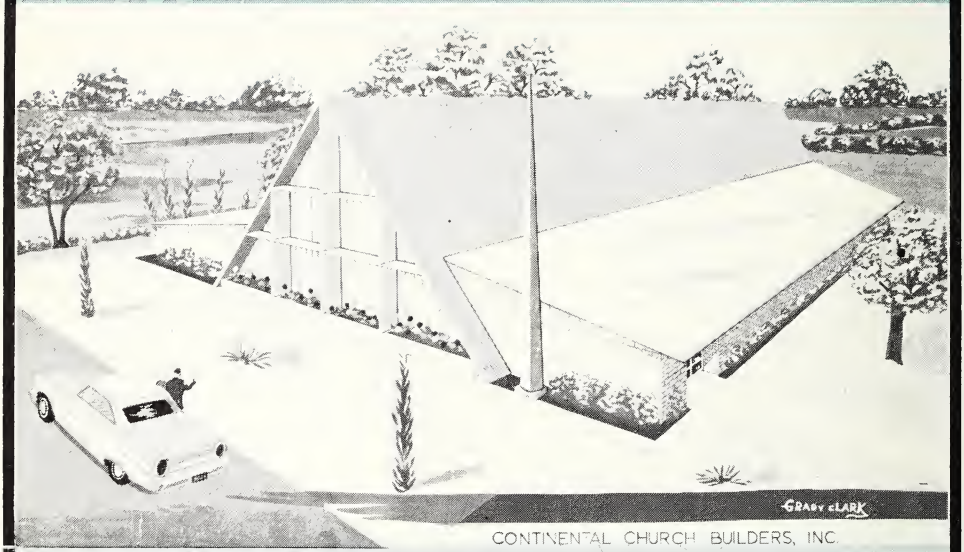


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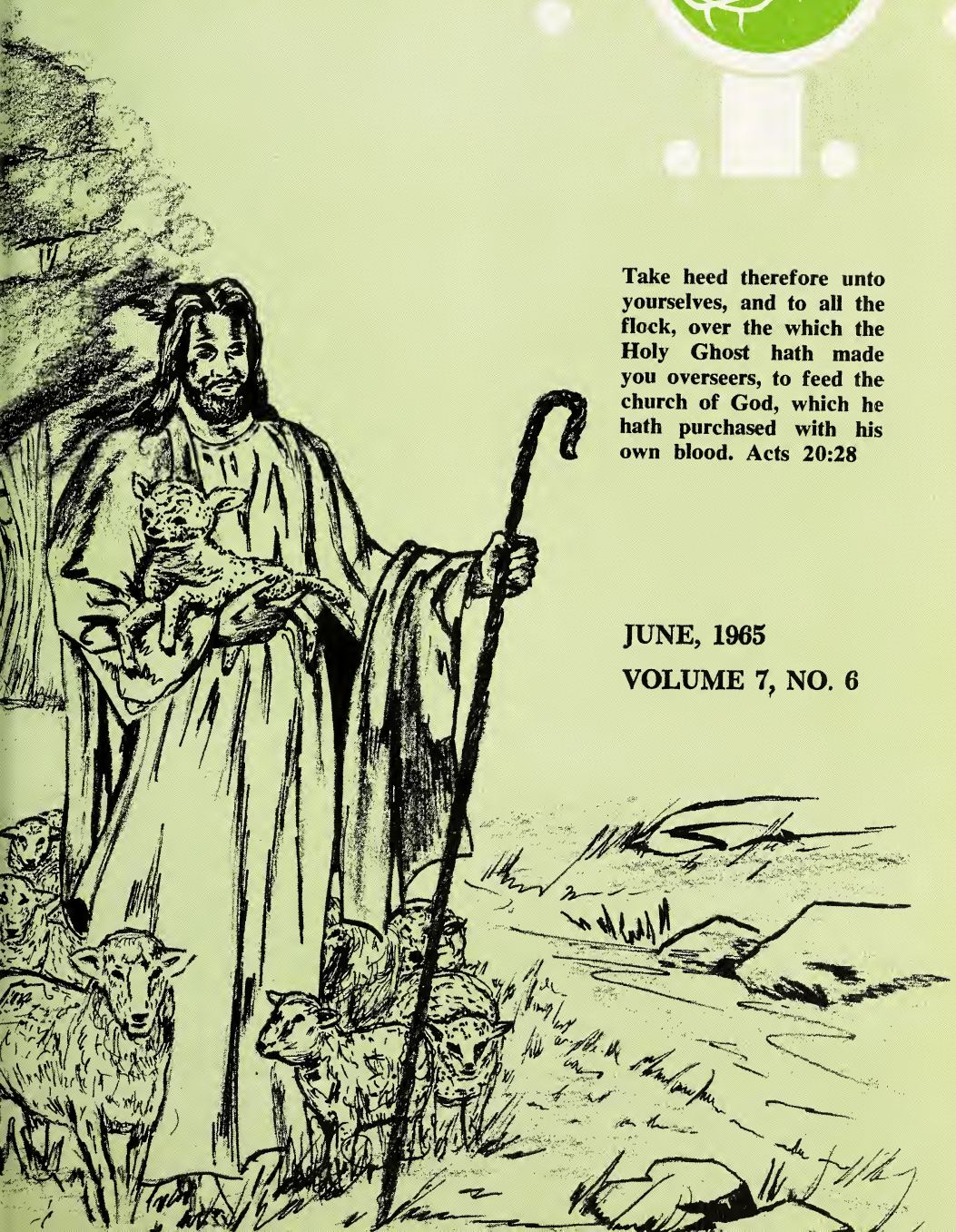
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Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. Acts 20:28

JUNE, 1965
VOLUME 7, NO. 6

NEED FOR DEVELOPING ELDERS

T. Pierce Brown, Winston - Salem, N. C.



This issue will be concerned with the general theme of "DEVELOPING ELDERS." Before we can logically raise any other question about the development of elders, we must establish the need for developing them. In this article, we shall only be concerned with indicating or establishing of need for HAVING elders in every congregation. It is assumed that the readers of this journal are reasonably familiar with such passages as Acts 14: 23, "And when they had appointed for them elders in every church, and had prayed with fasting, they commended them to the Lord on whom they believed." We do not feel that we need to use this space arguing about the principle suggested in Titus 1:5, where Paul says, "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee."

We will assume that most of our readers are more or less firmly committed to the proposition that every church of the Lord has "something that is wanting" until elders are appointed, although we recognize that there are groups who are designated as a "Church of Christ" who deny both doctrinally and practically that every congregation should have elders. But what we are primarily concerned with in this issue is not APPOINTING or HAVING elders, but DEVELOPING THEM. It is our hope that those who write on the subject in this issue will approach the theme with emphasis on the DEVELOPMENT. In this article, we shall merely introduce the subject with these two ideas in mind: First, there is a crying need for developing men to BECOME elders. Second, there is a crying need of developing men who HAVE become elders.

Surely there is no one of wide travel in the brotherhood who does not recognize that as bad as the preacher shortage is, both in terms of quantity and quality, the elder shortage is probably worse. We do not presume to be an expert on the matter but in our opinion, the need of the DEVELOPMENT of elders is as great as the need for ELDERS. (We could no doubt say that same thing about preachers, but that is not our subject for this time.)

There are hundreds of congregations throughout the country that have been in existence for from 10 to 50 years who not only do not have any elders in them, but apparently have no one qualified to serve as an elder. Not only is this true, but in many cases they do not even look upon this as a problem--as either unreasonable, unhealthy, or unscriptural.

The problem cannot be solved simply by appointing men to the office. There is at least one thing worse than having a congregation with no elders. That is, having a congregation with men who are called

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Published monthly by Carolina Christian Publications, Inc., P. O. Box 5423, Station B, Greenville, S. C.

Second class postage paid at Greenville, S. C.

POSTMASTER: Send undeliverable copies with Form 3579 attached to Carolina Christian Publications, Inc., P. O. Box 5423, Station B, Greenville, S. C.

RETURN REQUESTED

Address all editorial matter to Burl Curtis, P. O. Box 5423, Station B, Greenville, S. C.

Address all N. C. News to Tony Forrest, P. O. Box 714, Taylorsville, N. C., and all S. C. News to Richard Harp, Box 134, Lancaster, S. C. News items to be printed in a given month's issue should reach the news editors by the 15th day of the preceding month.

SUBSCRIPTION PRICE: Individual, $2.50 per year; club of five or more, $2.00 per year; quantity, 13c for 15 or more.

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elders who do not even begin to meet God's qualifications. My purpose is primarily to emphasize and highlight the problem, and suggest the general principles on which it can be solved.

My first point, then, is that when we see hundreds of congregations over the land with no elders at all, and no plans for getting any, drifting along on the tide, growing only through the population explosion and movement of others in their midst, we must be impressed with the need for development of men who can and will serve as elders.

My second point is like unto it. When we continue to look at hundreds of additional congregations who have what is called an eldership, but which operate about like a log-wagon on an interstate highway, we are impressed with the need of DEVELOPING elders.

The world we live in is too fast-moving to be satisfied with anything less than dynamic, forceful, consecrated, spiritual, visionary leaders for the church of the Lord. As we were accustomed to say in the community in which I grew up in Tennessee, "They don't grow on trees." You do not find one behind every bush. They must be developed.

For the past 20 years or so of trying to preach the gospel (in 8 states and 2 foreign countries) we have looked at every book we could find on the eldership, and until last year did not find one which really attempted to deal with the problem of DEVELOPING elders. We have attended six institutions of "higher learning" including two Christian Colleges and a theological seminary, but in no case have we found anything that looks like a practical program of trying to deal with the problem in the academic stream. Of course, our experience is extremely limited compared to many, but the fact that a gospel preacher can even be around that long without seeing a book written specifically dealing with methods, means, and specific programs of dealing with the problem, and without seeing any of the Christian Colleges do more than treat the problem in a general way, trying to train persons to be better Christians, and dealing in some classes with the scriptural requirements of elders, it does, at least suggest a pressing need.

We mentioned that until last year we did not find anything that dealt with the problem of developing elders. At that time we found, and have been using, the excellent production of James R. Wilburn, entitled "Leadership for Christ."[1]

It is a tribute to the power of the gospel that we have as many wonderful men as we do serving as elders. Most of them were developed accidently. If we could have such wonderful progress in some areas simply because there are those who applied for themselves the Word of God and thus developed into men who were fit to lead the Flock of God, how much more could we do if we could get a keen consciousness of the need of DEVELOPING such, and begin a widespread, concentrated, consecrated program of doing just that.

The congregation with which we are now working now has six of the best balanced, most capable men under which it has been our privilege to serve. But they are aware that if the church membership grows as rapidly in the next years as we plan for it to, there must be an intensified program of training men to lead these babes in Christ. Disaster will be in store for any congregation that has an active, energetic program of soul winning that does not also produce an adequate number of men with an aptitude to teach sound doctrine, skill and power in administering proper food, "de-lousing" the flock, defending it from wolves, and with the wisdom and courage to meet the emergencies and challenges of an expanding future. The only POSSIBLE way they can be produced is by an intensive, extensive training program, planned and designed for the specific purpose of DEVELOPING such men.

This issue, therefore, is sent forth with the hope that it may stir up every reader to having planned programs for DEVELOPING ELDERS.

[1] "Leadership for Christ" can be ordered

(See page 15)

THE DIVINE BLUEPRINT

Lewis Savage, Mocksville, N. C.



The local preacher stands before the assembly on a Sunday morning and announces that the men of the church will meet Monday night at 7:00 for the monthly business meeting. Monday night comes around and a few men came to church building to discuss the business of said church. Some are on time, at 7:00, as announced; some come in at 7:15; and others find their way to the meeting at 7:30; others come in later. The presiding officer, or "chairman" calls the meeting to order, a prayer is offered and then the minutes of the last meeting are read and discussed, and then they proceed to the new business of the church. The pros and cons are offered by the voices present on what should or should not be done, the how or how not, the who-should-do-it and the should-nots. Committeemen are often selected and appointed. Thus, "the preacher's committee," "the personal work committee," "the visitation committee," "the benevolent committee," etc., committees that very seldom, if ever, function as planned. The obligations placed upon such committees usually become the obligations of the local preacher, and if there is any merit to be realized it is because the preacher was willing to give extra time, energy of mind and body, to see that the programs were carried out. Wrangling and discord are usually the results of such so called business meetings of the men of the church. There is usually more said than done. It is somewhat like the preacher's sermon: "A lot of wind, thunder, lightning and clouds, but no rain."

The good wisdom of God recognized the need of the right kind of church government. The church is divine in origin and this makes it more necessary that such be properly governed. The church is the kingdom of God. Since the church cannot carry out the purpose of God unless it follows the due order of things, the only kind of government which can be permitted therein is the rule laid down in the New Testament. This rule is as necessary as scriptural worship, teaching, or work. The God-ordained government for the church did not pass away with miracles. Performed to convince the unbelievers that Jesus was the Son of God, all miracles served their purpose; and as far as scriptural teaching and observation inform us, they passed away. But the need for government in the church still remains. We are unable to give Bible reasons as to why the government of the church today should be different to that of the first century. A departure from this divine plan would only lead to another falling away. We are supposed to be a people that speaks where the Bible speaks. We should also be silent where it is silent. This should be true, not only in church government, but in all our teaching and activities.

It should always be borne in mind that each congregation of the Lord's church is an autonomous group. It is a part of the body of Christ and is related to every other congregation upon the earth, yet it is independent of all others so far as its government is concerned. It is subject only to Christ. No congregation has any authority over other congregations. One congregation might assist another in a good work; and several churches may unite their efforts to accomplish more as did the churches of Macedonia in contributing to the poor saints in Judea. But the New Testament authorizes no organization larger than the local congregation or smaller than the church as a whole for either missionary or charitable purposes. The local church is sufficient to do the work that God gave it. There is no need for societies of any kind. This writer has always believed in the all sufficiency of

the church, local or universal. The cost was too great for the church to be humiliated and robbed of its glory.

As most readers of these articles know, God's plan was that every congregation of the church should have elders and deacons. While on their first missionary tour, Paul and Silas returned to the cities in which they had preached, confirming the souls of the Christians, "exhorting them to continue in the faith, and that through many tribulations we must enter into the kingdom of God." (Acts 14:22.) "And when they had appointed them elders in every church, and had prayed with fasting, they commanded them to the Lord, on whom they had believed." (ver. 23.) It should be noticed here that elders were appointed in every church. Such is the divine plan, and so it should be now. Paul said to Titus: "For this cause left I in Crete, that thou shouldest set in order the things that were wanting and appoint elders in every city..." (Titus 1:5.) Every church in every city needs elders. The work of such is essential to the spiritual growth of Christians. For babes in Christ to be nurtured by the elders is God's plan for the growth of the church and for the edification and sanctification of each member. This is not to say that a congregation cannot exist without elders. It is not to say that a congregation without elders cannot conduct its business. It is designed to point up the New Testament plan for church government and the need for elders n each congregation. It is also designed to encourage congregations to grow to that level of being able to select and appoint qualified men to serve as overseers of God's divine flock, the church of his blessed Son.

If we should go looking for present-day-faults among the churches of Christ, we would come up with this one: A failure on the part of congregations to train and develop, admonish and encourage, young men, aged and older, to accept the responsibility of the local eldership. Frankly, I do not know of a single congregation that has such a program. Why? It is because of a lack of interest on the part of the congregations. There are those in churches, good men, who could qualify, but they refuse to serve. They also refuse to put forth the needed efforts to move others to qualify and serve. These things ought not to be. If we qualify men to serve the church of tomorrow, it will be because we started today, right now. Too, Christian homes are not giving much encouragement to the young men that grace such homes. We want our sons to be great men; to be well educated; to have an influence in the community where they live, but we are not to anxious for them to serve the church as elders and deacons. We are unable to think of such service as being among the greatest on this earth. We are willing to say, "let someone else bear the responsibility." It is no wonder that the church suffers today because of a lack of qualified leadership. We have left the training of such material, where there is training, to the Christian school and the so-called workshops of this present day. We have allowed our hands to be tied by the so called mens' business meetings of the church. We have let ourselves be at ease in Zion with such arrangements.

As is true of the church today, the church tomorrow will be strong, faithful and working because of the right kind of leadership. Qualified men will move the church forward in the Lord's good work. There will be a vision of the realism of what the church is and the way in which it can bless and save the world through the gospel of Christ. Without the proper leadership the church will fail in its mission. This, of course, means that we have a choice: We either train and plan for the future or we die with it. The church always needs men to "watch in behalf of" souls. Even though the apostles were in the church at Jerusalem, the church still had elders. (Acts 15: 2, 4, 23; 16:4.) The church will always be in need of godly men to direct its work.

The eldership plan of the New Testament will work if we will work the plan. This plan must be considered and worked if we are to succeed.

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PROBLEMS IN DEVELOPING ELDERS

Harmon Caldwell, Clemmons, N. C.

The success of any institution, whether business, social, political, or religious, depends almost entirely upon the quality of its leadership. Just as a stream can rise no higher than its source, a church cannot rise above the character and efficiency of those who form its policies and who direct its affairs. The Lord ordained that such be entrusted only to men of experience and learning; men of energetic disposition; men of pure life and unimpeachable character; men free from the entaglements and encumbrances of worldly affairs; men who are willing and able to defend the truth, and to protect the body of Christ from invasion of false teachers and infiltration of error; men who are filled with devotion and love for the Cause of Christ. The future of the church and the salvation of the world, therefore, depend largely on the quality of the eldership upon which God in His divine wisdom and by His authority has imposed the most serious responsibility conceivable. To be an elder, then, is a wonderful, yet awesome privilege. One occupies a profoundly substantial and impressive position, and it is, indeed, a single honor to be appointed such.

Here lies the basic reason that there are admittedly, several problems confronting brethren with regard to the development of men for the eldership.

One obstacle is the position some take that the eldership cannot exist today in the absence of overt Divine Intervention and miraculous endowments. This theory assumes that the eldership belonged to and was exclusively a part of the miraculous gifts conferred upon some Christians in the first century in order to propagate the gospel and to confirm it as Truth, before the New Testament in its written form was completed. (See Acts 8:17; 19:6; Rom. 1:11; Eph. 4:8-11; 2 Tim. 1:6; 1 Cor. 12:4-11, 28-31.) This theory teaches that since the gifts have ceased, therefore, so has the eldership. It is true that the Lord gave some to be pastors, shepherds of the flock (Eph. 4:11), and thus some elders no doubt were miraculously endowed; but he also gave some to be teachers. If the eldership, therefore, belonged only to the days of miracles, so the teachers; accordingly there could no more be teachers today than elders. Moreover, the theory argues, if the qualifications itemized in 1 Tim. 3 and Titus 1 were incorporated in one individual he would be a perfect man, and no man can be perfect; therefore, elders belonged only to the days of miraculous gifts. This is fallacious inasmuch as inspiration did not guarantee personal sinless perfection. Furthermore, the theory is equivalent to affirming that if a man could be possessed of the qualifications of a Christian he would be a perfect man, and because no one can be perfect, then no one can be a Christian. It is also true that the Ephesian elders were made such by the Holy Spirit (Acts 20:28.) But this presents no difficulty. Nothing miraculous is here to be inferred. Just as the Holy Spirit makes people Christians today in a non-miraculous manner when they comply with his teachings in the New Testament (Rom. 8:13-14), so the Holy Spirit makes men elders today when they become qualified as he directs, are duly appointed, and graciously recognized as overseers of any given congregation.

Another thought, not quite so radical as the idea just mentioned, but altogether as dangerous and disconcerting, is the position that although the eldership does not belong exclusively to the miraculous gifts necessitated in the first century, many drastically shirk the responsibility to train, select, and appoint men to be elders because they feel that the qualifications themselves must be held to veritable perfection. This is not only unscriptural, it is unreasonable. All followers of Christ, elders included, are commanded to grow. (1 Pet. 2:1-2; 2 Pet. 3:18.) If a man already is perfect when he becomes an el-

der, how then can he be expected to grow? Peter was an elder (1 Pet. 5:1), but he was not perfect, for Paul once rebuked him because "he was to be blamed" (Gal. 2:11) Despite the perfect pattern God has given us, human foibles characterize congregations and individuals. No one surely would claim to be a perfect Christian (1 Jn. 1: 7-9.) Why, then, would he demand sinless perfection in an elder of the church? An elder is to be an outstanding Christian, indeed, because of the fearful responsibilities that are his. His life is to be exemplary, honorable, upright. Since God has specified qualifications, He intends for them to be respected. However, we should not expect sinless perfection in elders any more than we would expect it of ourselves.

Personality problems many times also cause difficulty in the development and appointment of elders. Sometimes one is perhaps envious of the capabilities of another, or he might disagree with him on some insignificant matter of expediency; maybe he is not qualified to be an elder, but thinks he is, and wants to be one for the sake of preeminence. He observes the other as one in whom the congregation has confidence, and who, because of his faithfulness soon might be appointed. So, the disgruntled brother sets out to disparage the man, and to block his appointment. The resulting confusion often precludes the development and appointment of any elders at all. Such disrupts the peace of the church and hinders the Cause of Christ. It is sinful in the very face of it. Churches should mark such troublesome persons, and engage in the corrective discipline necessary in order to maintain purity and togetherness, and in order to have scriptural government in the congregation.

It is no wonder, then, that another problem looms before churches everywhere--the fact that young brethren veritably quake at the prospect of being elders because of the unreasonable demands and the unjustified criticisms made by those whom they would oversee. A dreadful shortage of elder material is evident because brethren feel they cannot measure up to the standards, anyway, and therefore do not try to develop themselves to serve as overseers. Churches often are negligent in their duty to encourage and edify young brethren--thus sufficient incentive to them is sadly lacking. We add, though, that in many instances, congregations are altogether desirous to encourage and to bolster brethren to develop themselves to become elders in God's kingdom, but the churches go wanting for overseers because the men themselves are indifferent to their basic obligations as Christians and actually evade opportunities for work and growth. In this case, the fault lies not with the congregation, but with the man.

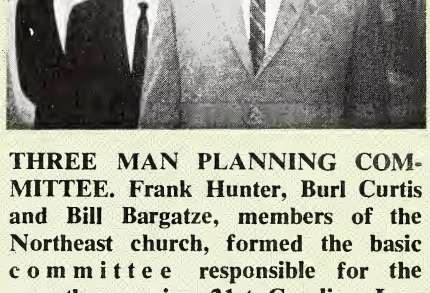
Members of the Lord's church should encourage one another and thus should encourage men to strive toward the reasonable measure of qualifications which he has ordained. Planned training programs, lessons from the pulpit, constant vigilence for capable brethren--all this should be incorporated in the general activities of the congregation. Another article elsewhere in this issue discusses methods of development. We commend it to your thoughtful study. In closing, let us suggest: despair not, young brethren; for as the Apostle Paul asserts: "If a man desireth the office of a bishop, he desireth a good work." Great indeed will be the rewards of him who faithfully serves as an elder in the church of the Lord Jesus Christ.



Twenty First
At Greenville's



THREE MAN PLANNING COMMITTEE. Frank Hunter, Burl Curtis and Bill Bargatze, members of the Northeast church, formed the basic committee responsible for the smoothe running 21st Carolina Lectures. Carolinians owe a debt of thanks to these and others who presented an outstanding lecture series.

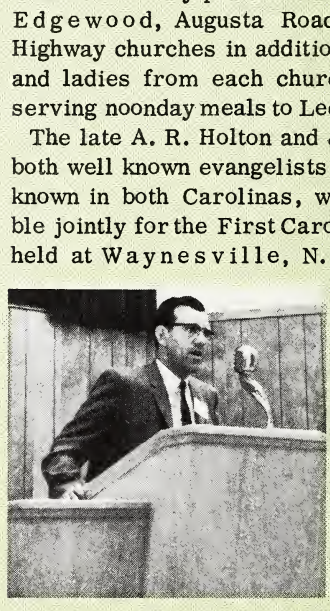


"EATING IT UP." Evelyn Curtis, wife of Burl, minister at Northeast, and Clyde Ann Willis, wife of Ken, minister at Tryon, N. C., enjoy the noonday meal and fellowship. Food at the 21st Carolina Lectures was superb — ask Howard Winters or anyone else who came.

GREENVILLE, S. C. --The Twenty-Fi
Carolina Lectures, conducted April
at the newly opened building of the Nor
east church here, proved to be a highl
of the year for many who attended. E
Curtis, minister at Northeast, was L
tureship Director. He, Frank Hunter
Bill Bargatze, members at Northe
served on the Lectureship Committee.

An outstanding feature of this yea
Lectures was the spirit of cooperation
enthusiasm demonstrated by member
all four Greenville congregations. V
tors were treated to hospitality in hor
of all four. Key personnel came from
Edgewood, Augusta Road and Poin
Highway churches in addition to Northe
and ladies from each church took tu
serving noonday meals to Lecture visito

The late A. R. Holton and J. W. Bre
both well known evangelists and both
known in both Carolinas, were respor
ble jointly for the First Carolina Lectu
held at Waynesville, N. C., in 19



JESSE CONDRA, Pantego, N. C., preaches to a large night audience on the "Needs of this Present Age." Condra probably traveled the furthest distance of any Carolina preacher to attend.

rolina Lectures Northeast Church

ecords of early Lectureships show that ich men as C. R. Nichol, C. E. Mcaughey, A. E. Emmons and others came to the Carolinas to present special lecures and materials.

The 1965 Lectures featured Houston T. zell, an elder of the Vultee church in ashville, Tennessee. He presented sevral special lectures on the eldership. ister Ezell accompanied him and taught class for ladies.

The Greenville Singers, directed by Burl urtis, made a special appearance. A ectureship Dinner saw nearly 200 enjoy nore fellowship. The closing night's proram was dedicated especially to Carolina outh. T. Pierce Brown, minister from Winston-Salem, N. C., challenged the oung people to take a close look at their uture.

The 1966 Lectures will be hosted by the urlington, N. C., church where Howard Winters is the preacher.



LECTURESHIP DINNER. Nearly 200 enjoyed a delicious dinner on Thursday of the Lectures. The Western Carolina Singers were scheduled to sing but the appearance was cancelled upon sad news of the death of Director Wayman Love's father.



LESLIE J. THOMAS, Asheville, N. C., speaks to an audience during a morning session at the Lectures. He dealt with the use of the Lord's Day.

ar's at N. C.



Shown in the picture is Marvin Bryant whose morning lecture dealt with the restoration movement among churches of Christ. Bryant is from Gaffney, South Carolina.

By Ray D. Fullerton, Jr.
Goldsboro, N. C.

Programs For The Development Of Elders

W. E. Skipper, Winston - Salem, N. C.



"Take heed therefore unto yourselves and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his own blood." (Acts 20:28.)

It is common knowledge that many churches among us have lived for years without elders and deacons. Year after year the suggestion comes, "Let us appoint elders." Often, I fear, under the guise of loyalty to the work, one who loves the preeminence has prevented the appointment of scriptural elders. Perhaps a preacher saw a threat to his job; or a man not qualified for an elder, but exercising a strong voice on all church business, saw loss of power; or some good sister saw the loss of her usurped authority.

No matter what the problem may be I'm persuaded TEACHING is the only solution. We have training schools for teachers and as a result the churches are growing as they never have grown before. We need to realize that Christianity is a taught religion and the better teachers are trained the better work they do.

We find an untrained teacher is not allowed to teach our children in the secular schools, but how much more important is it that we have trained teachers to teach our children the work of God. But we have done little toward training men to be elders, and when a man is asked to serve as an elder we expect him to be a full grown elder the first day he becomes an elder. Preachers need to look for elder material and also teach the church to look for elder material.

It has been said that a poet is born, not made. This is also true in a limited sense of an elder. Some men have, by nature, what others have by culture and attainment. There is no doubt that some qualifications required in an elder are attained or developed as he grows in grace and knowledge of the truth, but there must be inherent in him a love of God and a willingness to recognize his divinity. But, where does the training begin? The first place where most training begins is in the--

HOME

Many fathers and mothers encourage their sons to train themselves for various professions and businesses, but never mention a more nobler work-- "the office of an elder." They seem to be more interested in the material things of life than in things eternal.

However, another medium in which this must be done is in the--

CHURCH

We have reference to special classes. In these classes the emphasis should be placed on the "preparation to become qualified to be an elder." For example, there could be a "Young Mens' Class" where young men could be encouraged to prepare themselves to serve as elders of the church. They should be warned against any kind of entanglements which would make them unfit for such service, especially in relation to marriage. A man cannot be a successful elder unless he has a truly Christian companion who is always by his side to lend encouragement and assistance. A class of this type would be designed for the future to prevent a shortage of brethren qualified to be elders.

Brethren, we must use the Bible classes to prepare our young people to serve.

We could also have an "Older Mens' Class" which could consist of brethren who should have been qualified years ago but did not. Some may need to grow only a little, or correct only a few items and then be properly prepared to be made an elder. This class would be designed for the present needs.

(See page 15)

BROTHERHOOD NEWS

Johnny C. Sewell, Charlotte, N. C.



JIMMY ALLEN is one of the most sought after preachers in the brotherhood today. He preached in a Campaign in TULARE, CALIFORNIA in which 57 were baptized and 165 were restored. The average nightly attendance was 2,200. In the MEMPHIS, TENNESSEE Campaign 270 were baptized and 383 restored. The average attendance was 8,500 per service. During May 30 - June 6 ALLEN preached in a Campaign in SPRINGDALE, ARKANSAS in the Ozarks. GLENN STEWARD wrote prior to this meeting, "A thousand cars are wearing bumper stickers announcing the meeting. A telephone campaign to call every family in Northwest Arkansas is now being organized." During June 12-19 he will preach in a similar effort in AUSTIN, TEXAS. Allen then goes to AUSTRALIA for a Campaign. Upon his return he will preach August 8-15 in the SHERMAN, TEXAS High School Football Stadium on the theme, "Eight Days of Decision." The entire Sherman meeting will be televised over KXII-TV.

JOZEK NAUMIUK, a Polish gospel preacher, is seriously ill in WARSAW. His left side is paralyzed and he has pneumonia. A wire from HENRYK CISZEK, a fellow gospel preacher, read, "Doctors refuse to attend Naumiuk. Please pray for Bro. Naumiuk." This refusal is evidently based on the fact that Brother Naumiuk has been persecuted by the Communist government for his religious activities.

DR. GEORGE S. BENSON, President of HARDING COLLEGE since September 1, 1936, resigned effective June 3rd. He will devote his time to the National Education Program and will also continue as Chancellor of OKLAHOMA CHRISTIAN COLLEGE. DR. CLIFTON L. GANUS, JR., formerly Vice-president of the college, will become President.

A short while back, J. C. CHOATE wrote that he was the only American missionary of the churches of Christ in PAKISTAN, a nation of 100 million people. He said, "To picture what this means, imagine the U. S. with only 2 preachers!" DON PETTY and his family have now arrived in PAKISTAN and the GORDON HOGANS plan to return to PAKISTAN in August.

Seventy-five Campaigns in the Northeast are to be conducted in conjunction with the World's Fair efforts. Some 1,100 workers are expected to travel to the Northeastern U. S. during the latter part of this month to assist in a mighty three week crusade to save souls. The gigantic Greater Northeastern Campaign will be concentrated in New York State, New Jersey, Connecticut and will also reach into Delaware, eastern Pennsylvania, Maryland and Massachusetts. The highlight of this campaign will take place in the WORLD'S FAIR SINGER BOWL on Sunday evening, July 4, when more than 100 congregations will endeavor to fill the outdoor stadium which for this occasion will seat 16,000. The speaker? JIMMY ALLEN.

A ten year plan to triple the capacity of POTTER ORPHAN HOME AND SCHOOL to provide accommodations for 300 children has been announced. Efforts are now underway to raise $500,000 over a 10 year period. The home is now caring for 106 children, six more than capacity. The home is forced, due to limited space to turn away approximately 100 children each year.

The WYNNEWOOD HILLS CHURCH, DALLAS, TEXAS, has begun its "A Barrel of Bibles for Lima, Peru" project by which it is hoped that 25 Bibles, 24 New Testaments, 2,000 copies of the book of Luke and 2,000 copies of the book of Acts and 1,000 copies of the booklet, "You Can be just a Christian," all in Spanish, can be shipped to that South American Country.

CAROLINA CHURCH NEWS

Tony Forrest, N. C. News Editor
Box 714, Taylorsville, N. C.

Richard Harp, S. C. News Editor
Box 134, Lancaster, S. C.

NORTH CAROLINA NEWS

Winston-Salem, S. Main Street

W. E. SKIPPER, Reporting: The work at South Main Street is coming along in a very nice way. We have had 23 precious souls to answer the Lord's invitation thus far this year.

The membership and attendance have increased to the point that we have been forced to begin two services on Lord's Day mornings. We have outgrown our seating capacity of 300 by far. Therefore, the church is going to purchase a building site in the North end of the city to establish a new congregation. This new church will consist of members from each of the congregations in this city. This new church will make five self-supporting congregations in the Winston area.

May we give God the glory and praise for all things.

Mocksville, N. Main Street

CARMEN WALKER, Reporting: On Wednesday night, May 5, the chorus from Madison Academy of Huntsville, Alabama, sang for a wellfilled building at the North Main Street church of Christ. On Thursday morning they sang at the elementary school in Mocksville. Many outsiders commented on their ability, and they were enjoyed by all.

A gospel meeting with W. G. Gantt of West Columbia, S.C., as speaker will be held here the week of June 7-13. Our VBS is planned for June 21 - 25.

We have recently started a Tuesday morning Bible class studying the book of Acts. Our attendance and contributions have increased and we hope that they will continue to rise.

Marion

M. F. NORWOOD, Reporting: May 2-12 1965 Brother James R. Greer conducted a gospel meeting in Marion with good interest and attendance. There were two adults baptized. Bro. Greer is highly esteemed by the Marion congregation. During the meeting Bro. Greer spoke 9 times on Monday Devotional over the local radio station. Also, he spoke on the 30 minute program from Spruce Pine, N. C. one Saturday a.m. and the 30 minute program from Marion on one Sunday a.m. Bro. Greer does an excellent job in a gospel meeting.

Our V.B.S. will be June 14 - 18 from 7:00-9:00 P.M. using the "Give Me the Bible" series.

Jamesville

FRED EATON, Reporting: Four have been baptized into Christ since the beginning of this year; three having been baptized Sunday May 9. The brethren at Rocky Mount came to our aid and sent Bro. Costilow here to preach in a week's meeting. Although there were no baptisms during the meeting, we feel that we are, in all probability, seeing results from efforts put forth during that meeting. Our attendance has grown some and we believe there will be a continued growth if all will work toward that end.

Cherokee

CHESTER A. HUNNICUTT, Reporting: The church at Cherokee, N. C., will begin another month's campaign on June 6th to close on July 4th. We are expecting several workers. If you read this and would like to come, please contact me immediately, that full arrangements may be made.

The four preachers are brethren: Ermon Bain; V. B. Black; Jess Hall; and Curtis

Posey. Some of the song leaders are: Floyd Shook; John Hall; Ralph Church; Jimmy Faulkner; and John B. Defore. Malcom George and Bill Johnson are directing the Vacation Bible School.

We have had two baptisms recently and two Indian Weddings.

Charlotte, Plaza

PAUL KIDWELL, Reporting: I am in contact with a sound gospel preacher with good references who is interested in work with a church in the south. This man and his wife are devoted Christians with adequate training and experience to do a good work. He is presently working with a congregation in an "associate" capacity. Interested churches may contact me for details. Paul Kidwell, Box 9334, Charlotte, 5, N. C. Phone 704 - 537-9706.

Burlington

HOWARD WINTERS, Reporting: The church in Burlington has just experienced one of the best and most exciting periods of work and success in its history. Brother John Hollis, of Henderson, N. C., closed a three day meeting here on May 16 in which we had more people who were not members of the church to attend than at any other meeting that can be remembered, and probably more than ever before. Bro. Hollis did an amazingly fine job of preaching the ancient gospel. Although a newcomer to the Carolinas, he has the ability, the power, and the devotion to become one of God's truly great men. As a climax to the meeting, the church set an attendance goal of 141 for Sunday morning May 16th. This number was thought by some to be far out of reach, since we only averaged about 100 per Sunday. We not only reached 141, but, we overshot it by 23, setting our new attendance record at 164. On the same day, we also set a new record in Bible study of 123.

All this was made possible by the whole church working as I have never seen a group work before. Today we are seething in excitement. The church in Burlington continues to "March for the Master."

SOUTH CAROLINA NEWS

Woodruff

OTTIS L. QUALLS, Reporting: I have recently closed a meeting with the church in Union, S.C. and also the church in Baker, Florida. On or before July 1st. I will be moving to Aiken, S. C. to work with the church there. We have seen several strides taken here at Woodruff within the past two years, among those were the appointment of elders and deacons. The remodeling of the church building and the purchase of a preacher's house has raised the property value here from approximately $8,000 to $40,000. The church here in Woodruff will be in need of a preacher as of July 1st of this year.

Clinton

U. A. HALL, Reporting: Thirty-two were present Sunday, May 9 and the contribution was $94.00. Brother Bennett and Sister Carnahan from Donelson, Tenn. were with us to discuss the plans for the campaign and VBS in August. We will need some additional workers to canvas the city of Clinton on August 7th. August 8th, we plan a dinner on the ground and a singing at 3 p.m.

Union

PAUL RODGERS, Reporting: August, 1964, Clifford Davis of High Point, N. C. came to Union, S.C. with his tent, chairs signs and all necessary equipment and conducted a very successful Gospel Meeting to the Negro people here. Ten souls obeyed the gospel. The Elders here know that brother Davis is a very fine, capable man for this type of work. By his influence, he had a number of denominational preachers present during his meeting, of which one allowed Davis to preach on his Sunday morning radio program.

The elders, deacons, and local minister have taught classes and preached to the ten

people, and two young boys obeyed the gospel in February. A meeting house, on McBeth Street, has been obtained and services are conducted as follows: Sunday--10:00 a.m., Bible Study, 11:00 a.m., Worship Service, 7:30 p.m., Worship Service; Wednesday--7:30 p.m., Bible Study.

As we see often, some two or three have gone back to Satan, but this group is eager to learn more about the truth. Should there be a Negro member of the church in North or South Carolina, that would move here and work in one of our textile mills and help with this effort, please send references to: The Elders, P. O. Box 64, Union, S. C.

We appreciate very much the effort James Kennedy, of Greenville, S. C., in encouraging the church on McBeth Street.

Brethren, all Christians have a responsibility in preaching the gospel to every creature in America, as well as foreign countries.

Florence, S. C,

H. P. DODD, Reporting: The church here at Gregg Avenue has been moving along in a fine way. Interest is good, attendance is steady, and the contribution is holding up well. We are encouraged by our radio program. We broadcast over station WOLS daily, Monday through Friday at 11:45. We have received many favorable comments but we've had no visible results thus far. We are most grateful to churches in Alabama and Tennessee for their support of this program.

We are looking forward to a good meeting, beginning June 18-25, with W. C. Quillen of Haleyville, Alabama. Brother Quillen is an able gospel preacher with many years experience. He has appeared on lectureships at Lipscomb, Freed-Hardeman, and Alabama Christian. You are invited to come to Florence and hear this man present the truth as God has given it.

We enjoy the Carolina Christian very much. The articles are timely and fitting. We wish it a great success. When in Florence, visit with us.

Greenville, Augusta Road

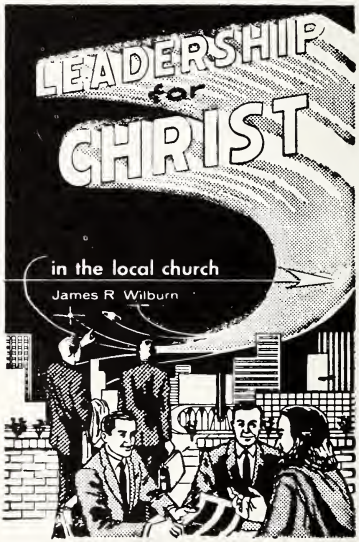
CARL E. LANCASTER, Reporting: Our meeting with Noyles E. Sewell preaching closed on May 16. The preaching was excellent. Two were baptized and one was restored during the meeting. One was baptized just before the meeting and another one just following it. Attendance and contribution averages have been on the increase in recent weeks. During April averages were as follows: Bible study 115, morning worship 129, evening worship 73, mid-week classes 64, and contribution $200.21.

Vacation Bible School is planned for June 28-July 2nd.

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Program For Developing (Cont'd)

The church could also conduct "Workshops" for elders that would prove beneficial both to those now elders and those who will follow them. And now last but certainly not the least--

ON THE JOB TRAINING

When elders grow old they could look about for younger men to replace them as elders in days to come. If these men meet the qualifications, they should ask the church to accept them as elders and then train them in the work before they die. A wise young man can learn much from an old experienced elder. This writer can well remember the first located work he had engaged in under elders. These wise men taught me many things, which I did not learn in school.

These are only a few ways in which we can develop elders, therefore let's keep in mind present needs and future needs and fill them. Brethren, a church is not what God intended it should be without elders. There were elders in the church at Jerusalem (Acts 15:2), and in Judea (Acts 11:29, 30), and there were elders in the church at Ephesus (Acts 20:17.)

From these scriptures we understand that it is God's order that there be a plurality of elders in every church of the Lord. I would not say that a church could not exist without elders, but there is something wrong with any church which cannot in a reasonable time develop men for this great work. Let's try to meet God's requirements in doing His work.

Therefore, to supply the need for "elders in every church" TEACHING is the only solution.

Need For Developing (Cont'd)

with a set of 8 filmstrips, 10 student textbooks and a leaders guide from the Carolina Christian for $49. The filmstrips alone are $39, and the textbooks alone are $1.50 each. Records for the set are $12.95. Every church that is concerned with the problem of developing leaders should have such a course.



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Campaign For Elizabeth City

A Campaign for Christ is planned for Elizabeth City, N. C. for July. The church consists of 11 members and meets in a private residence. They need the help of as many volunteers as possible. They request that: (1) congregations send their preachers, with expenses, for any part of the campaign, (2) tracts be supplied for distribution, (3) individuals come at their own expense and spend any time they can working. Glenn Killom will do the preaching, July 12-18. For more information write to Rt. 4, Box 78, Elizabeth City, N. C.

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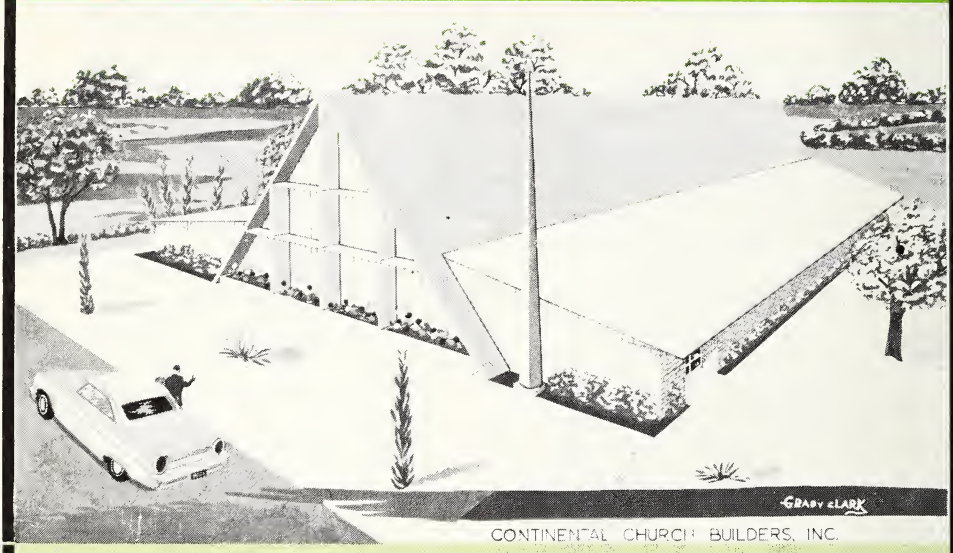
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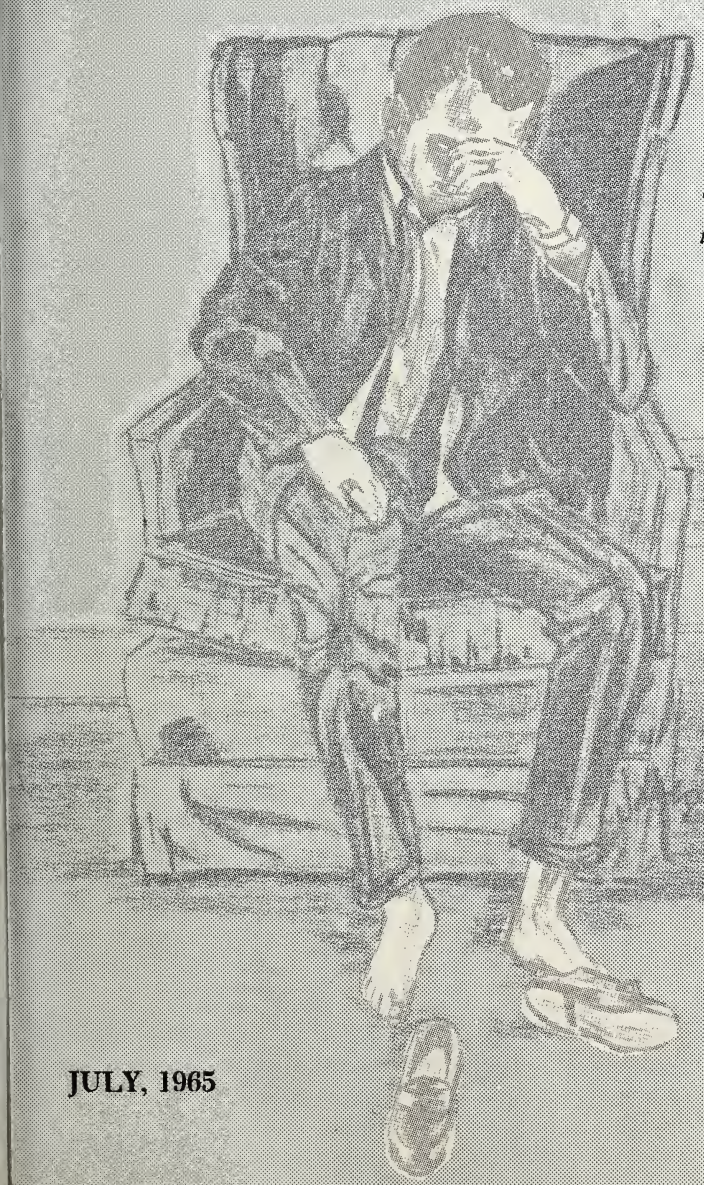
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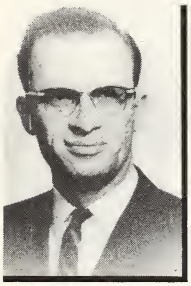
"Woe to them that are at ease in Zion . . ." Amos 6:1

JULY, 1965

VOLUME 7, NO. 7

COMPLACENCY

Ray D. Fullerton, Jr., Goldsboro, N. C.*



Complacency is defined as, "contentment; satisfaction; especially SELF-SATISFACTION." A man who is complacent is said to be unaware of dangers facing him.

A man or a church which is complacent is afflicted with a dreaded disease: SPIRITUAL ENCEPHALITIS--Spiritual Sleeping Sickness. He is like Jonah when he went down to the hold of the ship bound for Spain and went to sleep thinking that by closing his eyes in self-satisfaction he could escape danger.

The remedy for spiritual encephalitis is a simple prescription: "Awake thou that sleepest, and arise from the dead, and Christ shall shine upon thee." (Ephesians 5:14.) And, "...already it is time for you to awake out of sleep..." (Romans 13:11.)

The Lord also said, "Lift up your eyes, and look..." (John 4:35.)

The articles presented by the writers in this issue of CAROLINA CHRISTIAN are by no means exhaustive of the fields upon which we need to look and in which complacency threatens. But they do give insights into the dangers of complacency and the rewards of awareness in relation to the individual Christian, to the Christian and his home, to the church and its vision and "futurescope," and to the church and the community.

For every individual and every home and every church is either dead or alive, asleep or awake, detached or involved, spiritually drugged or aware, self-satisfied or pressing on.

Which are you?

Which is your congregation?

What will you do about it?

* Guest editor

GREENVILLE, Northeast

BURL CURTIS, Reporting: Two records were set in May. We averaged 87 in Bible study which broke the old record of 83 in August, 1964. Our giving averaged $197.44 passing April's average of $192.-53.

We have gained 26 new members since last August, the month we entered our new building, and our contribution has had a 49% increase since last September.

We are in the midst of viewing the eight films by Mid McKnight on "Personal Work."

HENDERSONVILLE, N. C. James Davis has decided to move to Brevard, N. C. to work with the church that is just beginning there. They have leased a vacated church building with all the furniture.

The church in Hendersonville showed their great interest by contributing $1,000 to this work on a recent Sunday.

carolina CHRISTIAN

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Published monthly by Carolina Christian Publications, Inc., P. O. Box 5423, Station B, Greenville, S. C.

Second class postage paid at Greenville, S. C.

POSTMASTER: Send undeliverable copies with Form 3579 attached to Carolina Christian Publications, Inc., P. O. Box 5423, Station B, Greenville, S. C.

RETURN REQUESTED

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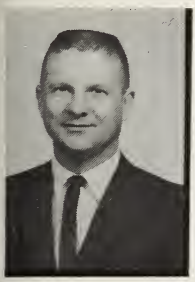
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THE INDIVIDUAL AND COMPLACENCY

John H. Hollis, Henderson, N. C.



To be complacent means to "be pleased with oneself." One of the dangers of complacency is that the individual is blinded to the many opportunities that are presented to him. He is too pleased with himself and his accomplishments to use the means God has given him to save himself and others.

For instance, here is a man who has the ability to be a shepherd of God's people, but he is satisfied with what he is doing and does not desire to add to his responsibilities, and because he does not develop this ability, it is taken away from him. This could also be true of the person who has the ability to do other things to help the growth of Christ's kingdom. It could be the ability to sing, teach, do personal work, write, etc., but these abilities must be used. An ability unused is a liability.

We often hear people speak about God giving men talent. God does not give men talent; he only gives them the means and abilities to develop talents. In the parable of talents, (Matt. 25:14,) notice the man "...delivered unto them his goods." He did not give them "talents" in the sense that we speak of talents, but he gave them "goods", that is, he gave them something to work with; they had to develop the ability to use these goods.

There are three things that God has given us of his "goods", and we each have the responsibility of developing the ability to use these "goods." As we study these things, let us ask ourselves this question: Am I using these "goods," or am I self-satisfied?

The first of these "goods" is time. God does not have to give us time, but he does. How am I using this time God has given me? We are taught to redeem our time. (Eph. 5:16.) Someone may say that there is no ability involved in the use of time. Do you have the ability to use the twenty-four hours of every day in such a way as to please God? In the period of time we call a day, do you have the ability to use it in such a way that you can talk to God in prayer, let God talk to you through his word, comfort the sorrowing, rejoice with the joyful, tell someone how to be saved, care for the sick, minister to the needy, and earn a livelihood for your family? You see, there is a great amount of ability involved in the use of time.

Time is the doorway into eternity. This doorway leads to happiness or sorrow. If we pass through time wisely, eternity will be happiness. If we pass through time self-satisfied, eternity will be sorrow. Time used wisely is time redeemed; time redeemed is treasure laid up in heaven; treasure laid up in heaven will be eternal peace and rest. "Time is the chrysalis of eternity." --Richter. Use it wisely, for "Time was, is past; thou canst not it recall: time is, thou hast; employ the portion small; time future, is not; and may never be: time present, is the only time for thee."

The second of these "goods" is opportunities. Have I ever wasted an opportunity? Did it ever return to me? God gives us opportunities; if we use them, they will increase; if we do not use them, they will become fewer and fewer. Paul's instructions to the Corinthians about giving in 2 Corinthians 9:6 should be followed with regard to opportunities. Do you have the opportunity to make money? Use it for God's glory, and your opportunities will be multiplied. Do you have the opportunity to teach one person? Use this opportunity, and your opportunities to teach others will grow. How true it is that "A wise man will make more opportunities than he finds." --Bacon. We must not wait for great opportunities; we must take

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THE FAMILY LIFE

Fred H. Eaton, Jamesville, N. C.



With the turmoil that the world is in today, and with the self-satisfied attitude of so many, we are in great need of "opening our eyes" that we might see clearly the terrible depth of moral and spiritual degredation into which we are rapidly being hurled. All around us we see tragedy that could have been avoided had it not been that, in most instances, utter carelessness prevailed.

When God created the human family, he created it pure and he intended it to remain that way. In Genesis 2:18, God said, "It is not good that man should be alone; I will make him an help meet for him." A help meet is not a servant as some would have it. Webster says that a help meet is "a wife or a companion." Now, if an help meet is a companion, one must necessarily conclude that two are in fellowship one with another. In this age, however, in many instances, both husband and wife have become so self-satisfied that they have become blinded to the dangers approaching them. This is true in several areas.

But the greatest drawback to the human family is its lack of reverence for God. Not necessarily that they fail to attend worship services regularly. The most telling lack of reverence is usually found in the home. Many are satisfied that if they attend services on Sunday morning they have surely done their duty. But where both husband and wife have presented their bodies as living sacrifices (Romans 12:1, 2), complacency will never capture them either in "Sunday worship" or in the home.

Gospel preachers are often called upon to "referee" in family disputes simply because the marriage partners have left God out of their union. After the marriage ceremony they settled down, completely satisfied that they had done all that was required of them when, in reality, they did not actually know what they had done! Because of this, and because God is left out, homes are broken, hearts are saddened, children are left destitute of parental love and understanding, left to run rampant into every kind of danger. Sadly, this resulting moral and spiritual downfall of many young people could have been prevented had not the parents been so self-satisfied and careless.

There is a way, however, that these dangers can be avoided. And that is A PROPER ATTITUDE OF PARENTS TOWARD THEIR CHILDREN. The cry is sounded forth, "What is this young generation coming to?" And, "Why do the young people do these things?" The answer is generally found with us who are fathers and mothers. We have failed to see the dangers threatening our children and have let them rush headlong into tragedy. We fail them when we do not teach them how to discern the difference between right and wrong.

Many things which have too long been "taboo" should be plainly taught our children in order that they may distinguish between the good and the bad, between the clean and the filthy. We have sadly overlooked the need of our children for a clear, healthy outlook on sex. The fact that many young people learn about the subject from sources with an improper concept leads me to assert that sex is a subject that must be taught, beginning in the home, if we care about the future of our youth.

In teaching our children on the subject, we must impress upon their minds that sex was given us by an all-wise God; and that nothing God has given is to be ashamed of. Nor should we ever allow our children to believe that sex, in its proper framework, is ugly or dirty. Surely we can see that children must be taught that the good or bad in any given thing is not necessarily

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MISCHIEF ON THE PLAINS OF ONO

C. E. Mannon, Greenville, N. C.



While Nehemiah enjoyed success in rebuilding the walls around Jerusalem, his enemies proposed a conference on the plains of Ono. But Nehemiah was not ignorant of Satan's devices. Shortly before, the very suggestion of Nehemiah's overcoming the reproach to which his people had fallen had been ridiculed by those who endeavored to thwart his efforts. "They thought to do me mischief," Nehemiah reasoned, and responded to their proposal accordingly: "I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you?" Unsuccessful in this maneuver, a grand conspiracy of bribery and terror was instigated against Nehemiah to reproach and defeat his mission, only to fail again and his adversaries be "much cast down in their own eyes" because they perceived that "this work was wrought of our God." (Read Nehemiah, Chapter 6.)

Frequently we are approached to explain our non-participation in union meetings and ministerial alliances of denominational groups; or why we do not call on denominational preachers for prayer, or turn down denominational song leaders in our worship services; or why we refuse to contribute to sectarian religious groups fostering some charitable movement; or even why we do not refer to any preacher by religious titles as "Reverend," "Doctor," or "Father," or members of a denomination as "brother." It is this writer's conviction that to speak and act plainly on this matter is to leave no "uncertain sound" and to provide the surest guarantee of our maintaining a distinctive position as a different people with a unique plea. When we are no longer willing to maintain this distinction, let us cease the attempt to persuade people what we do--the great folly to which the Christian church has fallen victim long ago.

Let it be emphasized that our position is not established upon the idea that members of denominations are socially unfit or morally corrupt. That there are many fine, reputable people comprising the denominations we readily acknowledge, but that they are victims of the "blind leading the blind" in open rebellion to the will of God, we stedfastly affirm. Moreover, we do these people a grave disservice by acting as if this affirmation is not so.

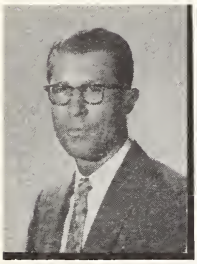
In the very outset, let us observe that the Scriptures do not recognize denominations as any part of the body of Christ; all the various denominational bodies taken

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INVOLVEMENT vs. COMPLACENCY

Noyles E. Sewell, Kinston, N. C.



WHAT IS THE IMAGE OF THE CHURCH IN YOUR COMMUNITY. This catch-line of an advertisement, often seen in brotherhood publications, poses a timely and thought-provoking question. Every congregation of God's people should strive to create a favorable image of New Testament Christianity in their community. The tragic fact is that in many communities where the church has existed for years, there is either a bad image or no image at all. Complacency toward the opportunities and responsibilities of the church in the community are clearly indicated in such cases. Acts 2:47 reveals the infant Jerusalem church as having "favor with all the people," and although we may not be able to impress "all" the people this verse suggests possibilities and potentialities that are seldom considered by the average congregation. It is inconceivable to me that an active group of faithful Christians could long exist in any community without that community being fully aware of their presence. I believe it is every Christian's duty to become involved in the life and learning of his neighbor, else how shall they see our good works and glorify our Father which is in heaven? Let us therefore shake off our complacency toward opportunities and responsibilities and get involved in the community. The following is a list of suggested activities in which I have personally been engaged. They have resulted in a very favorable image of the church in this community.

(1.) Civic Organizations

Where Christians are active members of civic clubs in the community they are contributing to the creation of a favorable image for the church. I became a member of the Kinston Civitan Club soon after arriving in town, serving first as Chaplain and later as Director. In 1962, at my suggestion, the club purchased from Harding College a set of styrofoam blocks illustrating the American way of life. As a representative of Civitan, and using the blocks as visual aids, I spoke many times during 1962-63 on "The American Way of Life." I addressed the Rotary Club, Lion's Club, Kiwanis, Jaycees, Young Republicans, Conservative Club, Pilot Club, Women's Conservative Club, Civinettes, a teacher's sorority, two High School chapels, two ladies circles, a Baptist brotherhood meeting, plus other nondescript groups. This proved to be a great blessing of the Lord, in that I met hundreds of solid citizens in the Community that I would not otherwise have met. As I became known, the church became known. Women also may get involved in the community through womens' organizations. My wife, Sybil, holds an office in Pilot, International, a highly respected classified service club for Business and Professional women.

(2.) Parent Teachers Associations

Christians should be sufficiently interested in their childrens' education to attend PTA meetings once each month, except when they conflict with worship services or personal work appointments. My wife and I have become known to many people of our neighborhood and the vicinity of the church building through the PTA. Ray Fullerton and Joe Costilow, preachers in Goldsboro and Rocky Mount, have held the office of President in their local PTAs, a service that has gained for them and for the church recognition and respect.

(3.) Letters to the Editor

In most daily newspapers, there is available a forum in the form of the "Letters to the Editor" department which can be utilized by preachers and church members to reach the entire circulation of that paper at no cost to anyone. The preacher can sign his letters as "John Doe, minister of the Church of Christ" and thus identify

himself with the church and make his letters count toward the image of the church. Be sure and ask God for wisdom before you write, being aware that a bad image can be created as easily as a favorable one.

(4.) Religious Associations

In most cities, large and small, there exists a "Ministerial Association" or "Alliance". Many gospel preachers cannot comfortably and/or conscientiously involve themselves with it, while others would consider it simply a waste of time. I personally feel there are opportunities here that should not be ignored. I was counted a member of the Wilmington M.A. and am presently counted a member of the Kinston M.A. I have subscribed to no creed and have compromised nothing, even though at times I have felt like a Micaiah among Jehoshaphat's four hundred false prophets. Two advantages suggest themselves as justification for participation;

a. It enables me to keep up with the various religious activities in the community.

b. It affords opportunity to meet the religious leaders of the community, some of whom are fundamentalists and though misguided on some points they love God and His Word as much as I do, and want to go to heaven as much as I do. By associating with these men and developing their friendships, and visiting their services when possible, we are meeting new people, and a favorable image is being created for the church.

(5.) Political Activities

Although partisan politics have absolutely no place in the church assembled in any capacity, individual Christians have the responsibility of being good citizens of their communities and that includes the political activities of the community. A Christian cannot be neutral toward legislation having to do with moral issues, such as the liquor question, prostitution, gambling, narcotics, and obscene literature. I have on several occasions appeared before the Kinston City council and expressed my views on the moral implications of certain issues before that governing body.

To be effective in the political realm one must channel his activities into one or the other of our two great political parties. I have been active in my party for many years, serving as delegate to both district and State conventions, and last year offering as a candidate for the State Legislature and receiving the largest number of votes ever cast for a local candidate of my party--3056. I am not recommending involvement to this extent for others, but I am fully and thoroughly persuaded that my own political activities have not damaged the image of the church in the slightest, but rather have resulted in "a good report from them that are without."

(6.) In General, let me say to all Christians, get involved in your community. Especially to preachers, as examples, let me say get involved in the community, identify yourself with the community (forget the Chamber of Commerce brags about Texas or Tennessee) acquaint yourself with the heritage and histroy of the community which you seek to win for Christ, study the geography of the area, share the problems of the community, and above all meet the people of the community in their civic clubs, in their political rallies, in their PTAs, and in their churches.

Let no one think that my repeated mention of the "image of the church" in this article means that I consider this our primary concern. The mission of the church and of every individual Christian is the winning of souls. The image I am most interested in is that of a soul-winning church in the community, but to win souls we must meet people and to meet people we must get involved and when we get involved the church will have a good image. What is the image of the church in your community?



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Complacency In Looking To The Future

Joseph R. Costilow, Rocky Mount, N. C.



Eleven five A. M., A hum of chatter filled the auditorium. Glancing at his watch, Jim Jones reluctantly broke off his conversation, arose, and sauntered down the aisle scanning the people in the pews. Locating Ned Smith, he asked, "Brother Smith, how 'bout you leadin' our singin' for us this mornin'?"

"Got a cold in my head," Smith replied, "but I'll do the best I can. How many songs you want?"

"Oh, I don't know. What do you think?" "Bout four or five be enough, I guess," Jones told him. Then, taking another look around, he said, "Have you seen Tom Harris this mornin'? Wanted him to lead our prayer for us."

"He's outside talking with ol' man Brown. He'll be in any minute now. You go ahead and get someone to wait on the Lord's table and when he comes in I'll tell him he's to lead the prayer."

As he moved toward the front of the building, Jones talked for a moment with three or four other men and then took his place on the dais. Rapping on the pulpit with his songbook, he waited for the chatter to cease and then said, "Well, folks, I guess it's about time for us to get our worship started. Will you turn in your hymn books"

We've all experienced a reenactment of this scene on various occasions and we're glad it doesn't happen as regularly as it did in times past. We deplore such a lack of consideration for the worship of the Lord that the order of services, and those who are to participate, cannot be planned beforehand. And yet many who would denounce a lack of pre-planning for a worship service give no thought whatsoever to "looking to the future" with reference to personal service or carrying out the work for which our Lord established his church. As a result we have many congregations that have no planned program for accomplishing the purpose of the church. And we have multitudes of Christians who have no specific, personal plan for discharging their individual responsibility as they wait before God.

Our heavenly Father planned for the future! Before the heavens and the earth were in existence God planned for the salvation of man. He projected his plan out of eternity into time and then into eternity again where it will reach its ultimate conclusion. Included in his plan was the church which, among other things, was to make known his manifold wisdom to the principalities and powers in heavenly places. (Eph. 3:10.) The church was to be purchased by his Son, (Acts 20:28), whom He purposed to send into this world to die for humanity. (Rom. 5:8.)

God's Son, Jesus, the Christ, planned for the future! While here on earth he ministered to physical and spiritual needs of the lost sheep of the house of Israel. (Matt. 15:24.) But all the while he was looking forward to the day when all men could be united in one body, having the remission of sins, and the hope of eternal life. Toward the accomplishment of this aim he lived a life of example for mankind, he chose and trained his apostles to carry on his work, and while doing all this planned to give himself a sacrifice for the sins of all.

How can we, then, claiming to be the children of God and the brethren of Christ go through life complacently taking each day as it comes? Many Christians are simply being pushed hither and yon without knowing which direction they're going next.

People without guidelines for their lives, without positive goals and plans for reaching those goals, are always at sea and consequently never find the real meaning of

Christ in their lives. If we expect to create enduring, successful Christian lives, if we expect to achieve our congregational purpose, we must be able and willing to see beyond our noses.

But vision alone is not enough. Images we form, plans we make must be put into action. Otherwise they are simply daydreams and nothing else, and the visionary is just a dreamer and nothing else. Here, again, we find many of those who profess to be faithful followers of Christ. Not content with sitting complacently by and waiting for nature to take its course, they project into the future, but lacking action their visions become daydreams and flights of fancy. In their minds eye they see themselves teaching Bible classes and doing personal work. They see souls being brought to Christ in ever increasing numbers. But it's all an illusion for they never have a plan to bring these things into reality.

For daydreams to become reality there must be action. To turn action into success there must be a plan. Architects, inventors, and designers are visionaries. These, however, turn their visions into plans or blueprints. So must it be with God's children. The Christian life should be a planned life. Little of importance is ever done without a plan. The man who does not have vision, who does not have foresight, who does not look ahead and plan his course is a human derelict adrift on the sea of life.

A greater tragedy, though, are the spiritual derelicts, drifting aimlessly because they have no plan for their spiritual lives. These profess to know God, have turned away from sin to salvation by obedience to the gospel. They know what they have been saved for. (Dr. Wm. Adams, a theologian of another generation, said, "To be saved is to be set free for the good.") Paul said, "For we have his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." (Eph. 2:10.)

Far too many Christians and churches have no planned program of work. Many do not even have a budget, which is, in itself, an outline for accomplishment. What about the church where you worship? Does it have a teachers training class? Does it have an organized, progressive educational program, mens training class? What is it doing for its young people? Where will its qualified elders and deacons come from? And what about the benevolent aspects of its work? Does it have a budget? How does it know what it's trying to do? How does it determine what it will cost to do it?

As individuals what kind of program do we have for serving the Lord? Do we have a program for self-improvement, a visitation program? Have we a charted course for personal work, for winning souls to Christ? Or, since becoming Christians, have we been just sitting back, watching the rest of the world go by? Has our attitude been one of complacency, without foresight, with no thought of "looking into the future?"

How bitter it will be to stand before the Savior in the judgment and have him say, "You wouldn't look beyond your noses. You thought you were very wise but because you would not use your wisdom in planning ahead, you did not accomplish what you could have for my kingdom."

"Well, folks, I guess it's about time for us to get our worship started. Will you turn in your hymn books to....."

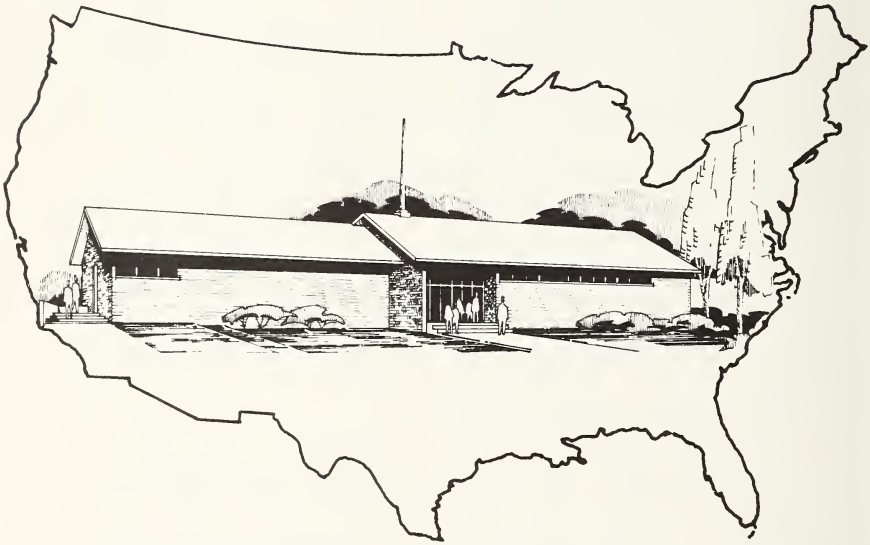
PLAINS OF ONO (cont'd)

together with their confusing and conflicting doctrines cannot and do not constitute the one grand body of Christ, the church that he died to establish and over which he rules as head (Col. 1:18) and with ALL authority (Matt. 28:18.) Those who propose to adhere strictly to that authority as outlined in the New Testament are firmly convinced that such adherance will bring men to accept the fact that "there is one body and one Spirit, even as ye are called in one hope of your calling; one Lord one faith, one baptism; one God and Father of all, and through all, and in all." (Eph. 4:4-6.) In this conviction, con-

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BROTHERHOOD NEWS

Johnny C. Sewell, Charlotte, N. C.



JOZEF NAUMIUK is dead! This modern day Polish pioneer, who was often in difficulties with the Communist government because of his religious activities and who found it extremely difficult to secure adequate medical treatment even during his final illness, departed this life with the final words from his lips being: "I am going to my Lord." His fellow worker and close personal friend HENRYK CISZEK, made reply, "Goodbye, Joe. Will be seeing you soon." CISZEK wrote, "NAUMIUK died physically, but will live in the minds and hearts of many as a great man, who paid a high price to start a Restoration Movement in Poland behind the Iron Curtain."

LEROY BROWNLOW, who has served for approximately 22 years as minister of the Polytechnic church of Christ in FORT WORTH, TEXAS, has resigned to devote his time more fully to his religious publications. He has published 13 books, one of which, Why I Am A Member of the Church of Christ, has perhaps sold more copies than any other book written in recent centuries by a member of the church of Christ. A recent meeting, in which WILLIAM S. BANOWSKY of LUBBOCK preached, resulted in 207 responses and is regarded as the most successful evangelistic effort ever conducted by our brethren in FORTH WORTH. This testifies to the good work of both BROWNLOW and BANOWSKY and is a special testimony to the value of Brownlow's ministry with the Polytechnic church.

PAUL HUNTON has been named President of MADISON ACADEMY in HUNTSVILLE, ALABAMA. This school offers Christian education from the Kindergarten through the High School level. The school, in its twelfth year, has a student body of 500.

ABILENE CHRISTIAN COLLEGE students have used Proverbs 3:27 as their motto in work with mentally retarded students at the Abilene State School. The verse reads: Withhold not good from them to whom it is due, when it is in the power of thine hand to do it." During the last three years 125 students have contributed 10,000 hours to teach the gospel weekly to the 1,500 students of the school. The largest gift in the history of ABILENE CHRISTIAN COLLEGE was announced on the occasion of Don H. Morris' 25th anniversary as President of the school. The gift was in the amount of $1.6 million.

The MADISON, TENNESSEE church has set a new record high attendance for both Bible Classes and Worship services. On a Sunday morning 4,394 were present for Bible Classes and 4,621 for worship.

E. C. MAYNARD wrote, "Down a small trail in BERMUDA, hedged by fragrant oleanders, lives an elderly blind woman. One day, listening to her radio, she heard the HERALD OF TRUTH. Through this program she learned of the Lord's church and became a Christian. Sitting there listening to her, my faith was strengthened. I can still hear her saying, 'I thank God for my affliction, for though I am blind, yet someday I shall see my Savior, and he will give me back my sight...and I shall behold him and never be blind again.'" THE HERALD OF TRUTH is now broadcast over radio LUXEMBOURG in the Spanish language. This is the first foreign language undertaking for the HERALD OF TRUTH. The program is beamed to Spain and the preacher is JUAN MONROY, a native Spaniard who sought for the truth through personal intensive Bible study. He came in contact with the churches of Christ at the WORLD'S FAIR in 1964.

BOB HARE and family have returned to the States, concluding 15 years work in GERMANY and AUSTRIA.

THE INDIVIDUAL (cont'd)

advantage of the small ones that come our way. Someone has said, "The sure way to miss success is to miss the opportunity."

The third of these "goods" is influence. Am I using my influence for good in the community? Some people say that they do not have any influence. This cannot be true. Everyone has influence; it may be good, or it may be bad, but we all have influence. If we cultivate our good influence it will grow and grow. Someone has said, "The life of a faithful Christian man is a guide to paradise." Let us all strive to be guides to the better life.

Someone may help us to become better teachers, preachers, elders, deacons, song leaders, etc., but the individual alone is responsible for the time he has, the opportunities that come his way, and his influence. Let us labor to use our time wisely, take advantage of our opportunities, and increase our influence for good in the world. These are our responsibilities; let us meet them like men who have been redeemed by the blood of the Son of God should.

FAMILY LIFE (cont'd)

in the thing itself, but rather in the way it is used. There is nothing wrong with wine, but wine used wrongly can damn a soul to hell. In Ephesians 5:18, Paul said, "Be not drunk with wine." See Proverbs 23: 21.

God said, "Be fruitful, and multiply, and replenish the earth." (Genesis 1:28.) But he also said, "Thou shalt not commit adultery." (Exodus 20:14.) By these scriptures we ought to see that God intended us to do his things his way and that when we deviate from his way, we sin. We parents must awaken to the dangers facing our children if we fail to "bring them up in the nurture and the admonition of the Lord."

We ought also to awaken to the potentials of our children provided we DO train them properly. We not only should train our young in how to face life in this present world, but we must be able to understand them as they are faced with the problems that are sure to challenge them. Parents, never be too busy to stop, listen and talk to them! If we fail to understand our children, and if we fail to find time to listen to their pleas for understanding, we are in grave danger of forever losing their love and trust, and of seeing them lose their souls. Let your children know their parents do understand them and that they stand ready at all times to help them.

Family life as God would have it, then, means understanding and communication between husband and wife, between parents and children. And when God is included as a member of this God-ordained society, the family will be what God wants it to be.

PLAINS OF ONO (cont'd)

sistently itself demands that we neither fellowship nor encourage any action that would deviate from this position. To take part in and encourage a movement that "goes onward and abides not in the doctrine of Christ" implicates me as one endorsing a movement boldly defiant of the doctrine of Christ. Furthermore, to become so involved is to subject the Lord's church to some low blows and make a good cause become more vulnerable to the attacks of the radical right or the modernism of the liberal left. The spirit of Nehemiah still speaks to Christians in the language of Paul when he writes by the Holy Spirit's direction in Ephesians 5:11 "And have no fellowship with the unfruitful works of darkness, but rather reprove them." Let us beware of the mischief on the plains of Ono!

Ice Machine For Child Haven

Greenville area Christians recently sent an ice machine to the Childhaven Orphan Home in Cullman, Ala. The machine retails for $1,095 but a Greenville business man obtained the ice making unit at cost and donated materials for the ice bin. Alfred Gilliam made the bin so the total cost was only $438.

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CAROLINA CHURCH NEWS

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NORTH CAROLINA NEWS

Pantego

JESSIE CONDRA, Reporting: We have past the half-way mark in our V.B.S. with a low of 90 and high of 101. We know that great good will result.

One was baptized recently.

We are looking forward to a good meeting July 15-23, with Bro. Paul Kidwell of Charlotte, N. C., doing the preaching.

Rockingham

BECKY SETTLE, Reporting: During May two Souls were restored and during June one was baptized.

We are working toward the establishment of a colored congregation this summer. Brother Clifford Davis of High Point will conduct a gospel meeting July 18-August 8. Assisting him in this work will be John Davis, James Kennedy and Will Tyne. Samuel Norwood of Miami, Florida, has been employed to carry on full time work after the meeting. Everyone is invited to come and help to support this meeting.

Boone

M. F. NORWOOD, Reporting: Harold E. Holland, a graduate of David Lipscomb College, B.A., and Harding College, M.A. plus a M. S. from Vanderbilt and Columbia, will become chairman of the Library Science Dept. of Appalachian State Teachers College in Boone and will preach for the Church here. His address will be 801 Faculty St., Boone, N. C.

Brother Orlan Sawey will move July 5, to 1717 Charles Circle, Edinburg, Texas, to teach at Pan-American College. Bro. Sawey has taught English at A.S.T.C. in Boone and preached for three years.

Lexington

FLOYD H. GENTLE, Reporting: On May 31, 1965, I moved to Lexington to work with the congregation. After an absence of seventeen months, we were happy to again be associated with the work in the Carolinas and to renew old acquaintances.

The outlook for the work in Lexington is encouraging. There appears to be a splendid spirit of cooperation and interest among the members here. If that be true and the Gospel be preached, the results are inevitable. Our present goal is to fill our building. When in this area stop and worship with us.

Jacksonville

BUFORD CARROLL, Reporting: Despite the deployment of many service personnel, our attendance has averaged 141 on Sunday mornings, and 100-115 on Sunday evenings. Our Wednesday night class has an attendance of more than a hundred and we are conducting two Ladies' Bible Classes--Tuesday morning and evening. Since the first of the year our contributions have averaged around $900.00 per month, while the month of May set an all-time high figure. We plan to have our VBS during August.

Since our last report, three have been baptized, and two restored. Because our classrooms are completely filled, and because the present auditorium is inadequate we plan to start our new auditorium as soon as possible. Recently we air-conditioned our present building, and expended $360 on Landscape work.

The work in Jacksonville is progressing very well. If anyone knows a serviceman in the Camp Lejeune complex, please let us know and we will insure his having a way to the church services.

High Point

JAMES P. EDWARDS, Reporting: Our personal work program has been very successful. The McKnight tapes on personal work have been used for study. Members of the class are presenting lessons each Sunday evening from the Tisdale Charts. We have several teams going from house to house conducting cottage meetings.

During May a gospel meeting was conducted by Virgil Hale of Whiteville, N. C. Three were baptized and two restored. We had approximately 28 visitors from the community. Since the meeting we have had five more baptisms, four of which were from cottage meetings. Many of these converts are fine young couples with families.

Our search for suitable land on which to build continues. The most recent prospect is located on West Chester Avenue, Highway 68, at the corner of Coventry St. This site includes a two acre plot in an outstanding housing area adjacent to a shopping center which is now under construction.

Gastonia

PAUL S. GRAY, Reporting: During my first year with the Union Road Church eleven have responded to the invitation--four were baptized and seven were restored. Many improvements were made to the meeting house including an illuminated sign on the front lawn. Our Bible School was better organized, two meetings were conducted, and a 25-minute weekly radio program was started along with a newspaper ad in Saturday's local GAZETTE. The radio program is presented on WGNC (1450 on the dial) Saturdays at 11:30 A.M.

Our second year got off to an encouraging start with one baptism and three restorations. My meeting last month at Wileyville, West Virginia was well attended and three were baptized. At Belmont, Ohio, the attendance was fair but there were no additions. My next meeting is at Delaware, Ohio, July 13 to 18th.

Wilmington

MILTON S. PARKER, Reporting: We arrived in Wilmington, May 13th. to begin work with the Church here. We have about settled down to a normal way of living, after a long move from Baker, Fla. It is good to be back in the Carolinas, and we are looking forward to fruitful work here. This is my first local work in North Carolina since 1949-50 when I worked with the Corinth congregation, near Woodleaf. On our way up from Florida we visited with the Church at Union, S. C. where Harold Simmons preaches. I spoke there on Wednesday evening. We enjoyed nearly three years of very pleasant work with that fine congregation before going to Fla.

Our home address is 3901 Princess Place Drive, Wilmington, N.C. Phone numbers are: Home 763-2778; Office 762-8904.

SOUTH CAROLINA NEWS

Woodruff

EARL BURCH, Reporting: The church in Woodruff, S. C. is in need of a preacher, one that may be able to get support. The church can only offer $30.00 per week and a house. Due to recent obligations of remodeling our building and the purchase of a preacher's house, we are very limited at this time.

If interested, call 476-2463 or write Earl Burch, 338 Oak Street, Woodruff, S. C.

Camden

MRS. SUZANNE H. LEE, Reporting: Friday, June 11, brought our Vacation Bible School to an end with an enrollment of 115 and 98 receiving perfect attendance certificates. We used the "Give Me the Bible" series which also served as our theme. On Friday we had a picnic lunch and were treated to a debate between two teenage groups. Our Gospel Meeting started June 13 with I. V. White of Abbeville.

ICE (cont'd). Several congregations have helped but all funds have not been obtained.

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Union

HAROLD L. SIMMONS, Reporting: In April we had a very good meeting with Ottis Qualls of Woodruff doing the preaching. Bro. Qualls is to be commended for his excellent delivery of God's Word. More of the townspeople who are not members of the church attended this meeting than ever before. Five confessed sins and asked for the prayers of the church. The colored work continues and there are some very faithful members among them. Clifford Davis was with them in June for a three week tent meeting. Both the white and colored brethren are paying for this meeting above and beyond their regular contribution. We are thankful for the generosity of these fine Christians.

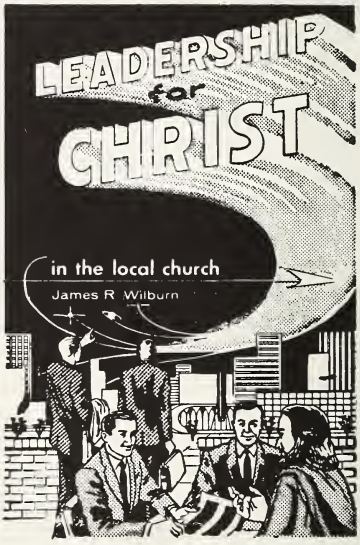


Easley, S. C.

A campaign for Christ is planned here for July 4-9. A group of workers from the Englewood, Tennessee area plan to be on hand to help make contacts for Christ. The Easley church is also calling on the Greenville area congregations for assistance in this intensified effort. A singing is scheduled for Sunday afternoon, July 4.

The Easley congregation recently purchased and renovated a building on the Easley-Pickens Highway that now serves as their house of worship.

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God loveth a cheerful giver
— 2 Cor. 9:7

AUGUST, 1965 VOLUME 7, NO. 8

EDITORIAL — PICK ONE

Burl Curtis, Greenville, S. C.

For a number of years we have stressed the need to carry the gospel to everyone in the Carolinas. Great progress has been made, still there are 53 counties with no church of Christ.

The time has come when we need to do more than "talk." Are there not 53 congregations in both Carolinas that will take one of these counties and plan to establish the church there next year? If you can not do it next year, why not include this in your plans for the next five years?

The counties of North and South Carolina are listed for your convenience. Which one will you take?

NORTH CAROLINA

COUNTY	COUNTY SEAT	POPULATION
Allegheny	Sparta	7,734
Bertie	Wadesboro	24,350
Bladen	Elizabethtown	28,881
Brunswick	Southport	20,278
Camden	Camden	5,598
Caswell	Yanceyville	19,912
Chatham	Pittsboro	26,785
Chowan	Edenton	11,729
Currituck	Currituck	6,601
Duplin	Kenansville	40,270
Gates	Gatesville	9,254
Graham	Robbinsville	6,432
Granville	Oxford	33,110
Greene	Snow Hill	16,741
Harnett	Lillington	48,236
Hertford	Winton	22,718
Hoke	Raeford	16,356
Hyde	Swanquarter	5,765
Johnston	Smithfield	62,936
Jones	Trenton	11,005
Madison	Marshall	17,217
Mitchell	Bakersville	13,906
Northampton	Jackson	26,811
Pamlico	Bayboro	9,850
Pender	Burgaw	18,508
Perquimans	Hartford	7,178
Person	Roxboro	26,394
Robeson	Lumberton	89,102
Sampson	Clinton	48,013
Scotland	Laurinburg	25,183
Stokes	Danbury	22,314
Surry	Dobson	48,205
Warren	Warrenton	19,652
Washington	Plymouth	13,448
Yadkin	Yadkinville	22,804
Yancey	Burnsville	14,008

SOUTH CAROLINA

Berkeley	Moncks Corner	38,196
Calhoun	St. Matthews	12,256
Chesterfield	Chesterfield	33,717
Clarendon	Manning	29,490
Darlington	Darlington	52,928
Dillon	Dillon	30,584
Dorchester	St. George	24,383
Edgefield	Edgefield	15,735
Fairfield	Winnsboro	20,713
Hampton	Hampton	17,425
Jasper	Ridgeland	12,237
Lee	Bishopville	21,932
McCormick	McCormick	8,629
Marion	Marion	32,014
Marlboro	Bennetsville	28,529
Newberry	Newberry	29,416
Saluda	Saluda	14,554

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Published monthly by Carolina Christian Publications, Inc., P. O. Box 5423, Station B, Greenville, S. C.

Second class postage paid at Greenville, S. C.

POSTMASTER: Send undeliverable copies with Form 3579 attached to Carolina Christian Publications, Inc., P. O. Box 5423, Station B, Greenville, S. C.

RETURN REQUESTED

Address all editorial matter to Burl Curtis, P. O. Box 5423, Station B, Greenville, S. C.

Address all N. C. News to Tony Forrest, P. O. Box 714, Taylorsville, N. C., and all S. C. News to Richard Harp, Box 134, Lancaster, S. C. News items to be printed in a given month's issue should reach the news editors by the 15th day of the preceding month.

SUBSCRIPTION PRICE: Individual, $2.50 per year; club of five or more, $2.00 per year; quantity, 13c for 15 or more.

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THE GRACE OF GIVING

Thomas Daniel, Chester, S. C.

Perhaps of all the graces bestowed and the duties and obligations of Christians, the one least spoken of from the pulpits throughout the land, is the grace of giving. This seems to have become a very unpopular subject and sometimes because we are afraid of being accused of speaking too much on the subject of "money" we deprive Christians of the knowledge and the blessings of this particular grace. Evidently the apostle Paul had no such fears as he writes quite freely on this important subject. Writing to the Corinthians and speaking of the Christians of Macedonia, he gives the secret of their liberality with these words, "But first gave their own selves to the Lord, and unto us by the will of God." Brethren, if Christians today would "first give themselves to the Lord" then the giving of their means to carry on the Lord's work would follow naturally. We have all heard the story of the man, who being led down into the waters of baptism, stopped first and removing his wallet started to hand it to one of the witnesses, whereupon the preacher asked him to put it back into his pocket as he wanted to baptize all of him. Had this man first given himself unto the Lord, such exhortation would not have been necessary.

Paul commands the Corinthians thus, "Therefore as ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also." (2nd Cor. 8:7.) From this passage we may gather that it is not enough to have this grace in a nominal or half-hearted measure but we must abound in faith. Then he cites the example of our Lord and Savior, "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." (2nd Cor. 8:9.) If Christ could leave his home in heaven and all the riches and glory thereof and come to live on the earth with sinful man and in extreme poverty as He himself said in Matthew 8:20, "The foxes have holes, and the birds of the air have nests but the Son of man hath not where to lay his head," then isn't it a little thing for us to be asked to give liberally of the blessings which come to us as a direct result of God's love, in order for His work to be carried on?

But we are not to give of our means simply as a duty or the obeying of the commandments of God, but we are told to give willingly, of a willing mind. (2nd. Cor. 8: 11-12.) Also, we are told how NOT to give and one of the blessings to come to us because of our giving in the right manner. (2nd Cor. 9:7.) We are not to give grudgingly, or of necessity: for God loveth a cheerful giver. If there were no other passage in the entire New Testament on the subject of "giving", this one passage should be sufficient to cause any Christian to want to give liberally, cheerfully, to desire to abound in this grace, for it is no little thing to be the possessor of God's love. Moreover, we must have the right motive for our giving and this motive must be love--love for God and love for our fellow man. "And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing." (1 Cor. 13:3.) We all realize that one of the purposes of our daily work must be to provide the necessities of life for ourselves and our families but do we fully consider that we are to work with our hands, that we might have to give to them that have not?

This subject of giving and of helping our fellow man did not come into being with the Christian age but God has always pronounced blessings upon the liberal giver. "he that hath a bountiful eye shall be blessed; for he giveth of his bread to the poor." (Prov. 22:9.) "Honor the Lord with thy substance, and with the firstfruits of all thine increase: so shall thy barns be filled

(see page 5)

THE WIDOW'S MITES

Kenneth Willis, Tryon, N. C.

During his last week on earth, Jesus spent much of his time teaching his disciples. The events related in the following verses seem to have occured on Tuesday of that last week. "And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing. And he called unto him his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast in of their abundance; but she of her want did cast in all that she had, even all her living." (Mark 12:41-44.) With this incident Christ presented to his disciples (and for us) an object lesson on sacrificial giving. Perhaps it was from this lesson that just a short while later there was demonstrated in the Jerusalem church the strong spirit of self-sacrifice and liberality. Have we learned the lesson of the widow's example? Those members at Jerusalem were so moved that they sold their possessions, houses, and land, and laid it at the apostles feet for the distribution to the needy. (Acts 4:32-35.)

There is needed today, and continually the teaching of all of God's Word, including our responsibility in giving and in showing ourselves good stewards. It has been said that the Bible contains more instruction on giving and the use of possessions than on all other subjects, except faith. Certainly then, teachers must not fail to instruct Christians to use their possessions, for the gospel, for to do so would be a failure to teach the entire gospel. Thus, let us be mindful of the instruction God has provided concerning how and why we are to give, and thereby grow in this grace.

WHY GIVE?

The beloved apostle tells us that we love God, because He first loved us. (1 John 4:19.) When we begin to realize the wonderful blessings that are ours through God's matchless love, it is only natural that we would want to express our love in return. Every good gift including life and the necessary things to sustain it are blessings from God. The hope we have in Christ is a result of "God so loved the world." We have failed to comprehend God's love, if we aren't moved to return an expression of this love. We give, because He gave.

Furthermore, Christians are to give because it takes means to carry out the work of the Lord. The kingdom of Christ and the kingdom of the world are alike in that each requires revenue to function, and each has a way of securing it. The world imposes taxation for raising funds, but the Lord wants free-will offerings from his children for the operation of his Kingdom. He instructs us through inspired apostles that we are to lay by in store as He has prospered us. (1 Corinthians 16:2; 2 Cor. 9:7.)

HOW GIVE!

Having a desire to return a portion of God's love, how does one show it? Paul gives us an excellent example in holding up the Macedonians. In 1 Corinthians 8:1-5 he points out that they first gave "their own selves to the Lord, and unto us by the will of God." To show our appreciation and gratitude to God, we would first give ourselves to Him in obeying His commandments and becoming one of his family. Then we would continue by giving of our possessions, our talents, our time, and opportunity. In the giving of our means, there is no better example than that of the Macedonians. Even in "great trial of affliction" and in "their deep poverty" they "abounded unto the riches of their liberality." Thus, we would give as the Lord instructs: "Every man according as he purposeth in his heart, so let him give; nor grudgingly, or of necessity: for God loveth a cheerful giver." (2 Corinthians 9:7.)

THE JOY OF GIVING

Cheerfulness and purposefulness characterized the giving of the two mites by the widow. She gave all that she had, even of her living. There is no indication that the widow gave of necessity, nor grudgingly; but that she gave out of a heart of love and joy. In giving all she demonstrated both her great love for the Lord, and her abiding faith in Him for all necessities. She had learned that "it is more blessed to give than to receive." (Acts 20:35b.) Does our giving manifest these qualities?

BLESSINGS IN GIVING

Brother Mac Layton points out five destinct spiritual blessings we receive from liberal giving: (1) It makes us God-like. (John 3:16.) (2) It enlarges the heart and purifies it from covetousness. (Luke 11: 38ff.) (3) It makes us grow in faith, love, and gratitude. (2 Cor. 8:8.) (4) It gives us the joy of obedience to God. (2 Cor. 9: 7.) (5) It lends acceptance to our prayers. (Acts 10:1-4.) (FIRM FOUNDATION, December 13, 1960.) Truly, there are wonderful blessings in giving, and God is able to make us able to go on giving. "And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work." (2 Cor. 9:8.)

God expects the very best that we have to offer, and will accept nothing less. Do we remember this in our giving? Are we giving as the Lord has prospered us? Have we learned the joy of giving, and the blessings that come thereby? Let us learn from the Widow's mites, and give ourselves and all that we have to the Lord, and may we continue to grow in this grace.

GRACE OF GIVING (cont'd)

with plenty, and thy presses shall burst out with new wine." (Prov. 3:9, 10.) "The liberal soul shall be made fat: and he that watereth shall be watered also himself." (Prov. 11:25.) "He that giveth unto the poor shall not lack; but he that hideth his eyes shall have many a curse." (Prov. 28: 27.)

All of us from the poorest to the richest have an obligation, a duty, to give of our means, the only difference being that the more we have been blessed of God, the more we are expected to return to God. "Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate." (1 Tim. 6:17, 18.) For the ones of lesser means, "For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not." (2nd Cor. 8:12.) Christ, Himself, called attention to the poor widow who cast in her two mites. What seemed to be so noteworthy about this woman was not the amount of money she put into the treasury but the willingness, the liberality, the cheerfulness with which she cast in all that she had.

In the New Testament era, our Lord has been very generous with us, giving us a flexible scale by which we do our own determining of how much we shall give. As the apostle Paul stated the matter in 1st Corinthians 16:2; "Upon the first day of the week let each one of you lay by him in store, as he may prosper, that no collections be made when I come." We are grateful for this sliding scale, which means that if our income is small and if our obligations to our family are large, that we may give proportionately small amounts into the treasury of the Lord. We are also to remember, however, that if our incomes are larger, we are expected to give more generously to the Lord. In 2nd Corinthians 8:8, Paul further says, "Proving through the earnestness of others the sincerity also of your love." In this instance the apostle is simply saying that a concrete means of measuring the sincerity of our love for the Lord is the generosity of our caring for the needs of others. In some cases, this measuring stick would indeed be disturbing.

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WILL A MAN ROB GOD?

Harold L. Simmons, Union, S. C.

Will a man rob God? Yes, man has done so before, and those who did were the people of God. Under the Old Covenant the people were required to bring the very best as offerings to the Lord. These were given to the priest, but the Lord spoke of the act as being done to Himself. The gift might be of little value, such as a pair of turtle doves or a pigeon, however it must be a good one, not blind, nor lame, nor sick. In each case it must be the very best because it was being offered to the Lord. When the children of Israel gave as they would to a pauper, bringing the lame, blind and the sick for sacrifice, and placing polluted bread upon the altar, God said they were robbing Him. "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings that they brought to Him, but we see that God is not deceived.

ARE WE DOING THE SAME TODAY? The gospel was founded in self-sacrifice when Christ gave his life. The apostles sacrificed in their service to the Lord. Paul in 2 Corinthians 11 told what he had to endure for Christ. In one sense we have the Lord "begging" from us who are his people for the mere existence of his work. Let us go forth and rejoice at the doors that are being opened before us. We need to be more like the early church in that "they first gave their ownselves to the Lord, and unto us by the will of God." (2 Corinthians 8:5.) The Lord loves a cheerful giver and one is who first gives himself to the Lord.

Sometimes as one daydreams, he might think, "If I had but a million dollars, I'd give so much to the work of the Lord." This is comendable in that they are thinking of doing more for the Lord, but at the same time, what are we doing with what we have? Is it being used for the Lord? If we are not faithful in the small things, (my money) how could we expect to be faithful with a large sum of money? Will we still not think of ourselves? The story is told of a man who was asked if he had a thousand sheep would he give the Lord a tenth. He replied that he would. Then again he was asked if he had three hundred sheep would he give the Lord a tenth. Again his answer was that he would. The third time he was asked if he had only two sheep would he give the Lord one? This time he replied, "You get out of here, I only have two." We can usually give what we don't have, but when it comes to giving from what we do have then that is a different story. Today man talks of investing his money where it will bring the best dividend. There is not a better investment than in the bank of heaven as we see in Matthew 6:19-21.

God has not changed. He is the same yesterday, today and forever. Man has not changed, and as Israel did, so even today we can see God's people rebelling by not giving their best to Him. When Israel did not give to God as they should have the windows of heaven remained closed. The church is spiritual Israel, and from the lesson in Malachi we can see the blessings of heaven will be cut off if we do not give as we are prospered. Obedience will bring a blessing but disobedience a curse. In Acts 4 and 5 there is a contrast between the giving of Barnabus and that of Ananias and Sapphira. Barnabus gave freely while Ananias and Sapphira had agreed together to lie to God on the amount brought, and as a result both died. It is a good thing that God does not strike man dead as he did then. For we often hear man saying today that he gave all that he could. Do we? The apostle Paul said "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come."

Have you ever read the selection "A Trip With a Dollar"? I don't know who wrote it but it reveals a great deal. It goes some-

(see page 8)

TREASURES IN HEAVEN

Richard Arnett, Moore, S. C.

"But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:" (Matt. 6:20.) Then in Matt. 6:21 "For where your treasure is, there will your heart be also." To further show the meaning of this thought let us consider Luke 6:45. "A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh." From these passages now let us learn that we have much to do if we are to lay up treasures in a place where they will never be taken from us by man.

First we learn that if our treasures are to be safe, we must place them in heaven. This is the only place that gives the assurance that they cannot be taken from us by man. We also notice that we must be sincere and have our hearts set on these things. When we have our hearts or minds set on things of a heavenly nature we won't have time to think or act for the Devil. As a man thinks so will he act. Then we can tell the thoughts of man by the way that he acts and the things that he says. One cannot add to his treasures in heaven by working for the devil. Neither can he add to his treasures in heaven by working for the devil. Neither can he add to his treasures by working for the Lord just one day out of the week.

There was a young man as I recall, Matt. 19:16-21, who was seeking the way to add to his treasures in heaven. He asked the Lord how to do this. The answer given to him was "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasures in heaven: and come and follow me." This man was interested in the same heaven that we are interested in today. The answer given to him is the same answer that we have to abide by today. Yes, if we are to have treasures in heaven then we must also give to the poor.

John 3:16 tells us that Jesus was so interested in our being able to have a place we could place our treasure that he gave His life for the cause. John 14:1-3 gives us the assurance that such a place is being prepared for us. If Jesus was interested enough to provide a way and a place are we interested enough to follow Him. Remember He told the young ruler to do this.

Romans 12:1 teaches that we have to give our selves in order to have the right to lay up treasures in heaven. For here we find, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." In 2 Corinthians 8:5 we find that the early Christians did just this; "And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God." The Lord's requirements for man has not changed since that time. When we have given ourselves to the Lord, we are then in a position to lay up treasures in heaven. We then are ready to give in order to accomplish the work set before us. The task is one of giving; for there is much to be given.

The Master teaches us many lessons concerning giving. To begin, let us look at Matthew 10:42 "and whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a deciple, verily I say unto you, he shall in no wise lose his reward." We can see that we all can do many things with the things of nature in order to lay up for ourselves treasures in heaven. Nature also provides us with food of all kinds that we can use to feed the hungry. This is a duty of the Christian who seeks to lay up treasures. However: Christ does not expect us to give if we do not have to give. But, as we have we are to give.

Let us consider Mark 12:41-44; where we

read, "And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing. And he called unto him his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury: For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living. Now we can see that it does not matter about the number of dollars that we give, but it does make a difference if we give just what we don't need for ourselves or if we sacrifice in order to give. The one here who made a sacrifice was the one that was most accepted. There are some who do not even give out of their abundance. And we want to see just what the Lord has to say concerning such action.

Consider carefully Luke 12:16-21 as we read, "And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee; then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God." The words here are hard and will hurt as well as condemn many for they will not heed the teaching. God does not place any praise on those who lay up treasures for themselves on this earth. His praise is to those who realize the importance of the treasures in heaven, and are rich toward him.

Let us all give ourselves and our very all in order that we may have great treasures in heaven, which we will be able to enjoy forever.

Will A Man Rob God? (cont'd)

thing like this. A business man once took a dollar bill, and pinned a piece of paper to it, asked everybody who spent the money to write down what it was used for and send it back after two weeks of circulation. At the end of that time it came back with the following story: It was spent ten times for tobacco. It was spent four times for notions. It was spent five times for candy. It was spent three times for meals. It was spent one time for automobile parts. It was spent once for groceries. It was spent once for tooth paste. GOD NEVER HAD A CHANCE WITH THAT DOLLAR. There are millions of other dollars that never touch the offering plate. Who comes first in your life, GOD or SELF?

ARE WE ROBBING GOD? Or are we being blessed by our giving? Remember, "It is more blessed to Give than to receive."

GOOD OR GREAT?

Ira Rice says that a good church is one which takes care of the preacher and a great one does mission work.

The Shandon church in Columbia has been a "great church" for months but just recently they have increased their mission efforts. They have taken on the full support of the preacher in Orangeburg, S. C.

The church in Orangeburg has been beset with troubles for the past few years and there was danger of losing the building. Now, Shandon is taking hold of the work and we hope their efforts will be rewarded with great progress.

Congratulations to Shandon and may their example cause others to do likewise.



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BOOK REVIEW

REFLECTIONS. Author: Robertson L. Whiteside. Arranged and Published by: Inys Whiteside, 1965. pp. 514. $4.95.

Robertson L. Whiteside, born in 1869 in Hickman County, Tennessee, was completely orphaned at age twelve. He became a Christian at eighteen and dedicated his life to preaching the gospel. Whiteside studied under A. G. Freed and was in the first class of the Nashville Bible School, now David Lipscomb College. After 1893 Texas was home to him. Among the Presidents of Abilene Christian College is to be found the name of Robertson L. Whiteside. For ten years or more he was Queries Editor for the Gospel Advocate. REFLECTIONS is a book gleaned from readers' questions and Whiteside's answers, edited so as to avoid tediousness, which were originally carried in the Gospel Advocate. Reuel Lemmons, Editor of the Firm Foundation, wrote, "Brother Whiteside was acknowledged by all who knew him to be one of the greatest Bible scholars of his day." Foy E. Wallace wrote, "I have read and studied the great works of about all the scholars before and since Alexander Campbell, and I regard Brother Whiteside the safest, surest and most accurate of them all."

For convenience this book has been divided into seven sections dealing with questions as follows: (1) Scripture Explanations, (2) Jesus, (3) The Holy Spirit, (4) Faith, (5) Baptism, (6) The Church and Christian Activities and (7) Miscellaneous. Following the final section is a Scripture Index.

The vast majority of questions in this book are as pertinent to the affairs of today as the morning paper. Reflections gives a view into a past generation and shows that their religious questions are also on our lips. Turning through the book you will see questions such as these: "Is every statement in the Bible inspired?", "Explain, 'God created man in his own image.", "Can we definitely prove that Christ was raised from the dead on the first day of the week?", "Is it sinful for Christian women to wear "slacks"? to paint their lips and faces an unnatural hue? to wear their skirts short, or, to be exact as to length, just below the knee?", "Is there any scripture that implies that taking a glass of beer or any liquor is a sin?", "Our teacher has been found guilty of tap dancing in public. What action should the congregation take to restore her?", "Should not the church come out openly against war?", "Is it right to have dinners and young people's entertianments in the basement of the meetinghouse?"

Brother Whiteside was careful to avoid unnecessary speculations and guesses. Even if on occasion you disagree with an answer given, you will find it most profitable to take your Bible down seeking a scripture that would prove him wrong. One of the finest ways to improve your knowledge of the Bible is by asking questions and seeking the Bible answer. Here is a book that will mean much in this kind of study.

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BROTHERHOOD NEWS

Johnny C. Sewell, Charlotte, N. C.



JIMMY ALLEN preached and LEON SANDERSON directed the singing in the Meeting in the Ozarks which was attended by a nightly average of 4,000. To the gospel invitation 130 responded, 75 of whom were baptized.

Between 6,000 and 7,000 gathered in the SINGER BOWL on July 4 in NEW YORK for the public climax of the two year evangelistic effort at the WORLD'S FAIR. The preacher for the occasion was JIMMY ALLEN. His sermon, "Meeting the American Crisis," was broadcast nationally over A. B. C. radio network.

During the Wednesday evening meeting of the church in ENGLEWOOD, COLORADO, the South Platte River flooded LITTLETON, ENGLEWOOD and SOUTH DENVER. With this deluge 1,500 families suffered major damage to their property and of that number 800 were left completely homeless. Calls went out to the approximately 20 congregations in the greater DENVER area requesting food, clothing, shelter and furniture. To this call every congregation responded with an estimated total of 12,000 pieces of clothing, $2,000 worth of groceries and 20 appliances as well as other household items. "A project of this magnitude," it was said, "demonstrated basic Christianity (Matt. 25:34-40) and was made possible because Christian people saw a need and banded together, working with full cooperation.

Denominationalists in POLAND have undertaken steps to remove Sister ZOFIA NAUMIUK and her aged and sick mother from their apartment to a small room without bath or gas. Sister ZOFIA NAUMIUK is the widow of JOZEF NAUMIUK, one of the original leaders of the Polish Restoration Movement who died May 12. If this plan succeeds, the congregation that has been meeting in the Naumiuk apartment since 1956 will be without a meeting place.

Local congregations appear to be shouldering their responsibility to train preachers. The PRESTON ROAD church, DALLAS, TEXAS, has announced its decision to expand its School of Preaching to a full time day school following the pattern of the Sunset School in LUBBOCK. A Preacher Training School for natives of Central and South America will begin in September. This school is a work of the church in BALBOA, CANAL ZONE and will be taught largely by CARL JAMES, JR. Another school of Preaching will be conducted in DENVER, COLORADO by the BEAR VALLEY church. The elders regard training preachers as much a part of the work of the church as the Sunday morning Bible classes. The elders there have stated that although the Christian colleges are doing a splendid job such does not relieve the local church of its responsibility in this field. The teachers for the first year will be ROY H. LANIER, SR. and ED. C. WHARTON. Thirty-two courses are being offered, requiring 2,160 classroom hours of instruction during a two year period. The school opens September 13, 1965. In CHICAGO, seven brethren from six area congregations met at the STONY ISLAND church building recently to begin setting up a Bible and Christian Service Training School. Elders of the Stony Point church have offered their building for two hours per week for the teaching of semester length courses. All of the above courses are, of course, tuition free.

Miss HETTIE LEE EWING, missionary teacher in SHIZUOKA, left TOKYO International Airport June 19 on her way back to the United States after 40 years of work for the Lord in Japan.

CAROLINA CHURCH NEWS

Tony Forrest, N. C. News Editor
Box 714, Taylorsville, N. C.

Richard Harp, S. C. News Editor
Box 134, Lancaster, S. C.

NORTH CAROLINA NEWS

Statesville

OLAN HICKS, Reporting: We're just finishing our first six months with the Broad Street congregation here and already great blessings have been ours. We just closed a meeting, with C. W. Bradley speaking, which is said by all to have been the most successful meeting in the history of the church at this place. Average attendance was 246 per service, including two services at just a little over 200. All the week night crowds approximated the 300 mark. The highest was 305 on Tuesday night. Old timers say it's the first time they can ever remember having to bring out extra chairs for this good sized auditorium.

Not only was attendance good, and especially support from other congregations for miles around, but responses to the invitation. All together 27 came forward, seven to be baptized into Christ, 19 to be restored. We are all thrilled with the wonderful job brother Bradley did in this meeting, with the great cooperation among members here in support of it, and with the encouragement by those of sister congregations, and from the great amount of good that was evidently accomplished.

This brings the total during our first six months here to 23 restorations, and 10 baptisms. We turn now to our VBS, to be held next week, and whatever things may be beyond that, with much optimism and confidence that our Lord is truly working with us here and will give us the victory thru Jesus Christ our Lord.

Kinston

NOYLES E. SEWELL, Reporting: My meeting in Sumter, S. C. resulted in no responses. A week with the Augusta Rd. church in Greenville, S. C., saw two baptized and one restored. I also assisted recently with Campaigns in Goldsboro and Wilson, N. C. Four have been baptized here recently making 17 additions this year--13 by baptism. We now have exactly 100 members. Our goal is to be self-supporting by the year's end. Dr. Cayce, an elder of the West End church in Nashville, will preach our fall meeting.

Taylorsville

TONY FORREST, Reporting: Roger Powell of Waynesboro, Virginia held our meeting in June. He is a very effective speaker and personal worker. The meeting resulted in two being baptized into the Lord, as well as a spiritual revival for the members.

Brother and sister Powell also helped in our Vacation Bible School. This was the first such effort by the church here, and all were over joyed by the results. Our average attendance for the week was 51 with almost 75% of those present coming from denominational homes. We feel that this has been one of the most significant works the church has done.

Our radio program heard over WSTH, 860 k. c., continues to be well received. The program originates locally and is aired 8:45 A. M. on Sundays. In addition to our sponsored program, we have received considerable free time recently, including the broadcast of a morning worship service.

We are thankful for every opportunity and pray that the Lord will multiply our efforts in His service.

Rockingham

BECKY SETTLE, Reporting: We had a very successful Bible School which was enjoyed by all who attended. The average attendance was 127.

We are now looking forward to Carolina Bible Camp and many are planning to attend.

CHRISTIAN FAMILY CAMPING

The next camping session for Christians and friends will be held over the labor day weekend (Sept. 4-7.) A small private campground near Taylorsville, N. C. is available free for this purpose. Camping sessions provide: outdoor living, recreation; Christian Fellowship; and Spiritual devotion. Family groups and properly chaperoned youth groups are invited. For more details, write: Tony Forrest, Box 714, Taylorsville, N. C., 28681.

SOUTH CAROLINA NEWS

Anderson

A. E. SWIMS, Reporting: C. W. Bradley of Whitehaven, Tennessee will be with the church at Anderson for a meeting August 29-September 3rd. Bro. Bradley has done extensive work for several years in the Carolinas, and there are thousands of people in the two states who know and love him for his efforts in the Lord's body. We count it a privilege to have him spend a week with us in the work here, and we are confident that much good can be done. A special invitation is extended to all in the Anderson area to visit with us. Pray for our work.

Georgetown

W. G. EATON, Reporting: We came to Georgetown the middle of February, after several months in Chattanooga, Tennessee. Our meeting, with Rhoden Presnell, Charleston, S. C. preaching, closed June 6. The preaching was excellent; attendance and interest were good. Four were baptized and seven were restored during the meeting. Prior to the meeting there were two restorations and since the meeting two more have been restored and one baptized. We have just closed a very successful Vacation Bible School. Attendance and contribution averages have been on the increase in recent weeks. The Wingate congregation, Nashville, Tennessee, is supporting the work here.

Lancaster

RICHARD HARP, Reporting: On July 1, my family and I completed our fifth year of work with the church here. Plans have been made to begin working with the Chisholm congregation in Montgomery, Ala. by September 1st. Several preachers have been contacted about the work here, but so far no decision has been made.

Seneca

ESTON MACON, Reporting: I have completed one year's labor with the church here. Four persons were baptized and four restored. Willard Willis, Montgomery, Ala., will conduct our meeting Aug. 8-15. We have a large audience for our Sunday morning radio program.

Clinton

U. A. HALL, Reporting: Last Sunday, July 18, our attendance was 27; collection was $133.00. Another family has moved to town, who are members of the church. We are all excited about our VBS and meeting the second week in August. Continue to pray for us.

Greenville, Augusta Rd.

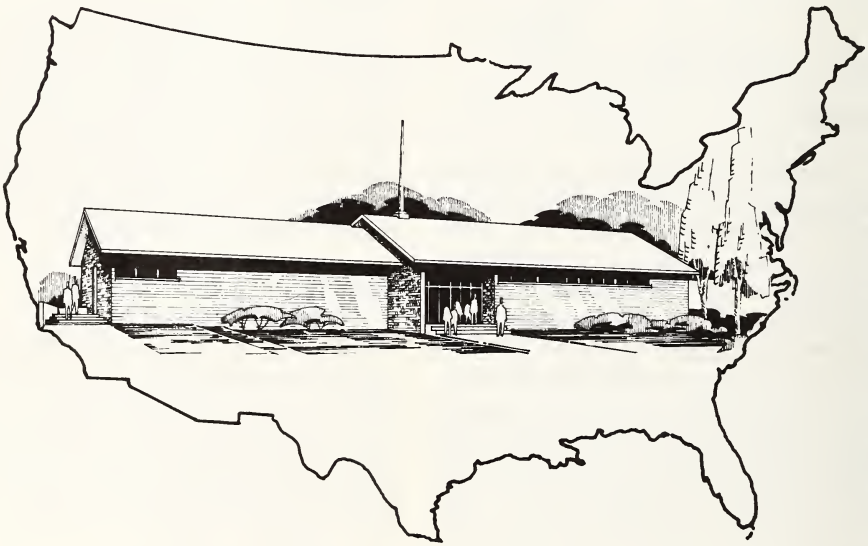
CARL LANCASTER, Reporting: Vacation Bible School was conducted here June 28 through July 2. Attendance averaged 136 daily with 149 different students attending. Ninety six of these were from homes of people not affiliated with churches of Christ. In many respects this was the finest VBS conducted at Augusta Rd.

July 12 our visitation program was revised. We began canvassing the area in the vicinity of the church building. We are seeking to, (1) encourage more people to come to the services, (2) obtain

(see page 15)

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South Carolina News (cont'd)

appointments for home Bible studies and (3) enroll new students in our Bible correspondence course. The second week of this program six home Bible studies were conducted. It is thrilling to see the enthusiasm of the workers when they return. One couple arranged a home study at the first door they knocked on. We hope to continue this work of canvassing one night a week until we have gone to every home in this area and have taught every creature who is willing to listen.

Greenville, Northeast

BURL CURTIS, Reporting: June brought us two new records in attendance, 88 in Bible study and 107 for morning worship.

Our personal work and visitation program is underway with Ken Durham serving as chairman. Great interest was shown at our first organizational meeting and we are hoping to make this one of the very vital aspects of the work here.

I did the preaching in the short campaign in Easley, S. C. the first week in July. Personal workers from Englewood and Benton, Tennessee did excellent work. Home Bible studies were conducted every day and night. There were two responses to the invitation.

Our VBS at Northeast closed with a high attendance of 98.

In our last business meeting it was suggested that Northeast could possibly become self-supporting much earlier than the end of 1967. We are running about $15.00 per week above our budget. We are now in the process of restudying our plans and will decide at our next meeting how much outside support can be dropped now. We have also decided to begin an elders and deacons study and training course.

GREENVILLE, S. C. The Edgewood congregation has just started construction of their 400 seat auditorium. Charles Hicks is Building Committee Chairman.

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CAROLINAS HELP GEORGIA

Christians in the Greenville area have given and promised approximately $20,000 to help start the Christian College in Atlanta, Georgia. Tom Furlong, of the Poinsett Highway congregation, served as Area Chairman with Ken Durham, Northeast, and J. W. DeYoung, Duncan, as co-chairmen.

July 10, several in this area visited the new 175 acre campus located 20 miles northeast of Atlanta on Indian Trail Road and returned reporting that it was a beautiful site.

The final activity of the campaign will be a covered dish supper, September 10, in the area behind the Northeast building in Greenville. Families are encouraged to bring covered dishes and enjoy this last meeting.

DON'T MISS

RUEL LEMMONS, AUSTIN, TEXAS

EDITOR, FIRM FOUNDATION

SPEAKING IN GREENVILLE, S. C.

NOVEMBER, 1965

(EXACT DATE WILL BE

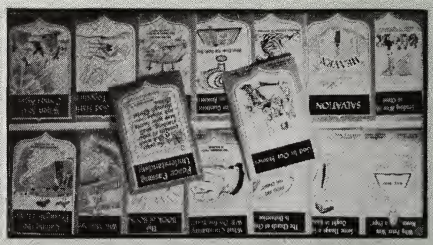
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VOLUME 7, NO. 9 SEPTEMBER, 1965

AN INTRODUCTION

Bill G. Smith, Rockingham, N. C.



"CHRISTIAN EDUCATION" is the theme of CAROLINA CHRISTIAN this month. Permit me to introduce the writers --all of whom are of the Rockingham, N. C. congregation.

Mrs. Jesse (Lillian) Morse is a teacher, Rohanen High School in East Rockingham, N. C. She attended Arkansas State Teachers College and a branch of University of North Carolina. She is one of our regular Bible School teachers.

George Crews is Educational Coordinator with Tri-County Community Action Inc. with offices in Rockingham. He attended Freed Hardeman College, Abilene Christian College and San Francisco State. He is a regular teacher and song director here.

Mrs. George (Wanda) Crews attended Contra Costa College of California and Abilene Christian College. She is one of the co-teachers.

James Swinea is an accountant with Potter-Shackelford Construction Co. He attended Mars Hill Bible School near Florence, Alabama. He has B. S. degrees from Florence State College and the University of Alabama. He is one of our regular teachers.

I am very interested in seeing a Christian College in the Carolinas. Now is the time to start talking and doing something about it.

TO ALABAMA

About September 1, our South Carolina News Editor, Richard Harp, will be moving to Montgomery, Alabama. We express our appreciation for the services rendered by brother Harp and we wish him every success in his new work. His replacement has not yet been named.

WHAT'S A DOLLAR??

Would you give a dollar to tell the Carolina story to the nation?

The October issue of Carolina Christian will tell this story. General needs for mission work, plus needs for establishing the church in counties and cities where there is no church of Christ, strengthening present small congregations, experienced preachers and other workers remaining in the Carolinas, and other items will be stressed.

Last year we printed 8,000 copies of the Carolina Christian with this theme at a cost of about $500. This year we plan to distribute 20,000 copies at a cost of about $1,000.

Is this worth the cost? We believe that it is and offer these two sample letters as proof.

(see page 11)

carolina CHRISTIAN

EDITORIAL AND PUBLICATION STAFF:
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C. N. Womack, Adv. Mgr.
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Tony Forrest, N. C. News Ed.

Published monthly by Carolina Christian Publications, Inc., P. O. Box 5423, Station B, Greenville, S. C.

Second class postage paid at Greenville, S. C.

POSTMASTER: Send undeliverable copies with Form 3579 attached to Carolina Christian Publications, Inc., P. O. Box 5423, Station B, Greenville, S. C.

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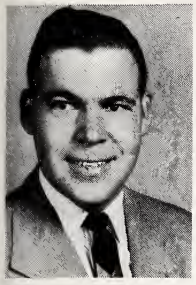
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VALUE OF CHRISTIAN EDUCATION

George Crews



It is impossible to measure the value of a Christian education. Catholics bypass the public, tax supported schools (for which they are paying) and send over 3,000,000 children to parochial, church controlled schools in the United States. Protestants have over 200,000 enrolled in private schools below the college level. There are approximately 7,000 children attending elementary and secondary schools conducted by Christians in the United States. The enrollment in seventeen Christian colleges operated by Christians is approximately 10,000. Those who support these schools do so because they believe the Christian school is an extension of the Christian home. All of the Christian schools supported by Christians emphasize the spiritual development of the students. Daily devotionals, annual lectureships, Bible classes and other activities help develop spiritual maturity and growth. We should all be proud of the work that the Christian schools and colleges are doing in developing Christian personality and providing Christian education.

The church was intended by God to serve as a training institution for the realization of His work on earth. The numerical growth of the church depends upon its teaching program, and, likewise, the spiritual development of each Christian is in direct relation to the effectiveness of the educational work.

We send our children to school to gain knowledge and to be trained in the right morals. A teacher in the public schools cannot teach religion. Without religion, education loses its moral foundation and objective. Charles W. Eliot, former president of Harvard University, once said, "Nobody knows how to teach morality effectually without religion." Many public school teachers teach Bible contradicting theories and admit that they are religious skeptics. If we, as Christian parents, want our children to have instruction in Christian ideals, we must see that the training is done in the home and in the church.

-There is a tremendous need for people who are specialized in Christian education to serve as educational directors in congregations throughout the land. Many congregations have hired full time educational directors to supervise the teaching program. It is unfortunate that in so many places this work is left to the preacher who already has an extremely heavy load and has very little time left for this important phase of the work of the church.

If the church is going to fulfill its mission of "making disciples" of all nations, there must be men who are willing to dedicate themselves to the improvement of the educational work of the church. Brother Jesse P. Sewell stated the aim of religious education as "developing people to perfect manhood or womanhood in Christ." We are not going to accomplish this aim with our boys and girls until we get some people on the job who know their business and are able to carry through an educational program. Teachers must be led to carry out this aim with every pupil in a local church situation, or the task will not be accomplished.



Education In A Church Related School

James Swinea

At the high school level, education in a Christian school reaches the student in his formative years. Christian principles instilled at high school age will stay with the student throughout his life, thereby increasing his usefulness to the church. In teaching the young the Bible, the Bible school follows the principle given us by Solomon, that is, we should train up a child in the way he should go so that when he is old he will not depart from it. With the many avenues of temptation to do contrary to the will of God available to our children today, it is of utmost importance that our young people have Christian ideals firmly implanted in their hearts.

In accordance with this principle, emphasis is placed on the Bible in church related schools. God's Word is given preeminence among the customary academic subjects and is taught by capable, Christian men and women, who, for the most part, attended a Christian college. Aside from a daily Bible class, a devotional period for the student body is held. Each year a lectureship is conducted with lessons presented by some of our best known brethren. The entire purpose of the Bible school is to present the Bible by lecture, classroom teaching and visual aid. Writing from personal experience, I find there is seldom a Bible lesson that I prepare for that I do not recall something that I had learned during my high school years at Mars Hill Bible School near Florence, Alabama.

The Bible school affords the student a more intensive look into the Word than could be given by the church or the home alone. Although the school in no way replaces teaching in either of these divine institutions, it complements both.

The academic standards of a Bible school are on a high plane. The faculty is well trained in each particular field, and many members of the faculty have several years of experience in teaching. The cirriculum of the school is of sufficient scope as to provide the students with good preparation for college. In some cases, the church school is smaller than the public school, a situation which allows the teachers to devote more time to each student and to help if he has any problem or difficulty. Also, since the teachers are Christian men and women, they have a real concern for the scholastic and spiritual wellbeing of their students, a characteristic not always present in other schools.

A person visiting a Bible school for the first time will be impressed by an atmosphere peculiar to that type of school. There is an air of friendliness, companionship, brotherhood and mutual respect for one another. Students and teachers enjoy a warm camaraderie, which comes from their belonging to God's family. The influence of the teaching of His Word is also responsible for this atmosphere. These are some more good reasons for Christians to support, endorse and use a Bible school.

Extracirricular activities are more and more important in a world which offers increasingly more attractive temptations to young people, and the Bible school recognizes this fact. For instance, the school I attended has a varsity basketball team which competes with secular schools in the area, intramural teams in football and baseball, and a chorus which makes trips over the Southeast.

A school has the child most of his waking hours, and the environment in which he spends these hours is so important to his spiritual vitality. The public schools in many ways fail to give young people the atmosphere condusive to proper Christian growth. It is not uncommon to find teachers in our public schools who teach that there is no God. You will also find a number of educators eager to degrade or discount the teaching of the Bible as clever folk myths or at best mere human philoso-

(see page 6)

What A Christian Education Means To A Parent

Wanda Crews



Every Christian should be interested in Christian education because it is the hope of the church and the process of maturing the child of God.

What is the meaning of "Christian Education?" The word "Christian," means "belonging to Christ," thus a Christian person is one who belongs to Christ. We are bought with his blood. We are not our own. We belong to Christ. The word "Education" comes from the Latin, educare, meaning to "lead or draw out," to develop to maturity. All of us have some education whether it be the formal classroom type, or the informal daily experience, self-educated type.

Christian education is putting Christ in education. This is the education of the inward man-the supplying of food for the soul. It strives to inculcate ideas and form ideals plus the drawing-out aspect which includes the expression of these ideas in activity.

God gave the responsibility of child training to the parents. Parents are to "bring them up in the nuture and admonition of the Lord." Ephesians 6:4. There is no more significant human relationship in life than the parent-child tie. The very important impressions and influences in the early formative years of life are especially indelible because they have their setting in this one overruling relationship of love and utter dependence. The love a parent has for his child is governed by a supreme desire to rear that precious life to the end that he may enjoy all his life in fellowship with God in obedience and love.

The parent may not pass this responsibility over to anyone else. Whoever may assist in educating the child, it is still the parent's responsibility. The parent should therefore exercise control, show concern, and maintain close supervision. It is the parent that will give a final accounting in judgment as to how he met the divine charge toward his child's education.

Parents are interested in their child developing good eyes, teeth and bodies, to meet new situations without fear. They want them to develop personal integrity and honesty, to be able to face discouragements, and to stand for right no matter what others do. But parents are concerned that their children find a constructive purpose in life-----namely, doing the will of God. They want their children to develop a sense of Christian vocation in whatever kind of employment they may enter. By precept and example the Christian parent seeks to teach an active, living faith and commitment to God in Jesus Christ.

Christian education has the task of training in the art of living victorous lives. It strives to help the child of God to learn to have fellowship with God and attempts to help develop a complete Christ-like personality. There is no merit in learning the Bible unless we apply it to our daily lives.

Surely Christian parents will see that their children have good moral instruction, based on the only true foundation: the Christian ideal of glorifying and honoring our Maker. Christian parents will themselves so train their children in the home and the church. Our children should be taught daily that the Christian basis of morality is the highest and best standard. We desire to do all things to the glory and honor of God. (See Colossians 3:17: Romans 1:21.)

MEETING AVAILABLE

Buford Carroll, preacher at Jacksonville, N. C. is available for a meeting this fall anywhere in the Carolinas. The church there will allow him to be away for a week and will pay everything except the expenses of travel. Write him at Box 576.

Importance Of Christian Education

Lillian Morse



Many years ago the greatest teacher of all ages went upon a mountain to get away from the multitudes. While here he taught his pupils a lesson that has been a criteria for not only teachers, but people in all walks of life. (Matt. chapters 5, 6, and 7.)

Each day as I go about my great task of instructing and guiding high school students, I feel the responsibility becoming greater and more complex. Rapid change is a fact of life today. Education is change; It must elicit change. Special training in the academic field requires constant participation. Learning and applying new methods become a part of our daily routine. How can I apply this knowledge and produce motivation of learning each day in every pupil? I must have love and understanding for each boy and girl. To give me full security in developing this trait, they too, must have the same feeling toward me. This link is the basis of educational progress. Academic progress is a failure if youth fails to weave learning around Christ, the great teacher.

The tempo of modern living has created great problems in many homes today. Meeting the needs in standards of living--socially, economically, and spiritually has weakened family ties. More attention has been given to the first two, when the basis of both is to develop a secure spiritual relationship. So many of our boys and girls come to us with social and emotional problems. They are usually from broken homes, or from a home where Christ isn't known. How can our teachers help them? Most high schools have a Guidance Counsel program that is helping to solve some of these problems temporarily, but teaching principles of Christianity is not allowed to be a part of our curriculum. More Christian homes and a chance of acquiring an education in a Christian school are the sources of the solution to these great social problems facing our boys and girls.

Christian Education is the sword of our nation, the foundation of our homes, and the steering wheel of advancing civilization. Our youth will soon be the citizens of tomorrow. They are eager to challenge new goals. Having an opportunity to attend a Christian school will prepare them for this great challenge.

EDUCATION IN CHURCH (con't)

phy. The Christian who has a child has the awesome responsibility to keep the child's faith in the knowledge that there is a Supreme Being, and that He is in fact God. The Bible school can implement the parent's efforts to keep the student grounded in this faith and prepare him to defend and to persuade others of this faith.

It is rewarding to check on the graduates of church schools and to find so many engaged in teaching and preaching in the church. The fruits and influence is also seen in the growth of the church in the area served by the school. For example, Mars Hill Bible School (high school and grade school) draws students from Colbert and Lauderdale Counties in north Alabama. There are thirty to forty congregations in these two counties, and the Sherrod Avenue congregation in Florence, Lauderdale County, is the largest in Alabama.

I have tried to show some of the most important reasons for maintaining church related schools. Winning souls and keeping them strong in the faith is a monumental work, and church schools can do very much to help.

WHAT'S A DOLLAR ? ?

Please see page 2

And help us ! ! ! !

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DAVID LIPSCOMB COLLEGE
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A NEW AUDITORIUM-CLASSROOM FOR BIBLE TEACHING TO SEAT 250 STUDENTS



DAVID LIPSCOMB COLLEGE

THESE STRUCTURES ARE TO BE COMPLETED DURING LIPSCOMB'S 75TH ANNIVERSARY YEAR OCTOBER 5, 1965-OCTOBER 9, 1966

THE NEW SCIENCE Building, which will cost approximately $1,490,000, including movable furniture and equipment, will provide the most modern equipment and facilities for teaching, study and research in Biology, Chemistry, Mathematics, and Modern Languages.

In the New Auditorium-Classroom Building, which will seat 250 students in an amphitheater style arrangement, Lipscomb students will have opportunity to study the Bible under President Athens Clay Pullias, Vice-President Willard Collins, Dean Mack Wayne Craig, Batsell Barrett Baxter, and the other godly men who teach Bible classes at Lipscomb.

Nothing in all the realm of Christian education is more vital today than helping young people to undergird their faith through Christian teaching in the scientific areas. It is here that they can best be prepared to face the materialistic theories and concepts that will surround them throughout their lives.

To enable young people to avoid being deceived by materialism and false intellectualism is a wonderful way to advance the cause of Christ and safeguard the future of His church. Lipscomb must raise $800,000 to complete the New Science Building and the Auditorium-Classroom Building. All who can contribute to the funds for this crucially needed construction are urged to send gifts immediately to:

Athens Clay Pullias, President

WILLARD COLLINS
Vice-President

MACK WAYNE CRAIG
Dean

DAVID LIPSCOMB COLLEGE
NASHVILLE, TENNESSEE 37203

ANOTHER LOOK AT SCRIPTURAL

Ray N. Moses, Greenville, S. C.

"He seemed to think that how much water is used in baptism has something to do with salvation. Now you know that can't be right." The speaker was a quiet, earnest young nurse in a hospital. The fact that a great majority of professed Christians would agree with her is what makes it worth while to re-examine the Bible's teachings on this subject.

However, if one is willing to ignore the Bible and accept the custom of his denomination or the decree of some church council, then for him the amount of water used in his "baptizing" may not be important. "Howbeit in vain do they worship me, teaching for doctrines the commandments of men." (Mark 7:7.)

THE "MODE" OF BAPTISM

If immersion was the form of baptism which was taught and practiced in New Testament times, is there not danger in substituting something else? Consider the examples of the sons of Aaron. "And Nadab and Abihu, the sons of Aaron, took either of them his censer and put fire therein, and put incense thereon, and offered strange fire before the Lord, which he commanded them not. And there went out fire from the Lord and devoured them, and they died before the Lord." (Lev. 10: 1-2.)

Or, take the case of Naaman, the leper. When he was told by the prophet Elisha to dip seven times in the Jordan, he well knew that the waters of Jordan had no power to heal his awful disease. However, he was persuaded to obey, and the blessing of healing was the reward of obedience. We believe that if he had concluded that dipping six times provided enough water, he would have gone away a leper.

Whether it is to escape the wrath of God or to gain a blessing, our hope lies in careful obedience to his word. "He that rejecteth me and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him at the last day." (John 12:48.)

If Bible-time baptism had been by sprinkling or by pouring, no doubt the Holy Spirit would have guided some writer of Scripture to record some case of baptism at a brook or in a home. As to how much water was necessary, "And John also was baptizing in Aenon near Salim, because there was much water there." (John 3:23.)

Jesus and many others were baptized in Jordan, a river large enough to make immersion practicable. "And it came to pass in those days that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. And straightway coming up out of the water, he saw the heavens opened, and the spirit like a dove descending upon him." (Mark 1:9-10.)

"And he commanded the chariot to stand still: and they went down into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, etc." (Acts 8:38-39.)

"Therefore we are buried with him by baptism into death: that like as Christ was raised from the dead by the glory of the Father, even so we should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." (Romans 6:4-5.)

"Except a man be born of water and of the Spirit, he cannot enter the kingdom of God." (John 3:15.)

"Let us draw near with a ture heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." (Heb. 10: 22.)

Note that in Scriptural baptism, both the minister and the candidate "went down into the water" and "came up out of the water." Baptism is likened to a "burial," to a "planting," and to a "birth." The body is "washed." Do not these Scriptures clearly point to immersion as the right mode of baptism, even without the fact

that the Greek word from which we get "baptize" means "to dip in or under water."

Are you sure you could face death satisfied with some other "form" of baptism? Would you be treating God's word and its Author with proper respect?

WHO IS TO BE BAPTIZED?

"And he said unto them, 'Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16:15-16.)

"Then Peter said unto them, 'Repent and be baptized everyone of you in the name of Jesus Christ.'" (Acts 2:38.) These people who listened to Peter's preaching on the day of Pentecost would not have cried out asking what they must do if they had not believed Peter's preaching. They had faith. The next steps were to repent and be baptized.

After Philip had preached to the Ethiopian treasurer, the treasurer commented, "See; here is water. What doth hinder me to be baptized?"

"And Philip said, 'If thou believest with all thine heart thou mayest'.

"And he answered and said, 'I believe that Jesus Christ is the Son of God.'"

From these Scriptures it is evident that a person who is a candidate for baptism is one who has learned about Jesus, has believed in his heart, and has repented of his sins. This would not include babies, nor would it include older persons whose minds were too poor for them to understand and believe the Gospel message.

WHY BE BAPTIZED?

What does the Bible say baptism is for?

"John did baptize in the wilderness, and preach the baptism of repentance, for the remission of sins." (Mark 1:4.)

"And now why tarriest thou? Arise and be baptized and wash away thy sins, calling on the name of the Lord." (Acts 22:16.)

"Repent and be baptized everyone of you in the name of Jesus Christ for the remission of sins." (Acts 2:38.)

It appears that just as the Israelites were saved from the pursuing Egyptian army when they were "baptized unto Moses in the cloud and in the sea," and as Naaman was freed from his leprosy when he exactly obeyed the direction of God's prophet, so the penitent believer is freed from his sin-guilt when he obeys the command to be baptized.

Another aspect of baptism is that it is by this obedience that one is put into Christ." (Gal. 3:27.)

"Know ye not that as many of you as were baptized into Jesus Christ were baptized into his death." (Rom. 6:3.) See also I Cor. 12:13. "For as many of you as have been baptized into Christ have put on Christ." (Gal. 3:27.)

What other way is stated for getting into Christ? Is there salvation outside?

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Worth a dollar?? See page 2.



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SPEAKING IN GREENVILLE, S. C.

NOVEMBER, 1965

(EXACT DATE WILL BE ANNOUNCED LATER)

BROUGHT TO THE CAROLINAS BY CAROLINA CHRISTIAN PUBLICATIONS, INC.

FOR THE ANNUAL MEETING

BROTHERHOOD NEWS

Johnny C. Sewell, Charlotte, N. C.



WORLD RADIO GERMANY is now beginning its third month of broadcasting. The Program is heard Monday evenings over the powerful 50,000 watt shortwave Radio Luxembourg. GOTTFRIED REICHEL, native German evangelist of Munich, is the speaker. Each week numerous letters are received from listeners throughout West Germany. Equally encouraging is the large number of letters received from the Eastern Zone behind the Iron Curtain. In addition to the German program, WORLD RADIO, in its efforts to preach the gospel to every man in his own language in this generation, has programs in English, Spanish, French and the Tagalog dialect of the Philipines.

ERNEST ESTEVEZ, long a missionary in CUBA, died in Miami, Florida on June 11.

SCOTLAND'S capital city of EDINBURGH now has its second congregation. The first meeting of this congregation was attended by about fifty persons. The beginning date was July 25.

The LEONARD BLAKE family is leaving this month for mission work in SOUTH VIET NAM. The church of Christ in Saigon has been advised by the Director of the government controlled Radio Vietnam that a 30 minute program has been approved for broadcast each Friday morning.

The COLLEGE CHURCH of Abilene, Texas has determined to use 51¢ of each dollar contributed for mission work. The College congregation supports fourteen preachers in ten locations outside Abilene.

LIFE MAGAZINE carried a teaching advertisement placed by Nashville, Tennessee's GRANNY WHITE CHURCH. Responses to this article have totaled 1,167 and have come from all fifty states and six foreign areas.

IRA Y. RICE, who has been in the States for over a year raising funds for mission work in SINGAPORE, has returned to the Far East to purchase land for the BIBLE TRAINING COLLEGE that is now meeting in temporary quarters.

OKLAHOMA CHRISTIAN COLLEGE has received a $300,000 grant from the Federal Government for development of its new Learning Center, the construction of which is now nearing completion.

DAVID LIPSCOMB COLLEGE has started construction of a new Science building and an Auditorium-Classroom Building. These projects will be completed by the Fall Quarter of 1966.

A new Christian school is to open in EAST NASHVILLE, TENNESSEE in September of 1966. It will serve at first grades one through six. In time the school is expected to add other grades.

According to ARCHIE W. LUPER, who works with JIMMIE LOVELL and ALAN BRYAN, there has been notable response to their appeal to miss-a-meal and use the money thus saved in mission work. Luper reports that hundreds of brethren are participating and that thousands of dollars are by this means being channeled into spreading the gospel. The miss-a-meal program is designed to solicit money for Correspondence Courses especially. Luper said that the Adventists have 500,000 enrolled in their courses in Europe and that the Assembly of God has equally as many in South America, but the true church doesn't have 500,000 enrollees in the world. He declares that we soon will have, however, if things continue at the present pace.

WILLIAM J. LONG pointed out that churches of Christ lose 50% of all new converts. Long cited the example of a friend. He had gone back to the ways of the world. When asked why he fell away from the Lord he replied, "I just didn't fit in with those people. You were my

friend, but nobody else seemed to care." How shall we answer at the judgment?

Elders of the CENTRAL CHURCH of AMARILLO, TEXAS have announced that commitment and cash contributions for the purpose of erecting meeting houses in Brazil have reached the $262,000 mark. The fourteen congregations which support missionaries in Brazil bore the brunt of this financial load by commiting themselves in the amount of $106,740. One of these congregations postponed its own building program to help spread the gospel abroad. Another congregation, already $7,000 behind its budget, was told by its elders that everything over the budget would go to the Brazil work. As a result, the deficit was wiped out and the budget was exceeded by more than $10,000--all in a three month period.

BOOK REVIEW

Be Thou Faithful Unto Death is the title of an attractively printed booklet by David Roper which is dedicated to those who have only recently obeyed the gospel. It applies very aptly to every Christian as he seeks to grow in his life of discipleship. This nine page pamphlet is published by Christian Publishing Company of Dallas, Texas. It is ideal to give to new converts.

The areas of Christian growth especially stressed are: (1) Study of the Bible, (2) Diligence in Prayer, (3) Faithfulness in Attendance, (4) Activeness in Work, (5) Faithfulness in Life, (6) Faithfulness in Growth.

Numerous illustrations are included which make for both clarity and interest.

Copies of this fine booklet can be obtained from:

Carolina Christian Publications, Inc.
Bookstore Division
Station A, Box 8324
Greenville, S. C.

WHAT'S A DOLLAR ? ?
See Page 2

HELP US TELL THE STORY TO ALL!!!

WHAT'S A DOLLAR?? (con't)

"I visited in N. C. and was grieved and amazed to see a large town filled with most every conceivable church building of different denomination, or valleys filled with church buildings of almost every conceivable denomination, and only one very small building that housed the church of Christ.

"I am happy to know that the situation is receiving so much notice from many interested Christians and missionary minded people. I am interested in knowing more about the work. (She sent a subscription to Carolina Christian.)

"I will continue to pray that the church will see great growth there in the near future that will continue through the years."

Roberta Grigsby
Paris, Texas

"Brother Eaton of Georgetown, S. C. sent me a copy of the Carolina Christian. I am interested in knowing more about some of the cities mentioned. I would like to visit some of them in September, 1965.

"When I find the right town, I plan to buy a home and move in to establish the Lord's church and continue to work for the cause of Christ in that town.

"I would like to know as much as you can tell me about the town, the county, the nearest church of Christ, its size, the name of the preacher, and anything else you think might help.

"My plans are to move into a mission field sometime after school is out next year."

Minister (name withheld)
One of the southern states

To every interested Christian in the Carolinas it is worth $5.00 each to get this information before the nation, but we are asking only that each reader in the Carolinas send $1.00 to send these 20,000 copies. Will you do this? Your contributions will help assure the establishment and strengthening of the church here. Send it before you forget it.

Mail your $1.00 to: Special Issue-Carolina Christian, 4527 Freedom Drive, Charlotte, N. C., 28208. Checks should be made payable to Carolina Christian.

BOOK REVIEW SECTION

Doctrinal Discourses. Author; Whiteside, Robertson L., Arranged and Published by: Inys Whiteside, 1955. pp. 386. $3.50

Doctrinal Discourses, an earlier published companion volume of Reflections, consists of numerous articles, some of which originally appeared in various religious papers and some of which were previously unpublished.

Several of the articles deal with the Holy Spirit, an often neglected and misunderstood topic. They deal with the Spirit's work in conversion, His nature, the baptism of the Spirit, His indwelling and supernatural gifts such as were bestowed by the Spirit in the early church.

Other articles deal with the church, elders, opinion-faith-knowledge, hereditary total depravity, et. al. In addition, the reader will find numerous other articles on a variety of subjects.

Through out the book are sections called "Anvil Sparks" which consist of brief, pointed sayings which will prove useful and thought provoking. Two samples: "Imagine how things would be, if everybody in this country would get drunk at the same time." "It might lessen crime if an occasional jury would suspend the criminal instead of the sentence."

The final section of the book consists of a scripture index for ready reference.

Here is a book which deals with many doctrinal questions in a scholarly, logical manner. Whiteside wrote to the point, thus giving the heart of the matter in few words. This book vividly draws a contrast between New Testament Christianity and the false doctrines of denominationalism.

It is unlikely that you will agree with every sentence and every conclusion drawn in a book of 386 pages, but these disagreements will be few and will provoke thoughtfulness on the readers part.

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Richard Harp, S. C. News Editor
Box 134, Lancaster, S. C.

NORTH CAROLINA NEWS

Durham

GEORGE A. McWHORTER,SR., Reporting: I am now working with the church that meets at 1323 Watts Street, Durham, N.C. I moved here from the Norfolk, Va. area. Since my arrival here July 1st, we have had three to place membership. We have also broken previous records for Sunday school and Wednesday night attendance. Also, last Sunday, August 1st, broke record for contributions--contribution of $255.00.

Please pray for the work here, pray for me, and tell all who may be coming our way to plan to worship with us. There is a great challenge in this area.

Charlotte, Westside

JOHNNY C. SEWELL, Reporting: July 18 was a great day for the Westside congregation. At the conclusion of the morning sermon 15 responded to the invitation to confess faults and seek pardon from God. A few days before three were baptized.

Marion

M. F. NORWOOD, Reporting: On July 25, a new group started meeting in a rented building north of Marion. This group numbers about 10 members and came as a result of "Anti" teaching. So far our attendance is down 2, but the contribution is up $5.00. We want this made known so that people will not be confused about this.

We are still engaged in cottage meetings and correspondence courses. Waymon Love of Spindale, N. C. will conduct our fall meeting.

Gastonia

PAUL S. GRAY, Reporting: The first vacation BIBLE SCHOOL here at 500 Union Road came to a close last night (Aug. 6) with an average attendance of 158. Every session was well attended; the low being 146, and the high 174. Classes for both children and adults were conducted each evening from seven until nine. Many children of non-members were present and a few adults. The director, the teachers and many others worked hard in making the school a success which, we hope, will bring forth fruits in the future. One was restored and two were added by transfer of membership in July.

September 14-22, I will be in a meeting at Toronto, Ohio; and September 23-30 at Ozark, Ohio.

Greenville

C. E. MANNON, Reporting: The church meeting on U. S. 264 By-Pass at Eastwood in Greenville, N. C. (P. O. Box 565) requests all Christians of the Carolinas, especially preachers, to send us the names of any students attending East Carolina College. You will hereby be helping us to help these young people at a difficult period in their lives. Thanks.

Preacher Available

I have been preaching the gospel for 33 years, twelve years of which has been in North and South Carolina. I believe in the support of orphans, and the Herald of Truth. I can furnish references. If interested in my services, write: Walter E. Neal; 628 North Elm St.; Asheboro, N.C. 27203; or call 629-2242.

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Please send South Carolina News for October directly to our Greenville address.

SOUTH CAROLINA NEWS

Clinton

U. A. HALL, Reporting: Our V.B.S. and meeting was a success in every way. We began the V. B. S. with 93 present and saw this number increase every day to the high of 123. This gave us a daily average of 114. Two were baptized and two restored in the meeting. Bro. Baker did a great job preaching. The workers from Donelson, inspired by the able leadership of Bro. Carnahan, did an excellent job with the children. We are looking forward to our next meeting which begins October 1st and continue through the 10th with Bro. Roy Burgess. Continue to pray for us.

Greenville, Augusta Rd.

CARL LANCASTER, Reporting: After more than five years of very pleasant work at Augusta Road, I have resigned effective December 31. At that time I plan to begin work with the church in Greenwood, S. C.

The church in Greenwood has never had a full time preacher. For several years it consisted of a few families. Now it has a wonderful potential with around 15 families and attendance of 70 or above. Their present building is a basement structure that gives practically no room for growth. They hope to sell it and build a suitable building in a good location. At the beginning my support will have to be furnished by some other congregation. I have worked in the Carolinas for almost 11 years and will be glad to furnish references from all the places where I have worked. I will be glad to hear from any congregation that is interested in having a part in this challenging work.

The Augusta Road congregation will be needing a preacher by January 1st. It consists of some of the finest Christians I have known. Attendance runs around 120 and contributions average above $200 per week. They have an adequate building with a small balance owed on it. This area is growing very rapidly industrially. New Christians are frequently moving into the area. Greenville has four other congregations. This affords excellent opportunities for congenial fellowship with other preachers and Christians.

Greenville, Edgewood

ERNEST THIGPEN, Reporting: In many ways we have had a good year thus far. We have had 33 confessions of wrong and five baptisms. Four have placed membership. Our contribution last month aseraged $288.95 per week, however, our attendance has been off some during the summer months.

One way in which we have been especially blessed has been in our building program. With the Lord's help, we have been able to contract for a new auditorium. This new building will be 50 by 90 feet with a seating capacity of about 400. It will have a double drive car shelter on one side and be joined to the present structure with an eight foot enclosed breezeway on the other side. The interior walls will be brick. The ceiling will be of white acoustical tile with exposed beams extending to the floor. There will be a raised baptistery which will be back dropped by colored glass. The building will be air conditioned and the estimated cost is $46,000.

We covet the prayers of all Christians.



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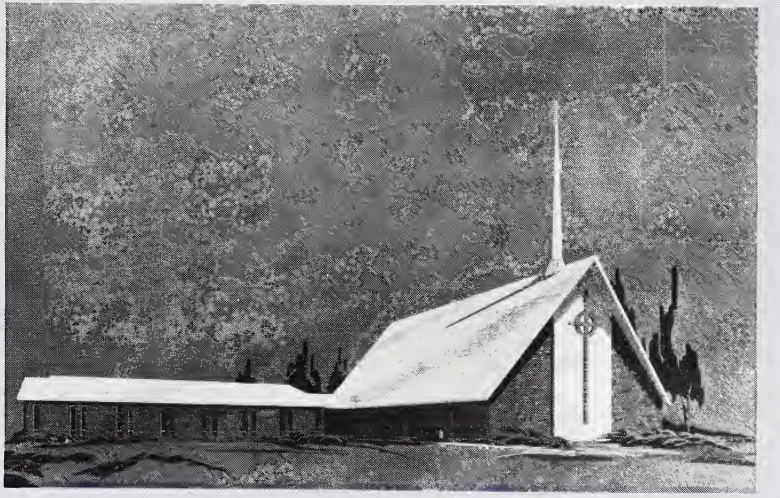
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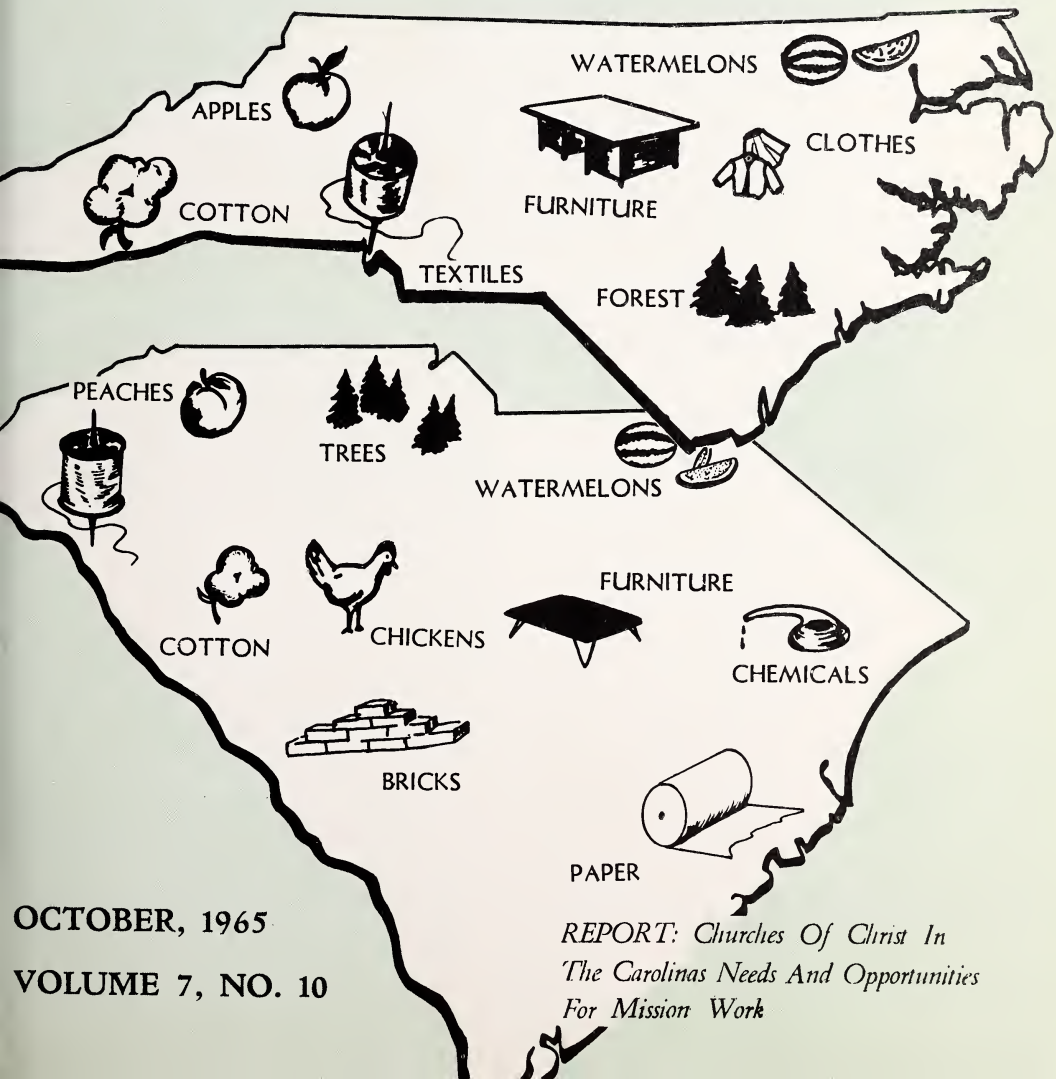
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OCTOBER, 1965

VOLUME 7, NO. 10

REPORT: Churches Of Christ In The Carolinas Needs And Opportunities For Mission Work

EDITORIAL

Burl Curtis, Greenville, S. C.



This material is not for mere reading. It is to be kept for reference by Christians who are interested in the Carolinas as a productive mission field.

Our aim is to present a true picture of churches of Christ in North and South Carolina. Many are under the false impression that since these are southern states that the church is "strong." Can a state, like S. C., be counted strong with only 55 congregations?

Progress was very slow in the Carolinas for many years as can be seen by the following figures. However, they also reveal that NOW is the TIME for rapid growth. We believe the next 10 years will mean the difference here. In 1920 there were six congregations in N. C. and two in S. C.; in 1945, 21 in N. C. and 11 in S. C.; in 1965, 95 in N. C. and 55 in S. C. NOW is the TIME to plant the church in every county.

B. C. GOODPASTURE, Editor, Gospel Advocate: "There is a great need for more workers in these states. When Christ gave the order of procedures in the program of world evangelism, it was 'Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth." (Acts 1:8.) ...We must 'make' the Carolinas on the way to Europe and the Middle East." (Gospel Advocate, 1963, p. 748.)

A. R. HOLTON: "...Brother (J. W.) Brents asked me if I would like to see one of the greatest opportunities for mission work in all of the United States. He said that overnight by train from Nashville he could take me to the heart of the states of North and South Carolina...And may I say to our brethren everywhere that most of all these two states are still open for evangelism." (Gospel Advocate, 1963, p.756.)

MISSION '66

Bill G. Smith, Rockingham, N. C.

We have a large number of congregations in the Carolinas with a part-time preacher or no preacher at all. Many are small or weak. In view of this, I believe the following would be a worthy project.

1. Select a man that is already experienced in the Carolina mission field.
2. Purchase a tent and all the equipment that is needed to conduct tent meetings and move from place to place.
3. Let this man conduct meetings six months out of the year.
4. The other six he could conduct teacher training and personal work sessions and strengthen the churches in general.
5. He could go and work with one congregation for three or four weeks at a time.

Would the congregation where you are one of the elders or preacher consider this project for 66?

For more information please contact us at Box 95, Rockingham, N. C.

PLAN TO DO SOME MISSION WORK IN THE CAROLINAS IN 1966.

carolina CHRISTIAN

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Published monthly by Carolina Christian Publications, Inc., P. O. Box 5423, Station B, Greenville, S. C.

Second class postage paid at Greenville, S. C.

POSTMASTER: Send undeliverable copies with Form 3579 attached to Carolina Christian Publications, Inc., P. O. Box 5423, Station B, Greenville, S. C.

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Address all editorial matter to Burl Curtis, P. O. Box 5423, Station B, Greenville, S. C.

Address all N. C. News to Tony Forrest, P. O. Box 714, Taylorsville, N. C., and all S. C. News to Richard Harp, Box 134, Lancaster, S. C. News items to be printed in a given month's issue should reach the news editors by the 15th day of the preceding month.

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PENETRATION BY SATURATION

Ray Fullerton, Goldsboro, N. C.

Some will effectively argue that the best mission opportunity in the Carolinas is a place, a city or an area. And until the church has carried the gospel there, such opportunities must continue to chafe our spiritual selves.

I do not oppose sending one man or one hundred men, establishing one new congregation or one hundred, in the Carolinas; until our Lord comes, we had better be busy doing just these things here and everywhere!

But even if tomorrow the 20,000 or more churches and people who will have new vistas opened to them through the pages of this issue of CAROLINA CHRISTIAN were to send men and money to every Carolina county where the cross of Christ has not been fully preached, there would STILL be before us a golden opportunity which will continue to stir us. It is that opportunity about which I write.

I refer to the need in our day of reaching into the thousands and thousands of Carolina homes which will not be reached person-to-person even if and when we have congregations nearby. These homes include the rich, poor, white, Negro, city, rural, religious, irreligious, Catholic and Protestant homes of the Carolinas. Shortage of manpower and time seem to preclude our saturating these homes with our present rate of progress. With only some 85 preachers in the Carolinas, how long will it be?

We now use radio and television and some newspaper advertising. National magazine advertising reaches some. But what about an organized plan of saturating every county, every city, every home with the gospel, utilizing the mailman's services? It would take money and planning and organization, but it can be done effectively, efficiently and economically in a short period of time.

The results? Within three months we could have placed the gospel message, the appeal of churches of Christ, knowledge of its existence, the plan of salvation in the hands of every citizen of the Carolinas. How could they then argue at Judgment that "no one ever told me?" But many hundreds would respond, enrolling in Bible Correspondence Courses, asking for more information, asking for further help in study. These contacts could be sent to the nearby churches for followup. Possibly there would be the nuclei for new churches. Wherever there are interested people, they must be found and this would be one way to do it.

Who will consider underwriting the cost of saturating one county or one area?

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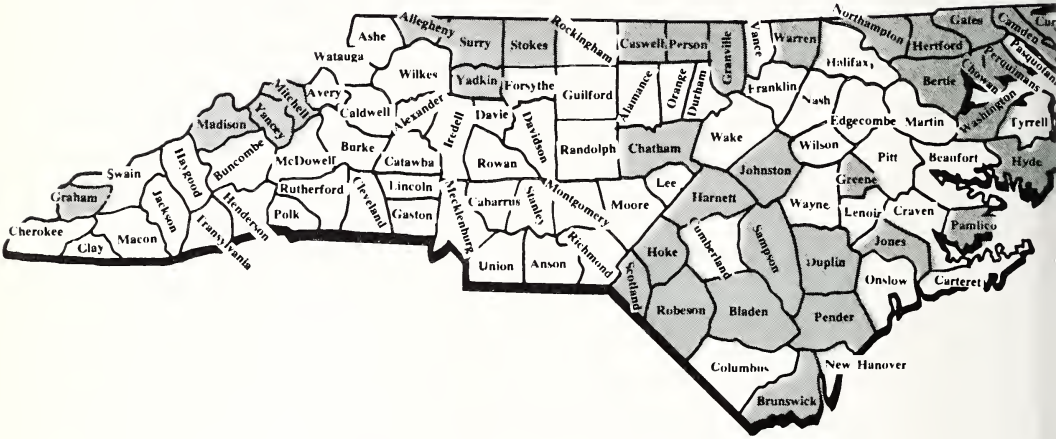
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NORTH CAROLINA



Counties Have No Church Of Christ

COUNTY	COUNTY SEAT	POP.	COUNTY	COUNTY SEAT	POP.
Allegheny	Sparta	7,734	Johnston	Smithfield	62,936
Bertie	Windsor	24,350	Jones	Trenton	11,005
Bladen	Elizabethtown	28,881	Madison	Marshall	17,217
Brunswick	Southport	20,278	Mitchell	Bakersville	13,906
Camden	Camden	5,598	Northampton	Jackson	26,811
Caswell	Yanceyville	9,912	Pamlico	Bayboro	9,850
Chatham	Pittsboro	26,785	Pender	Burgaw	18,508
Chowan	Edenton	11,729	Perquimans	Hartford	7,178
Currituck	Currituck	6,601	Person	Roxboro	26,394
Duplin	Kenansville	40,270	Robeson	Lumberton	89,102
Gates	Gatesville	9,254	Sampson	Clinton	48,013
Graham	Robbinsville	6,432	Scotland	Laurinburg	25,183
Granville	Oxford	33,110	Stokes	Danbury	22,314
Greene	Snow Hill	16,741	Surry	Dobson	48,205
Harnett	Lillington	48,236	Warren	Warrenton	19,652
Hertford	Winton	22,718	Washington	Plymouth	13,448
Hoke	Raeford	16,356	Yadkin	Yadkinville	22,804
Hyde	Swanquarter	5,765	Yancey	Burnsville	14,008

WEST JEFFERSON, N. C.

Howard Winters, Burlington, N. C.

A few weeks back it was my privilege to worship on Wednesday night with a small group of Christians meeting in West Jefferson, N. C.--a fast growing town situated in an area of some 90,000 souls. I was deeply impressed with their sincerity, devotion, zeal and vision, not to mention the sacrificial spirit which they have so abundantly displayed.

Just one year ago there was no N. T. church meeting in this lovely mountain town. Today there are 17 members meeting in their own basement building in a very fine section of town. The attendance averages 35 or more and the contribution is above $40.00 per week. The gospel is carried throughout the whole area an hour each week over the local radio station--a local program and the Herald of Truth both on Sunday. A solid foundation is being laid for the future; a great church is in the making.

Brother Alvin Barry, who for a number of years has been extremely interested in starting a church there, moved there with his family in June from East Tennessee to spend full time preaching. Brother Barry is a capable preacher and an exceptionally good worker. He has already gained the love and respect of many of the leading people in town, and the radio programs are providing him with many good prospects with whom to work. The potential here is simply great, great if some church will rise to the challenge and meet the need, a need that must be met if the church is to do anything near what it has the potential to do.

Brother Barry moved to West Jefferson with his support supplied only for this year. So if this challenge is met, and it must be met, some church or churches must come to the rescue and provide support for the Barrys. Either this writer or brother Barry would be glad to go anywhere to tell the story of this good work to any who might be interested. If you desire more information write to: Alvin Barry, West Jefferson, N. C.

West Jefferson, N. C. is a challenge which must be met by God's people! Who will rise to meet it?

Morganton, N. C. — Help Us Start

M. F. Norwood, Marion, N. C.

Morganton, N. C., is one of the most challenging mission points in the Carolinas. This rapidly growing city of 10,000 souls is the industrial center of Burke County's 100 various industries. Not only is Morganton an industrial center but much is in the making for advancement in the very near future on many fronts. A Community College will begin operation there in 1966. It is the home of Broughton Hospital (mental), Western North Carolina Center (retarded children) and N. C. School for the Deaf which are other interesting attractions for employment for those who may be considering moving to a mission spot. An "exodus," such as the recent Bay Shore Movement, would no doubt prove very successful in this city.

There are four families now living in Morganton which would make a fine nucleus for the new work. These Christians now travel some 10 miles to Valdese, N. C. to worship. The Valdese congregation has presently 40 members and are very interested in helping establish the Morganton work, but are unable to supply sufficient support. With the help of others, our aim is to see a full time preacher in Morganton by June 1966.

A 15 minute radio program is presently conducted over Morganton's 5,000 watt station, WMNC, each week by the Valdese congregation and has helped to acquaint the area with the church. Suitable property is now being sought. Inquiries from interested churches or individuals should be directed to the church of Christ, P. O. Box 72, Valdese, N. C.

STRENGTHEN THE DISCIPLES

Milton Parker, Wilmington, N. C.

The Carolinas are mission fields in every sense of the word. We do have a number of good congregations and they indeed are doing good, but the need is too urgent and the task too great. It will take these few congregations a long time to reach the people where they are located.

There are many counties in both Carolinas having no congregation at all and so many places where the church has been established it is still weak. So, brethren, our needs are many. We need preachers fully supported to "come over and help us." Our goal should be a congregation in every county and then in every community.

I believe the best place to start is with the small congregations which today are struggling for existence. Preachers should be fully supported and given the tools to work with. Even then, don't expect miracles. I speak as one who has worked for about eight years in the Carolinas. We send men to foreign fields for years and arrange for their replacement when they must return, and I am sure this is as it should be. But we should be just as concerned with our mission efforts in our own land and we should profit by our mistakes of the past. Many of the efforts in these parts in the past have failed because responsibilities have been thrust upon the brethren for which they were not prepared. Money has been sent to these new congregations, these "babes in Christ," and the responsibility of selecting and securing a preacher and providing all the other needed things is left to them. This is often too

(see page 9)

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SOUTH CAROLINA



Counties Have No Church Of Christ

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Berkeley	Moncks Corner	38,196	Hampton	Hampton	17,425
Calhoun	Saint Matthews	12,256	Jasper	Ridgeland	12,237
Chesterfield	Chesterfield	33,717	Lee	Bishopville	21,932
Clarendon	Manning	29,490	McCormick	McCormick	8,629
Darlington	Darlington	52,928	Marion	Marion	32,014
Dillon	Dillon	30,584	Marlboro	Bennettsville	28,529
Dorchester	Saint George	24,383	Newberry	Newberry	29,416
Edgefield	Edgefield	15,735	Saluda	Saluda	14,554
Fairfield	Winnsboro	20,713			

Greenwood - Hub Of Seven Counties

Carl Lancaster, Greenville, S. C.

If you travel south of Greenville, S. C. on U. S. 25, you will go through desolate country as far as the Lord's church is concerned. In the 110 miles from Greenville to Augusta, Ga. there is only one town with a congregation. This is Greenwood and it has the only congregation in the entire county. Greenwood County is surrounded by Abbeville, McCormick, Edgefield, Saluda, Newberry and Laurens. Of these six counties, Laurens is the only one with a white congregation and it has only 17 members. Abbeville has a small colored congregation. These seven counties (including Greenwood) have a combined population of more than 185,000 and only two white congregations and one colored with a total membership of around 100!

Greenwood is the logical place to begin a determined effort to reach the 185,000 souls of these seven counties. There is already a church there with a splendid potential. It numbers 44 members with attendance running 60-75. The area is growing industrially. Several families of fine capable Christians have been transferred there in recent months. Then too, Greenwood has the largest concentration of population in this seven county area. According to the Chamber of Commerce the city has a population of 20,000, greater Greenwood 33,000 and the county 48,500. Yet there is only one congregation in the entire county!

The Greenwood congregation has two major needs. Their present building, a basement structure, is about filled and gives very little room for growth. In the near future they hope to build an adequate building. The other major need is a full time preacher. After almost six years of pleasant work with the Augusta Road congregation in Greenville, I have resigned to begin work with the Greenwood church on January 1, 1966. At first, all of my support will need to be furnished by other mission minded congregations to enable Greenwood to build and conduct an active program of work. The most pressing need now is to find some congregation that will furnish this support.

This summer I preached in an eight day meeting there. After the meeting I visited most of the families in the church. As a result of a thorough investigation, I am convinced that most all the Christians in Greenwood have a desire to work together in peace and harmony for the advancement of the Lord's cause.

The church in Greenwood has a splendid potential. I am convinced that a good work can be done and that within the next few years it can be self supporting and doing a most effective work in reaching the lost. Consider the 185,000 lost souls of this seven county area and come over into Greenwood and help us!

For additional information write:

P. O. Box 8324, Sta. A
Greenville, S. C. 29604

STRENGTHEN (cont'd)

much as they are not acquainted with the preachers and often have no idea as to the kind of man needed for the work to be done. They make a few honest mistakes and then what happens? The cause is hurt, souls are lost and brethren become discouraged. If our system or method of doing mission work in foreign fields is scriptural, and I believe it is, (and it works) why not use the same method at home.

There are a number of small congregations which need and deserve help. Just to name two, the church in Clinton, S. C. and the Negro congregation in Union, S. C. If you would like to consider the needs of these two fine groups, contact the elders of the church at Union, S. C.

Yes, I feel that it would be wise to first "strengthen the disciples."

HEAR Reuel Lemmons in Greenville, November 19.

Clinton-Alone In Laurens County

Harold Simmons, Union, S. C.

This work started in January, 1964 with 18 present the first service; seven of these were faithful members of the church. The first Sunday two were baptized. Before long others moved into the area to make 15 members. At the end of the first year there were 17 members which more than doubled the membership. The contribution was $3,787.10 for 1964. The church in Union, S. C. has assisted the work since its beginning.

This year started with one restored, one baptized and one placing membership. The church at Donelson, Tennessee held a VBS which averaged 114 and a meeting the same week which averaged 80 each of the five nights. Two were restored and two baptized. Brother Brannon, Dean of Alabama Christian College, will preach next June in a meeting. The church in Clinton has a list of all the people in town who are not affiliated with any religious group. A gospel paper is being sent into each home on this list. The Durant congregation in Charleston, S. C. gave a filmstrip outfit and this is helping to get into many homes for study of God's word. The church has a building and land which they are buying. There is also room for a preacher's house in the future.

During August the morning worship average was 33, the evening worship 31, Sunday Bible classes 29 and Wednesday night 32. The contribution average was $113.55.

Write to the Elders, Box 64, Union, S. C. or U. A. Hall, Box 464, Clinton, S. C. for more information. The church in Union has also started a work among the colored and have a man working with them every Lord's day.

There are still counties around which do not have a congregation of God's people.

CLINTON'S NEED FOR 1966 IS
MONEY TO CARRY ON THIS WORK

GREATEST NEED

Chester Hunnicutt, Cherokee, N. C.

This is my 19th year to work in the Carolinas. I have seen the church grow from a few struggling congregations, without a full time preacher, to scores of new buildings and full time preachers. However, with this growth both states in most all communities are still mission fields, and and in need of many more workers and sponsoring congregations.

I would like to devote the rest of the space here in telling you about Western North Carolina, which is mostly mountainous including the greater part of the Great Smoky Mountain Park. This park is visited by nearly six million people each year--more than any other national park. There must be a reason...two outstanding reasons...the cool and pleasant climate and some of the most beautiful scenery in the nation. If every member of the church in the area were in one group, it would not be considered a large congregation. We need more preachers to move to this area. We need several hundred people to make this their home. Much more work could be done in this Cherokee Indian work where I am working among a neglected and mistreated people. Bryson City, which is at the foot hills of the Smokies, is greatly in need of help. Carlton Elkins, who labors with the small group there, is a hard worker, and sound in the faith. He does not have enough backing. They need a church building badly.

The opportunity is great and the field is wide open in Western North Carolina. We need the prayers of people who love lost souls.



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THE COLORED PEOPLE

Joe Costilow, Rocky Mount, N. C.

One of the best mission opportunities in North and South Carolina today has to do, not with a particular city or county, but with a particular people - the colored people.

The combined population of the Carolinas is something over seven million. Approximately 40% of this number are Negro. Yet there are only 16% as many colored congregations as white.

There are several cities which have a larger colored population than the entire population of other cities with a congregation of the Lord's people. Yet in few instances do these people have one of their own race to bring them the gospel message.

In Rocky Mount, for example, with a population of 33,500, there are 11,000 colored people with no colored preacher. It is impossible for a white preacher to divide his time with the two groups and do an effective work with either. No matter what our desire may be, the fact remains that colored people in this section of the country need a colored preacher.

We like to think that we are doing a good job of evangelizing the Carolinas, and we are with one segment of the population - while the other largely goes begging. Herein lies a great mission opportunity.

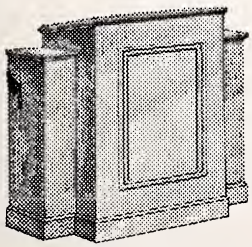
AMONG THE COLORED

C. C. Vaughan, Camden, S. C.

After establishing the church among Negroes in Camden, S. C. in 1956, I have lived in this area. Having traveled extensively over the state, I can certify that throughout South Carolina the challenge is really great for mission work. Money is needed in this area to do what should be done when it comes to evangelizing in many cities and towns. Going any direction from Camden, the closest colored group of Christians is very close to 90 miles away.

In the capitol city (Columbia) among that vast number of Negroes, the true church is not established. Throughout the whole state there are only 12 congregations among the Negro population. Almost none are self supporting. In my area the congregation could profit much if strengthened.

I am limited in many things which I could do because of lack of funds. I am working part time in Columbia, S. C. trying to establish the church there. Our great need there is a building and a full time experienced preacher. I have a tent at my disposal but no chairs. In many communities tent meetings could be held. Having worked in this area for about 10 years I am positive about the potential throughout the area among the colored. Finances to work is a must in these forsaken communities if the cause of Christ is to be made known and the church established.



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BACK TO BIBLE CRUSADE

Clifford Davis, High Point, N. C.

The purpose of The Back to the Bible Crusade is to evangelize North Carolina, South Carolina and Virginia. These are mission fields and the challenge is great. We have by the help of the Lord almost all the equipment that we need to do this work; such as a van truck, a tent, chairs, many signs and a trailer. This work is only about three or four years old and I am working very hard to make it a success. The meetings that we hold are in places where there is no congregation and we put forth great effort to establish a congregation and also to leave a minister there to work with it.

OUR SUCCESS: By the help of the Lord and with the help of a few congregations that are in the knowledge of our work, we have been able to convert many souls and establish two or three congregations.

OUR NEEDS: At this time I need support to continue this work in an effective manner. I work during the winter and do evangelistic work in the summer. If I could get full time support I believe that I would do a better job. The tent that we have been using is ruined and we are now trying to raise funds to get another one by next summer. We also need Christian Hymn #2 song books and tracts to distribute during our meetings.

OUR PLANS: Next summer we plan to establish a congregation in Asheboro and Marion, N. C. and one near Greenville, S. C.

REFERENCES: The elders of the South Main church of Christ and the South Fork church in Winston-Salem, N. C. are willing to recommend this work. If you desire to have more information write to:Clifford S. Davis, 600 Ellwood Dr., High Point, N. C.

THE GREATEST CHALLENGE

James Kennedy, Greenville, S. C.

In this area of the Carolinas (Greenville County) alone, there is a metropolitan population of 255,805. Of this number, less than 800 are members of the Lord's church. This means that in this area there are 255,000 yet unsaved. There are counties and cities populated with tens of thousands who have never heard a single gospel message.

This tragic condition duplicates itself many, many times in the Carolinas. Thus we can see the responsibility and a great work opportunity to do mission work.

If we are to harvest these lost souls for Christ, I suggest the following: We must strengthen the congregations now established, for most of them are barely able to exist, not to speak of doing the kind of mission work that needs to be done.

We must avoid the tragic mistake of the past, "Too little too late." By this I mean too few trying to do this great job, spreading ourselves too thin, and as a result we fail to convince the world that we are sincere and really care for lost souls.

There must be a spiritual awakening. We must not only be conscious of this great challenge and this great responsibility, we must rise up (everyone of us) and assume it. We must begin to put into practice truths we learned in God's word, that is, that there is strength in unity. We must unite and concentrate on one given area and move swiftly to establish the Lord's church; never tiring, never ceasing until the job is done.

The Master said, Look upon the fields, they are white ready unto harvest. The harvest truely is plenteous but the laborers are few, pray ye that the Lord of the harvest will send laborers into his vineyard.

The ideal climate and the many job opportunities make the Carolinas a wonderful place to live and work. Hundreds choose to retire here.

EASTERN NORTH CAROLINA

C. E. Mannon, Greenville, N. C.

Evangelizing in eastern North Carolina is much like evangelizing across the sea in that there is a tremendous need in every place. The extent to which the restoration plea succeeded in the early years among these in the "land of sandy plains and long leaf pines" is suggested in some denominational bodies replacing their names over the door with the name "Christian" or "Church of Christ" while adding the Lord's supper to foot washing and gradually dispensing with the latter. Scriptural issues at mid-19th century, like congregational autonomy, the gospel plan, and music in worship seem never to have challenged these reformers. At least, no Franklin nor Lipscomb was present to help.

In recent years, however, significant strides have been made by mission minded brethren. While the largest cities now have Christians meeting, five locations will here be named as strategic areas for churches having the ability and will to evangelize in eastern North Carolina. They are Elizabeth City, New Bern, Plymouth, Manteo, and Washington. While the first two of these cities have programs of worship, the latter three areas offer great possibilities at this time, and all five areas offer prime potential for long range planning. The average distance to the nearest congregation is 25 miles. Churches desiring further information with an eye to missions in an area described by Barton W. Stone as a "barren wilderness" may contact me or N. E. Sewell of Kinston, N. C.

One of the most promising approaches to evangelizing lies in the willingness of faithful Christians of varied secular professions moving from large membership areas as a kind of "peace corps" for the Lord into areas like eastern N. C. Here, you can be more than a number; you can be a tower of strength. Those who are prepared as medical doctors, college professors, engineers, social workers, and skilled craftsmen will find an area of great usefulness to society in general and to the church in particular. Those on social security we'd rejoice to have spend some golden years among us. In keeping with the Master's command to "GO," we would like to think that a "law of conscience" will constrain experienced preachers and other dedicated servants of Jesus Christ to migrate to this area over the next decade. Come over and help us.

WELL TRAINED PREACHERS

Frank Milton, High Point, N. C.

Having worked with missions in the west and the Republic of Panama, I consider the opportunities here among the greatest in the world. While "a great door and effectual is opened..." there are also many adversaries. The church has had a long, slow struggle, but the growth has been sure and steadfast. Because of this many congregations remain small and without elderships.

The primary need, as I see it, is for more well trained preachers to work with these small congregations and to establish others in the larger cities. Of course, there is a shortage of preachers throughout the brotherhood. However, we may have the answer right here in the Carolinas. In many of the congregations there is at least one young man who is native born, sound in the faith, and eager to become a preacher. We have two in High Point. One has already been located with a small congregation and the other plans to do so as soon as possible. While we are giving these men all the training we can, this is not enough. Our greatest need then is to get some of the larger congregations to help train these men under an eldership, or somehow make it possible for them to attend a school. This, I believe, is our greatest need and opportunity at present.

NEEDED: Accurately Projected Image

Johnny Sewell, Charlotte, N. C.

Suppose you are on vacation in the Carolinas. Perhaps you have driven from the mountains to the sea. You have visited historic Charleston and have seen monuments to men and deeds of an age past. At the same time you are impressed with the industrialization of the New South everywhere in evidence. Now it is a Lord's day and time for services. You stop at a service station to inquire as to where the church meets. The man whom you asked, after talking with another fellow or two, directs you to where he is "pretty sure that little church holds services." You thank him. Following his instructions you are amazed to find that he has guided you to the "Church of God" or the "Church of Christ, Scientist" or to the "Church of Jesus Christ of Latter-Day Saints." You become keenly aware of the fact that people do not know us. You are convinced that if they just knew us better, they would appreciate us more. You realize that there must be many others who do know where the church meets, but who do not know that it stands for undenominational Christianity. If they have heard that the church of Christ is undenominational they likely think that this means interdenominational.

Be assured that faithful Christians on the scene are doing what they can to present New Testament Christianity effectively to the citizens of this region. More loyal workers are desperately needed. Will you come? You say, "I just can't quit my job and move over there." Well, then, how about coming for one week or two on your vacation? You can do that most likely. But you say, "What good will it do for me to come for just one or two weeks?" Let me tell you.

Charlotte, N. C., the largest city in the Carolinas, has been selected as the cite of a major campaign for Christ in the spring of 1966. Vandelia Village church of Christ of Lubbock, Texas has agreed to assist in a campaign in Charlotte. Personal workers are badly needed. Faithful Christians are needed to come over to help in this effort. Funds also will be needed, these being solicited by the Vandelia Village congregation. Here is a great opportunity and you can have a part in it!

BATESBURG, S. C.

Ottis Qualls, Aiken, S. C.

It is our prayer that this special issue of Carolina Christian will find its way into the hands of mission minded Christians. It is our plea that you will read the entire contents and having done so that you will be moved to "come over and help us."

Southwestern South Carolina is still practically virgin territory for the saving gospel of Christ. We could name city after city in dire need of the bread of life, but space will permit us to mention only one.

Our prayer and plea is for a city of lost people destined to remain lost until someone is moved to come to their aid. Brethren, we appeal to you for the lost souls in Batesburg, S. C. Batesburg is a long neglected city with a population of more than 5,425 combined with Leesville just two miles away. Recently Burlington Industries Catlin Farish Division announced a major expansion of its plant in Batesburg at a cost of $2 million. This alone will give Batesburg a decided advantage and opportunity for future growth. Located just 32 miles southwest of our state capital on heavily traveled U. S. No. 1, Batesburg offers a wonderful opportunity and a great challenge to any preacher, Christian family or congregation willing to "throw out the Life Line."

I would be happy to correspond with anyone concerning the needs in this vast field and invite you to come over and see for yourselves. Brethren, this is not Tennessee, Alabama or Texas; this is one vast mission field. Will you come?

JACKSONVILLE, N. C.

Buford Carroll, Jacksonville, N. C.

Jacksonville, N. C., the home of the 2nd Marine Division, could well be the focal point of the Lord's work in eastern N. C. Including service personnel at Camp Lejeune, there are some 50,000 people in our immediate area. For years the church has struggled along in an inadequate building that borders on an "eye sore" to the public. Originally constructed for classrooms, the present building is certainly not a conducive one in reaching the public; in fact, this has, to a good measure, stymied our growth.

OUR NEED: An adequate, presentable auditorium will cost some $35,000. Our two lots and present classrooms are debt-free; to mortgage these we can borrow approximately $25,000. We believe that we can raise the remainder with personal notes and donations. The payment on such a loan would be around $300 per month; of this, we can meet $200 each month. If one or more congregations could assist us for ONE YEAR (until the auditorium is erected and we have begun an all-out drive in this area) we have faith that we can be "on our own" within the year. Moreover, with an assist for one year we can not only build up the Lord's work here, but this will enable us to help start the church in surrounding areas, e.g., Richlands, Swansboro, Burgaw, Pollocksville, and Maysville, N. C.

There have been literally hundreds of service personnel-members of the church-who have come our way, and they will attest to the opportunities and the dire need here in Jacksonville. This church could and SHOULD be the productive, influential means of spreading the Good News in eastern North Carolina. We must.

NORTH CENTRAL, N. C.

Paul Sikes, Greensboro, N. C.

This area includes one million souls. There are five churches of Christ in our own Guilford County. Guilford County has a population of 277,000. Membership in the Lord's church is approximately 400.

I want to point out the needs of two congregations here in Greensboro.

(1) FLORIDA STREET (909 W. Florida St., Box 1742.) This is the oldest church in the county. This congregation could well use the services of a full time preacher who could arrange most of his support. Membership is 30. This city of 136,000 needs many congregations and the building at Florida Street is in a good location. They do not have a preacher's home. Two new class rooms were added last year.

(2) IRELAND STREET (colored) Send any correspondence to: Mr. P. K. Alexander, 1421 Avalon Road, Greensboro, N. C.

This congregation needs financial assistance now! The city redevelopment program has bought their present building. They have purchased a good lot (215 x 160 ft.) on Cottage Grove Avenue. This lot cost $6,000. The money paid by the city of Greensboro just about paid for the lot. They are building a concrete block one story building (30 x 60 ft.). It is being brick veneered.

The Wendover Avenue church started the work at Ireland Street and is still sending $50 per month to the church.

Ireland St. is fortunate to have a full time preacher, P. K. Alexander. Their average contribution is $50. They have 38 members. They need $7,500 to complete their building.

Brethren we need churches in Guilford College, Liberty, Jamestown, and other heavily populated towns in the county.

The missionary zeal of Christians in the Carolinas and in the nation, the rapid economic growth in N. and S. Carolina, and the great opportunities for evangelization make the next decade the ideal time for churches of Christ to be established in every part of the Carolinas.

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A Non-Profit Organization, Promoting
New Testament Christianity In The Carolinas

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Greenville, S. C. 29606

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Featured Speaker: Reuel Lemmons, Editor of Firm Foundation

Place: Greenville, S. C.

Time: Friday, Nov. 19, 1965

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carolina CHRISTIAN

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Cape Fear Church Of Christ

FAYETTEVILLE, N. C.

NOVEMBER, 1965

VOLUME 7, NO. 11

WHY DO MISSION WORK?

M. F. Norwood, Marion, N. C.



People will not be reached with the gospel unless we take it to them.

In thinking about mission work, there is always the idea of foreign missions. This includes leaving the shores of our U. S. A. and going to countries where we will have to adjust to a different way of living. Then we shall need to learn the language in order to present the gospel to these people. Mission work is an endeavor to reach lost souls with the gospel. Next we think of going to areas in our own country where the New Testament Church is either unknown or very small and weak. This calls for sacrifice many times on the part of people.

Seldom do we think of mission work in our town or next door. This possibly would be classified as personal work, but still there is the mission of saving a soul.

Jesus made a great sacrifice to save the lost. Now He expects us as His followers to take the message to the lost. Our destiny will depend upon what we do about this mission. We are to engage in mission work either foreign, in various states of our own country, or next door. In this way every true Christian will be a missionary to reach others with the gospel.

When Christ arose from the dead and was ready to ascend into heaven, He commissioned His disciples to go into all the world to preach the gospel. Since they are gone, then it is our responsibility to remember II Tim. 2:2 and Eph. 3:10. In Acts 8:4 we learn that the early disciples were persecuted and as they were scattered abroad, they went everywhere preaching the word. We are further instructed in Col. 2:12, "Let every Christian awaken to make his calling and election sure." In Ezekiel 3:18 we learn that the watchman was to be at his post of duty to warn the people. His job was to be done in order to relieve his responsibility. This, I believe, applies to us today in the responsibility of taking the gospel to others. If we fail in this work, the Lord will hold us responsible.

The great love of God and the great concern for lost man brought about the plan of salvation and God's way to save man. (1 Cor. 1:18, 21) In this way, the truth is presented to lost man. If I fail to take the gospel to lost souls, then I am going to meet the condemnation of God.

Suppose I am a heathen and have never heard the gospel. Would I want someone to teach me the way of the Lord? If I put up my defense, would I want someone to go to extra pains to teach me? I do not want my soul to be lost, and I ought to have the same concern for others. This concern for my soul should cause me to seek to save the souls of others.

Jesus is the Savior of the world; therefore, we should be trying to tell people what the Lord wants them to do.

carolina CHRISTIAN

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Published monthly by Carolina Christian Publications, Inc., P. O. Box 5423, Station B, Greenville, S. C.

Second class postage paid at Greenville, S. C.

POSTMASTER: Send undeliverable copies with Form 3579 attached to Carolina Christian Publications, Inc., P. O. Box 5423, Station B, Greenville, S. C.

RETURN REQUESTED

Address all editorial matter to Burl Curtis, P. O. Box 5423, Station B, Greenville, S. C.

Address all N. C. News to Tony Forrest, P. O. Box 714, Taylorsville, N. C., and all S. C. News to Richard Harp, Box 134, Lancaster, S. C. News items to be printed in a given month's issue should reach the news editors by the 15th day of the preceding month.

SUBSCRIPTION PRICE: Individual, $2.50 per year; club of five or more, $2.00 per year; quantity, 13c for 15 or more.

Address commercial advertising inquiries to Jacobs List, Inc., Clinton, S. C. 29325.

CONVICTING THE WORLD

Claude Pharr, Lenoir, N. C.

"And he, when he is come, will convict the world in respect of sin, and of righteousness, and of judgment." (Jn. 16:8)

Many hearts which might have received Christ are forever hardened against the truth because of the harshness with which it was first preached to them. Today, we recognize this destructive mistake, and have developed more tactful ways of presenting the truth. I would like to suggest, however, that there is a grave danger of going to the other extreme. As much as we need gentleness in leading others to Christ, there is still the necessity of convicting men of sin.

Was it not the practice of the earliest gospel preachers to speak plainly enough that all were brought under condemnation? Take, for example, Peter on the day of Pentecost; he said to the Jews gathered there: "Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: Him being delivered by the determinate counsel and foreknowledge of God, ye have taken and by wicked hands have crucified and slain... Therefore, let all the house of Israel know assuredly that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." (Acts 2:22, 23.) Consider Stephen's words in Acts chapter seven: "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: As your fathers did, so do ye. Which of the prophets have not your fathers persecuted? And they have slain them which shewed before of the Just One; of whom ye have been now the betrayers and murderers." (Acts 7:51, 52) And let us not fail to note Paul's words to the Athenians: "And the times of this ignorance God winked at; but now commandeth all men every where to repent: Because he hath appointed a day in the which he will judge the world in righteousness." (Acts 17:30, 31) In each of these cases--and we might sight others, the preacher has candidly told his hearers, "You have sinned grieviously and are condemned for it."

This kind of preaching whether done publicly or privately met with great success in the first century. On the day of Pentecost alone there were added unto them about 3,000 souls. (Acts 2:41) Soon there after the number had reached five thousand not counting the women and children. (Acts 4:4) Even a hurried reading of the book of Acts will convince anyone that the church under this truly apostolic preaching grew in leaps and bounds.

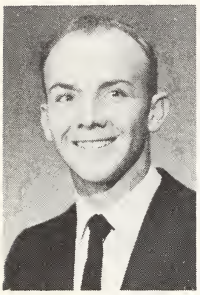
But such preaching not only caused thousands to flow into the kingdom of God, it also brought a violent reaction from those who had no love for the truth. The church had hardly begun in Jerusalem before Peter and John, and later all the twelve apostles were cast into prison. (Acts 4:3; 5:18) Stephen, while his scorching words still rang in the air, was stoned. While Paul says of himself, "In stripes above measure, in prison more frequent, in death oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned..." (2 Cor. 11:23-25) When the gospel today is preached as it was in the first century those who do not accept it will of necessity strongly appose it.

What I have written is not to suggest that we use no tact in preaching. We should. Nor do I wish to leave the impression that the early preachers of righteousness lacked diplomacy for Paul was a master of it. In Athens he quoted from their own poets. (Acts 17:28) When he spoke to a Jewish audience, he began, "I am verily a man which am a Jew...brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye are this day." (Acts 22:3) As Paul

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WHY NO MISSION WORK?

Tony Forrest, Taylorsville, N. C.



No program of activity is more vital to fulfilling the great commission than that which is termed mission work, and yet our great brotherhood is sadly lacking in this area. While I am aware of some who are characterized by mission mindedness, there are others whose mission efforts are only token and some who are perfectly content to "let George doit". My concern here is the latter two of these groups.

There are always the "stand by" reasons which can be called forth at any time, e. g. I don't know enough, I don't know how to teach, I have a family to think about. These and others are, in many instances, valid reasons, and while I shall not discuss them fully here, they must be considered in any complete analysis of this subject.

INSECURITY

Whether we like it or not a simple matter of economics plays an important role in recruiting mission workers. A few years ago a young man was explaining how foolish it is to go into mission work. As I well recall he said, "The lowest paid worker in my father's business makes more than some missionairies." We are a people who enjoy security. We like to anticipate being "better off" in a few years, or being able to insure the future of our children. Mission work, with few exceptions, has little to offer in the matter of financial security. Because of the competition which the world provides in this area, it is so much "safer" to select some other honorable occupation.

Emotional security is equally a vital factor. The problems of any Church work can challenge one's stability, and the circumstances of most missions only amplify this condition. With limited manpower, and resources, and underdeveloped leadership; where both successes and failures are often magnified, it is of little wonder that some should choose a smoother path.

Economic and emotional insecurity are scarecrows which ward off many would be mission workers, but while this is true, there are some relatively simple steps that will assist in their elimination. (1) We must realize that there is a third which is more important than either of the above. "For what is a man profited, if he shall gain the whole world, and lose his own soul?" (Matt. 16:26). (2) Trust in God, Remember that He provides good gifts for His children (Matt. 7:11). There is a song which beautifully expresses this thought.

I know the Lord will make a way for me;
If I serve him day and night;
Shun the wrong and do the right;
I know the Lord will make a way for me.

PARTIAL COMMITMENT

How many times do we read the great commandment, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." (Matt. 22:37), and think that somehow this does not involve mission activity. We rationalize that missions (distant) come under "Go ye into all the world" and after all, we can't all go, so I will stay. What I am saying is that there are those who have made only a partial commitment to Christ; who follow the great commandment up to a point; who are Christians, but "with reservations". We have numerous members like the lady who said, "They'll never foreclose on the "church" because I have enough to pay off the mortgage", while reserving the right not to pay it off until foreclosure is imminent.

This partial commitment is quite evident in the day to day activities of the church. We see it in unfaithful attendance, in absenteeism from especially planned occasions, and in low contributions. Is it not also the reason why many fail to

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CHARACTERISTICS OF THE SUCCESSFUL MISSIONARY

Olan Hicks, Statesville, N. C.

During the almost 1900 years since the apostolic age, many books have been written, many councils have convened, and many lessons have been studied in man's efforts to duplicate the missionary efficiency of the first century Christians. Though they were few in number to start with, were sadly lacking in formal education, and faced the most brutal and hostile conditions imaginable, these early disciples not only succeeded in planting Christianity throughout the entire Roman empire, but they developed such strength, both spiritually and numerically, that Christianity became a permanent fixture on the earth, a "kingdom that shall never be destroyed". Even the enemies of Christianity are compelled to say of these people, "Well done, thou good and faithful servant". And we who are their spiritual descendants, continue to marvel at the accomplishments of our predecessors, and search diligently for the "key", the answer to the all important question, "HOW?"

A phenominal aspect to this matter is the fact that we have so much of a written record on these disciples and their work, and yet, over a period of hundreds of years we have not been able to fully decipher the "keys" to their efficiency and reproduce it now. For the most part, it seems that men have concentrated their efforts on questions of organization. Everybody seems to start with the question, "What type of organization did they have that made them so effective?" Over the years men have tried just about every conceivable type of organization in an effort to give teeth to missionary movements. Even we, do not believe theoretically in such organic institutions, still seem to expend most of our planning and promotional efforts in the area of "cooperative arrangements." We all seem to assume that the secret is that "there's strength in numbers."

I suggest that this is a key mistake. The scriptures seem to teach that there is strength in the individual! A primary characteristic of the early missionaries of the church was the fact that they went as individuals. It's pretty much a matter of agreement among us that the dispersion of the Christians from Jerusalem in Acts 8 was one of God's missionary maneuvers to spread the word elsewhere. But notice that in sending them out, he did NOT organize them, instead he scattered them! (Acts 8:1-4) The Bible accounts of mission accomplishments that follow are then told about individuals, and occasionally a pair working together. Therefore it is evident that their success was not in their organization but in their individual characteristics. These persons had the characteristics of successful missionaries. There in lies the secret of their efficiency. What we need today is, not a better organization or closer cooperation, but more individuals who possess the characteristics of the New Testament missionaries. Cooperation is desirable and, in many cases, a great asset; but the success or failure in each mission point still depends upon the individual. The most efficient organization in any business will not succeed with unqualified personnel. No matter how well a ball team is organized, if the players are not skilled, the team will not be a winner. So it is in gospel missionary work. No amount of organizational efficiency or numerical backing can compensate for an absence of the individual characteristics of a successful missionary. The early disciples had neither the organization beyond the local church nor large numerical support, but they are our standards today as the ultimate in missionary efficiency.

The miraculous presence of the Holy Spirit was not the decisive factor either.

A careful consideration of the part played by miracles in the early church will reveal that they used this power only for what the written word does for us today. They had the direct manifestation of the Holy Spirit, which we do not have, and we have the written New Testament, which they did not have. In addition to this, we have many advantages above what they had. Transportation is now so rapid, communication systems are so thorough, and we do not face anything like the ruthless hostility and physical dangers they faced. Missionaries today who possess the characteristics individually of the early Christians, can succeed immeasureably in reaching lost mankind with the saving gospel of Christ.

A brief survey of the scriptures reveals these basic characteristics of the successful missionary: (1) UNSELFISHNESS, DEDICATION. Of course this is a first for any Christian pursuit. Jesus said, "If any man would come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake, shall find it. (Matt. 16:24-25). Paul mentioned the persecutions that had fallen upon him in 2 Tim. 3:10-11 and then said, "But out of them all the Lord delivered me. Yea and all that will live Godly in Christ Jesus shall suffer persecution." One thing is sure, a selfish person, one who cannot deny himself, one whose own well being is of first importance, will never make a good Christian, and especially not a successful missionary. (2) DIPLOMATIC BUT NOT COMPROMISING. Paul said, "I am made all things to all men that I might by all means save some." (1 Cor. 9:22) He said further, "This I do for the gospel's sake." So he was psychologist enough to know that its very difficult to teach someone anything if you are not "one of them." However , he did not compromise in the course of his "diplomacy." In Gal. 1:10 he said, "For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ." So he refused to do as many denominational preachers have done, try to accept and condone any and all doctrines to please everyone. That is not diplomacy, that is compromise. The missionary must be diplomatic or he will fail. But he must also remember that his mission is to convert and thus, if he compromises, he has also failed. (3) "WISE AS SERPENTS BUT HARMLESS AS DOVES." (Mt. 10:16). Christ was himself the ultimate in missionaries. He came on the greatest mission, traveled farthest, and made the biggest impression. He gave the above instructions when he sent out the 12 on the limited commission Even if a missionary is very dedicated and diplomatic, he still can meet with failure if he is not "wise." Paul said, "Study to show thyself approved unto God, a workman that needeth not to be ashamed..." And again, "Till I come, give attendance to reading, to exhortation, to doctrine." (1 Tim. 4:13) A lot of studying, reading, informing oneself, should be a major part of the missionary's regular activities. If he is thus alert, resourceful, informed on what's going on in the world about him as well as on the scriptures, and can develop some ability as a strategist, he can give himself many advantages that might otherwise be handicaps. A good missionary should never become satisfied with his knowledge and cease growing in wisdom. (4) EXPERIENCED. Before the early disciples were "scattered", or in other cases "sent" out as missionaries, they first associated with the strongest leaders available for a while. There is a saying, "If you want to be a good fisherman, associate with someone who is." The twelve, before they were sent out, traveled all over Judea with Christ and experienced many things. After Pentecost, the scriptures says that the early Christians "continued steadfastly in the apostles teaching, the breaking of bread, and in the prayers." They experienced many things before they were finally dispersed into the world to carry the word to others. This association with great leaders has more significance than many realize, as expressed in Acts 4:13, "Now then they saw the boldness of Peter and John, and perceived that they were un-

learned and ignorant men, they marveled, and they took knowledge of them that they had been with Jesus."

We have many good missionaries today, many successful ones, but we have not a single successful missionary organization. All successes have been achieved individually, though with the help and support of many others. The success can be attributed to the possession of these characteristics, just as were the successes of the first century. Anyone desiring improvement in mission efficiency would do well to give some serious thought to the characteristics of the successful missionary, both of the first century and now.

Why No Mission Work (cont'd)

do mission work? Christianity is a total commitment of one's entire life.

But let us go a step further to point out that actually there is no such thing as a partial commitment. Jesus said, "He that is not for me is against me" (Matt. 12:30). We cannot just arbitrarily draw the line and say, in effect, that we will do anything for the Lord except mission work. If we refuse, we must, for the sake of our souls, have better reasons than that.

PROFESSIONALISM

The day when we can simply go to a doctor, regardless of our illness, is swiftly passing. Nowadays we must go to a specialist who is trained specifically to care for the particular illness. This suggests a third reason why some do not do mission work. The concept of specialization has been carried over into religion, and the accomplishing of certain tasks are left to specialists in that area. There are personal work specialists, meeting specialists, organization specialists, music specialists, education specialists, and in some cases, there are specialists to make announcements, usher, or lead in prayer. All of these may be good, but where did we get the idea of a missions specialist. There is always room for specialists to engage in missionary work, but that does not make them missionary specialists, nor does it give the fearful any cause to say that he is "just not cut out" for mission work. The only specialization required in mission work is that of a sound general practitioner, with perhaps some qualities being more or less stronger than others.

LACK OF ENCOURAGEMENT

I put lack of encouragement last here, because in a sense it underlies all that might be said. It is not that missionaries lack encouragement but that Christians are not encouraged to be missionaries. We begin too late. Once the decision to do mission work is made there is encouragement on every hand, but if the need for mission workers is ever to be filled we must begin sooner than that. Our Bible schools should emphasize the need. Elders, parents, teachers, and preachers should encourage young people to take up their profession, whatever it may be, in places where they can serve the Lord in mission work.

In honesty it must be concluded that there are, in specific cases, valid reasons for not doing mission work, but in many others only excuses can be offered. The Gospel can be taken to all men only if, as churches and Christians, we can stop looking for reasons for not doing mission work and see the reasons for it which continually glare in our faces.

Convicting The World (cont'd)

wrote some years later, "I am made all things to all men, that I might by all means save some." (1 Cor. 9:22) I am not suggesting we discard tact, but that we not be so tactful that we discard truth.

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It would be wonderful if you could set a goal of covering your own area, plus some area where the church of our Lord does not exist or is weak. If only one Christian out of one hundred would pledge $5 per month during 1966, or if only one church of Christ out of ten would budget $75 per month during next year, $1.5 million would be available to saturate our nation. You may be able to give a large sum and cover an entire state, or a multiple-county area. Whatever your means, if you do your part laboring together with God, it can be said in the 20th century as it was in the 1st century, "The word of the Lord was published throughout the whole region" (Acts 13:49).

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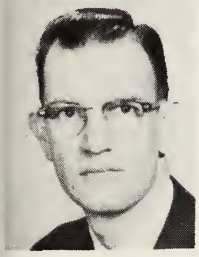
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BROTHERHOOD NEWS

Johnny C. Sewell, Charlotte, N. C.



CARL CLOWER, a Methodist preacher for 15 years, became more and more aware that certain teachings of that denomination were in error. Through contact with PAUL WRIGHT, A member of the Northwest Church of Christ in Atlanta, and others, he was led to the truth that is in Christ and is now trying to win his former associates. He has already baptized four others.

New sorrow has come to the brethren in the Phillipines. ROLANDO B. SAMEON, a faculty member of the PHILLIPINE BIBLE COLLEGE was killed as were 16 others in a bus accident outside BAGUIO CITY. Sameon's father has preached in the Phillipines since before the second World War.

WILLIAM KNOX SUMMITT, 61, Chairman of the Department of Education and Psychology at Harding College, Searcy, Arkansas, was struck and killed by a car Sunday, October 3 in New Orleans.

E. C. FUQUA, editor and publisher of THE VINDICATOR for 22 years and of other papers previously, died in the 89th year of his life and was buried in Colton, California.

More than 150 tons of food, clothing and furniture have been distributed by churches of Christ in NEW ORLEANS to those whose homes were destroyed by the recent hurricane.

The Lord's church in BOMBAY, INDIA has been officially recognized by the government of Maharashtra State and has been registered with the Commissioner of Charities and Trusts. This action, taken after months of delay, enables the church to continue its work without opposition from the government and removes the possibility that the church may have been requested at some future date to cease its activities. Also, it can now purchase property.

KOREA now has 7 missionary families and 3 single workers, thus providing a greatly strengthened work force.

SAIGON, SOUTH VIET NAM now has 7 fulltime missionaries. MAURICE HALL returned to the States briefly during October to speak on the Michigan Christian College Lectureship and to otherwise report to the brethren on the Viet Nam work.

At least 25 men will be led by former missionaries to NIGERIA in the summer of 1966 to preach in native villages. The men will work in teams of 2. Crowds readily gather to hear the gospel. Ordinarily there is an hour of preaching followed by an hour of questions. JIM MASSEY says that Americans can't imagine how eager most Nigerians are to hear the truth.

WORLD RADIO, ITALY has begun broadcasting October 19 over the 50,000 watt radio Luxembourg. The 15 minute program will be aired each Tuesday evening. The speaker for the first 3 months will be FAUSTO SALVONI of Milan. Salvoni was, before his conversion, a Catholic Priest. This is the 6th foreign language broadcast sponsored by the White's Ferry Road Church of West Monroe, Louisiana.

L. S. MITCHELL reports from RHODESIA, AFRICA that he knows of 3 families who live in 1 room 16' X 16', each family having a portion of the room. He points up the abundance of America and asks for donations to that mission work.

A Campaign for Christ will be conducted in VICTORIA, BRITISH COLUMBIA in June, 1966. Thirty to forty personal workers will be needed. CARL SPAIN of Abilene, Texas will preach. Victoria is the capital of British Columbia and it has a population of approximately 150,000.

CAROLINA CHURCH NEWS

Tony Forrest, N. C. News Editor
Box 714, Taylorsville, N. C.

Richard Harp, S. C. News Editor
Box 134, Lancaster, S. C.

NORTH CAROLINA NEWS

Fayetteville

B. G. LANGSTON, Reporting: The Cape Fear Church of Christ had its beginning April 1, 1962, with about twenty people meeting in a very beautiful funeral chapel in downtown Fayetteville, North Carolina. B. G. Langston was sent to Fayetteville at that time by the Fanning Heights and Lincoln churches in Huntsville, Alabama, and continues to serve as evangelist to the congregation.

Negotiations were begun late in 1962 to purchase half a city block in one of the newer residential areas of the city, not far from U. S. Highway 401 South, and just a few blocks from a hospital, complex of doctors' offices, and shopping center. In February 1965, the congregation moved into the building erected on this site. The formal opening was in April with an open house service followed by a gospel meeting with Milton Irvin of Huntsville, Alabama doing the preaching.

The building is of modern design with exposed arches and beams. Furnishings and exposed wood are blonde, highlighted by ruby red carpet and drapes in the pulpit area. The wall behind the pulpit is Roman br ck. There are thirteen classrooms, a workroom-library, a preacher's study, and nursery as well as other adequate facilities. The auditorium will seat three hundred and eighty four.

The Cape Fear congregation continues to grow. Two Sundays in September we broke previous records for attendance in Bible classes. September 12 we had 123 in attendance and the next Sunday 124 were present. Also, on September 12, we had a record attendance of 153 for the morning worship period. The average Bible school attendance during September of 115 was the highest ever for this congregation. The contribution has averaged $234. each week for the past four months. Joe E. Galloway was with us in a meeting September 13-22, which resulted in three restorations. Since the meeting there have been five more restorations. Our new building is a great assist in the work here.

August 3-11 I assisted the church in Bernie, Missouri, in a meeting which resulted in five baptisms and two restorations. October 17-24, I am to be in a meeting with the Lincoln congregation, Huntsville, Ala.

Lexington

FLOYD H. GENTLE, Reporting: The work in Lexington continues to progress favorably. Our attendance continues to grow each week. Since our last report there have been five baptisms, three who asked for the prayers of the church and two who placed membership. Our prayers are that we can begin work toward a new building in 1966. We are receiving and enjoying the Carolina Christian.

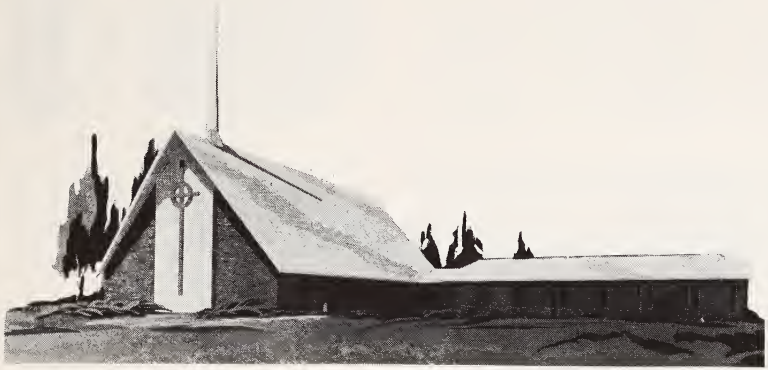
Valdese

JERRY SENN, Reporting: With vacation time almost over, things are picking up. Early in August the Herald of Truth began broadcasting each Sunday morning over WSVM here in Valdese. This is in addition to our weekly program, "Back to the Bible" also heard over WSVM, and a Saturday morning program in Morganton, over WMNC. We are hopeful that these efforts will prove successful in reaching the lost. The congregation here has decided to do everything possible to establish a congregation in the city of Morganton by June of 1966. By that time we are hoping to have a preacher working in that area. There are three families there already which would be a good beginning. For more information, please write: Box 72, Valdese, N. C.

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Whiteville

VIRGIL HALE, Reporting: The work in Whiteville has been most encouraging this year, as we have set new records in attendance and contribution. Our record attendance now stands at 120 for Sunday morning, and 93 for Sunday evening. Our contribution for September averaged $121.89.

Thus far this year we have had 27 responses to the invitation, including 12 baptisms and 15 restorations. We are confident that we will have many more responses before the end of the year. To this end we will be working and praying.

We are leaving the work here at the end of this year and moving to Tennessee to work with the Rural Hill congregation. At the time of this writing, no one has been selected to replace me. Anyone who is interested in the work here, should write the brethren immediately. I can say without reservations that you cannot find a finer group of people anywhere. The future continues to look even brighter for the work, and I predict that this congregation will grow as never before. I am hoping that the right man for the job can soon be found. Continue to remember our efforts in your prayers.

Burlington

HOWARD WINTERS, Reporting: The church in Burlington is still on the march. We have just closed the best attended meeting in the history of the church, with Bro. Carroll F. Collins from Oxford, Ala., doing the preaching. This was his first meeting in the Carolinas, and he did an amazingly fine job. Any church needing some sound preaching in a meeting would not go wrong in securing his services.

Recently we have had five baptisms (one just before the meeting and one about 1:00 A. M. on the night the meeting closed). This makes a total for the past year of 16 baptisms (plus two more who were re-baptized), three restorations, a number to confess faults, and six to move in. In the same time three have moved away, and two have fallen away, leaving us a gain of 20.

October 10, 129 were present for worship at the morning hour. We are forced to start planning for a larger building in the near future.

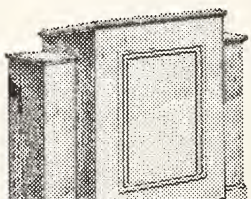
Tryon

KENNETH WILLIS, Reporting: Richard Arnett of Moore, S. C., preached in our fall gospel meeting which closed Oct. 10. During the meeting four were baptized and two young people requested the prayers of the church. There was much sickness among local members, but attendance at the meeting averaged over 42, with a total of 22 non-members attending. Our singing on the closing Sunday was attended by 91 persons from 13 congregations in the area.

Bro. Arnett is a capable preacher, and his use of charts and posters was most effective. Our membership now totals 43.

Gastonia

PAUL S. GRAY, Reporting: August 29th brought to a close about fifteen months work with the church here at 500 Union Road. During this period 20 responded to the invitation; five were baptized: 11 were restored; and four were added by transfer of membership. The Bible school was reorganized and a very successful Vacation Bible School was recently directed by Thamer



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Galloway. A weekly radio program and newspaper ad was started almost a year ago. A weekly bulletin has been issued for the past 34 weeks.

After being engaged in a work-shop in Winston-Salem and a meeting at Toronto, Ohio, September 14 to 22nd, and one at Ozark, Ohio, September 23 to 30th, we shall move to Harrisburg, Penn. to work with the Camp Hill church located on U. S. Routes 11 and 15. Our new address is: 70 West Lauer Lane, Camp Hill, Pa., 17011.

Boone

HAROLD E. HOLLAND, Reporting: One was restored at the morning service, September 12 at Boone. Work with the students of Appalachian State Teachers College presents some difficulties because of the inadequacies of the student registration cards used by the college. Parents and elders therefore are urged to send us the names of Christians and prospects who are enrolled here.

Winston-Salem, South Main

W. E. SKIPPER, Reporting: The work at South Main continues in a very nice way. We have just concluded one year of work with this church. During this time we have witnesses a steady growth with 34 baptisms, 18 who placed membership; and 26 who were restored (some from the Christian Church). We were forced to begin having two morning services on June first. Both are well attended.

The month of August closed with the following averages: 346 A. M.; 238 P. M.; and 199 on Wednesday evening. The church has purchased four lots in the north end of the city and expects to begin a new building next summer. This new church will have an attendance of approximately 120, consisting of brethren living in that area.

We have just completed a "Leadership Workshop" with consultants from Ohio Valley College in Parkersburg, W. Virginia. Alan Bryan of Dallas, Texas was the speaker on Wednesday of the workshop.

The brethren at South Main are working and planning for even greater things in the future.

Charlotte, Westside

JOHNNY C. SEWELL, Reporting: Gordon L. Ricketts, minister of the New York Avenue church of Christ in Oak Ridge, Tennessee, preached in a series of Gospel Meetings with the Westside church of Christ of Charlotte, N. C. August 30 to September 5. In this series of meetings one was baptized and three were re-dedicated to Christ. Neighboring congregations supported this meeting very well, so much so that on Thursday evening 152 assembled here. This was only three short of the record high attendance for Gospel Meetings at Westside.

Wilkesboro

LILLIE BREWER, Reporting: This congregation recently completed a new $30,000 building. It is of modern design with exposed laminated beam construction. Seating capacity is 120 but this can easily be increased later by using classroom space at the back of the auditorium.

The most pressing need of the congregation is a full time preacher. At present, the men of the congregation fill this capacity on a rotating schedule.

A fall meeting was held the last week of August with Bro. Tom Davis of Alabama preaching. There were no responses but much evidence of increased zeal within the congregation was seen.

SOUTH CAROLINA NEWS

Aiken

OTTIS L. QUALLS, Reporting: We moved to Aiken last June to work with the congregation here. The church in Donelson, Tennessee sent a number of workers our way for a meeting and Vacation Bible School in August. Attendance during our VBS reached 132. We averaged a little over 100 each night for our meeting. Brother Vance Weatherspoon preached during the meeting in which we have one restoration. The congregation here is not being supported by any outside help. Our plans for a new building in the near future are still in the making. We have had one baptism since moving here, however, the young lady that was baptized was not allowed by her parents to return to the services. Denominationalism that teaches that everyone is all right regardless of what he believes certainly does not practice what it preaches.

Anderson

A. E. SWIMS, Reporting: According to the records of previous meetings the one held by C. W. Bradley has been one of the most successful in the history of the church here. In all, there were eleven responses, ten of which were members of the Anderson congregation and 1 from Whitehaven, Tenn. where Bro. Bradley preaches. For the opening service of the meeting there were 83, eleven over the previous record of 72. The nightly average was 64.

We are pleased with the progress in the seven months we have been here. Four have been baptized and eight restored. Attendance and contributions are increasing and interest is running high.

After a ground breaking on September 16 construction began on an educational unit. This is being built along the side and front of our present plant. When finished there will be six classrooms, a preacher's study and restrooms which are being moved from their present place, in classrooms. This unit is a milestone in our work and will permit a large growth before other construction is necessary.

Columbia, Park Street

C. EUGENE LINDSEY, Reporting: As of August of this year, there has been a congregation of the Lord's church in St. George, South Carolina. This is the result of a young man in the State Penitentiary here in Columbia. Joe Nettles obeyed the gospel in the early part of May this year. He began to talk with his parents in St. George and finally arrangements were made for Brother Ralph Jones, elder at Park Street, and myself to show the Jule Miller filmstrips in the home of Mr. Birdie Nettles. At the close of the fourth filmstrip three were baptized into Christ. Since that time two more have been baptized. Services are being held on Sunday afternoon at 3:00 at the American Legion Post in St. George. Brothers Haskell Yenny, Ralph Jones and I alternate speaking there. We are hoping to have a full-time preacher there in the early part of next year. The attendance is about 15. A number of people in the community, mostly members of this family, attend each Sunday. The nearest church is Bamberg about 30 miles away.

Also, in January of this year, we began to conduct services at the State Penitentiary in Columbia. From that time until now 32 men have been baptized into Christ. Several of the men have found their place in society and are active in the church. Several contacts have been made on the outside because of these men. The Park Street church elders have taken on this work. A class is conducted each Saturday morning and the communion and devotional service is conducted each Sunday at 12:15 P. M. We request the prayers and support of brethren in this area. Also if we write that some of these men are moving into your area, please locate them and help them be strong in the Lord.

Clinton

U. S. HALL, Reporting: The zeal and love that was so evident during our VBS and meeting seems to increase daily. One was baptized Sunday, September 5. Bro. Joe Hall from Tennessee moved here and worships with us. We have had 10 additions in the last two months counting those restored and transferring membership. One other member moved to Clinton recently.

Our meeting with Bro. Roy Burgess closed Saturday, October 9. Interest was high; 3 were baptized into Christ. The Lord willing I will work with the church here in 1966. The future looks bright for the church here. We will have to knock out another wall real soon, we hope. Continue to pray for us here.

Georgetown

W. G. EATON, Reporting: The church in Georgetown enjoyed a very successful meeting, which ended October 3, with four baptisms and one restoration. Brother James Eaton of Signal Mountain, Tenn. was the speaker. The attendance at all services and the contribution is very good. The Wingate congregation in Nashville is supporting the work here.

NOTICE — Preacher Needed

The Church of Christ, 239 N. Central Ave., Watertown, Tenn., needs a preacher. Watertown is located on Interstate 40, forty five minutes east of Nashville. The present preacher is leaving after five years. You may phone the elders as follows: R. L. Bain (237-3774) or Roy Simpson (237-3721).

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1966 CAROLINA LECTURES

Howard Winters, Burlington, N. C.

The place for the 22nd annual Carolina lectureship is Burlington, North Carolina.

The time for the lectureship has been set for April 4-8, beginning on Monday night, as usual, and closing on the following Friday night.

The Burlington church has appointed Howard Winters, Doyle Hartly, Baxter Daugherty, and Archie Miller as a lectureship committee. These brethren have already chartered the course, and are making plans for a great lectureship. The entire program will be built around the danger of materialism. All night lectures will be on the book of Genesis. Classes, lectures, discussions, and possibly an open forum are planned.

Some topics are already being assigned. Those who know now that they plan to come are invited to notify the church as soon as possible and a topic, class discussion, or lecture will be assigned them early. The first letter to all churches in both states will go out about the first of the year. The program is designed, in its present stage, so that a maximum of 80 speakers can be used.

The church in Burlington is making an all out effort to make this one of the best lectures yet in the Carolinas, but it needs YOUR help. Make plans early, and come to the lectures.

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DECEMBER, 1965 VOLUME 7, NO. 12

"THE CHURCHES OF CHRIST SALUTE YOU"



EDITORIAL — MEAT OR MUSH?

Burl Curtis, Greenville, S. C.

This month we received this statement in a letter, "...I have had several criticisms lately that our paper doesn't have any meat. I guess you are familiar with the problem."

Probably the most common definition of "meat" is meant here, that is, an intricate discussion of some Bible truth with the goal of a deeper understanding.

Certainly, a greater understanding of the Bible is needed, BUT most members of the church know much more Bible than they PRACTICE. In doctrine they want "meat" but in practice they want "mush." One definition of "mush" is "anything soft and thick." Many members of the church want you to go "soft" on doing the work of the Lord and "lay it on thick" when you brag about the little dab of service they give him.

The type of creature determines the kind of meat it wants. Cannibals want human flesh; felines like fish and buzzards prefer carrion.

Among many churches of Christ, we have been strong on DOCTRINE and not so powerful on ACTION and CHRISTIAN LIVING. We have what we call sermons on first principles and doctrine and sermons on Christian living and work. Far too many church members had rather hear a good sermon on "doctrine" than on "do." Is the Bible just to be studied and learned? Is it not rather to be preached and practiced, too?

By a one-sided definition of "meat" we pervert the doctrine of Christ. His doctrine is not mere hearing, but it is hearing and doing. Jesus said, "My meat is to do the will of him that sent me, and to finish his work." (John 4:34.) How blind must you be not to see that the first of doctrine is do?

Has Carolina Christian had any meat? The cannibal and the buzzard would say, "No," and the cat would be so busy chasing its tail to care. Is a call to establish the church in the remaining counties of North and South Carolina, as in the August and October issues, no meat? Is the challenge of penetration by saturation (direct mail evangelism discussed in the October copy) no meat? Surely no greater example of teaching the meat by example could have been given than that of the Assistant Editor, Carl Lancaster, leaving a well established church to go and raise his own support to do mission work in Greenwood, S. C.

The count down is too far along to remain on the "mush" of idleness; let us choose, as true Christians, the meat of action.

CONGRATULATIONS

To the Park St. congregation in Columbia, S. C. for their work at the State Penitentiary and for establishing the church in St. George, S. C. This is the only church of Christ meeting in Dorchester County. They deserve our finest support.

carolina CHRISTIAN

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Burl Curtis, Editor
Carl Lancaster, Asst. Editor
C. N. Womack, Adv. Mgr.
Richard Harp, S. C. News Ed.
Tony Forrest, N. C. News Ed.

Published monthly by Carolina Christian Publications, Inc., P. O. Box 5423, Station B, Greenville, S. C.

Second class postage paid at Greenville, S. C.

POSTMASTER: Send undeliverable copies with Form 3579 attached to Carolina Christian Publications, Inc., P. O. Box 5423, Station B, Greenville, S. C.

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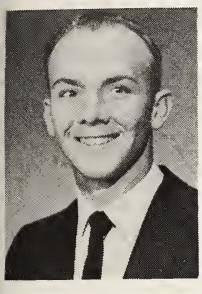
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M. F. Norwood, Marion, N. C.



I believe it is the fond hope of every mission work to become self-supporting. The local congregation has an aim to grow until it is able to handle its own program of work. There is dignity and prestige in being self-supporting. The mission congregation considers the idea of being self-supporting their chief goal.

Many times we find ourselves making mistakes in the method of doing mission work. Many congregations have wanted to do mission work but found themselves unable to do it alone. Therefore, it is necessary to find others who will assist them. When sufficient funds are available to support a new work, then plans can be formulated to obtain a preacher; then a meeting place and place for preacher to live are made available.

There must be proper advertising and a working fund to do the desired work. Another thing to take into consideration is how much the mission will be able to do.

It is better if one congregation can support a new work. There must be the understanding that as soon as the mission congregation can begin to assume part of the support, then the supporting congregation can begin to withdraw funds to use elsewhere.

I have learned that no definite time could be set as to how long it will be before a new congregation can become self-supporting. Much depends upon the love that the members have for the souls of others. The number of people who are converted will help to determine this. But we must keep in mind that souls are to be saved because that is our purpose. I believe that when we take care of the first goal, to reach people with the gospel, then the other will automatically come forth.

When members grow as they should, they will become mission minded. Then we can accomplish our goals much more easily. The number of people who will be converted depends to a large extent upon the number of people who become interested in saving lost souls.

Since I have undertaken this article, I have asked a number of questions about it. One answer is that the more business and professional men who become Christians will determine how long the mission congregation will need aid. But let me remind you that God is no respector of persons, Acts 10:34. So the soul of every person is valuable. I am interested in both rich and poor that they might be saved. Many times we miss the real idea of what needs to be done because emphasis has been placed upon the wrong things.

I would like to tell you of a small congregation which became self-supporting about two years ago. They knew what the budget needed to be. They only lacked about $30.00 each week so the men in a meeting agreed to increase their contributions to meet this need. Since then they have not gone below the budget. This year they raised their budget by $50.00, and they are now meeting it.

Another congregation was receiving all of the preacher's salary. They were ready to become self-supporting, but used a period of one year to fully assume the full obligation.

These two congregations are thankful to the Lord for the way in which they have been blessed. It is a wonderful thing to be on their own, and now they want to start helping others.

Recently I have corresponded with supporting congregations about this subject and the only idea is that no time limit can be set because circumstances vary in many areas. Whatever made congregations self-supporting in the early times of the New

(see page 5)

LET US ALONE

Howard Winters, Burlington, N. C.

According to Mark, in Mark 1:16-27, after Jesus had called Simon and Andrew and James and John he went into Caperna-um and entered into the synagogue and began to teach. The people were astonished at His doctrine: "For he taught them as one that had authority, and not as did the scribes." The record continues with the following statement: "And there was in their synagogue a man with an unclean spirit; and he cried out, Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? Art thou come to destroy us? I know thee who thou art, the Holy One of God. And Jesus rebuked him saying, Hold thy peace, and come out of him. And when the unclean spirit had torn him, and cried with a loud voice, he came out of him. And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? What new doctrine is this? for with authority commandeth he even the unclean spirits, and they do obey him." The unclean spirit recognized Jesus as the Son of God. It knew that He had power over all unclean spirits. This is why it cried out unto Him, saying, "Let us alone; what have we to do with thee?...art thou come to destroy us?" The unclean spirit was satisfied where he was; he did not want to be disturbed; he wanted to be left alone.

This is the cry of those who have the unclean spirit of error today when they are confronted with truth. They say, "Let us alone; what have we to do with truth? It will destroy us." This is the cry of the self-satisfied--they do not want to be disturbed; they do not want the truth; they want only to hold on to their precious error, to their precious ideas, to their precious opinions. This is a pathetic but true picture of all who hold error above truth--a far too often picture of all of us when we are faced with change wrought by truth. This lesson would apply to any error or the person who holds it, but more especially to certain Christians (?) who, because through obedience to the first principles of the gospel have escaped the world and the lust thereof, think they are ascending to heaven on clouds of ease. They do not want to hear of Christian duty. They are often heard to cry, "Let us alone."

1. Many cry "Let us alone" when moral issues are preached on. The moon has not changed but twice since a very attractive, well cultured, unthoughtful mother said, "I just simply cannot stand for someone to talk about certain things (mixed bathing, wearing shorts in public, card playing, questionable games, etc.) being wrong or unscriptural." Further on in the conversation she added, in essence, "I resent people saying or implying that others are not doing their duty. In fact, I do not like the word duty at all. I cannot stand those who think others are unfaithful or inactive in church work." This was said in view of the fact that certain members of the Lord's church thought certain things were sinful, and that one who did not attend worship was unfaithful or inactive. Although this lady would probably be the last one to admit it, she was simply saying, "Let me alone; what have I to do with what others think? If I should give up such things it would destroy my whole life of pleasure. So just let me do as I please, but be sure and pat me on the back and tell me that I am faithful and active and doing my Christian duty." Ah, but can we do that? Can we be true to ourselves, to the truth, and to God and let people go on in their indifference and complacency thinking they are pleasing to God? Can we let young people (and sometimes older ones) alone while they jeopardize their virtue on the dance floor? Can we afford to let them alone while they park and pet? Can we let the man who gambles on his future and the future of his family with a "social drink" alone? I think not.

But all these, and a thousand more, cry, "Let us alone; what have we to do with thee?...art thou come to destroy us?"

2. Those who forsake the assembly, and especially those who just come for the Sunday morning worship, often cry, "Let us alone." They say, "The Bible no where teaches that one must worship every time the church meets, we do not have time to attend the other services, and we are too old to sit in a Bible class," etc. They do not want to know that the Bible says, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." (2 Tim. 2:15.) To them, this means someone else. "You can't teach an old dog new tricks," they say, Neither do they care that Hebrews 10:25 says, "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." This means nothing to them. They are satisfied with what they are doing. They do not want to be disturbed. Hence, they cry, "Let us alone." But can we let them alone?

3. "Let us alone" is also a faithful saying of the miser--one who refuses to give as God has prospered him. It matters not to him that the Bible has more to say on the subject of giving than it does on faith, repentance, and baptism all combined. (For example see Acts 20:35; I Cor. 16: 102; 2 Cor. 8 and 9.) One of this kind was a member of a small country church for which I formerly preached on Sunday afternoons. He stopped coming for several weeks once. I asked some of the brethren why he had not been assembling with us. They replied that he had said that he did not come because I preached too much on giving. But knowing the man as I did, I could understand why he did not want to hear preaching on giving. He was a fairly prosperous man, almost rich according to the standard of the community, yet his weekly contribution to the Lord's work was one thin dime--and he did not make that up when he missed. It is no wonder to me that he cried, "Let us alone." If he had listened to the Bible and to the cries of lost, dying humanity, he could not have lived in peace with himself. But as it was, he was satisfied with his contribution. He did not want to increase it, and, consequently, he did not want to hear anything that would disturb his peace. Hence, he said, "Let us alone; what have we to do with thee...art thou come to destroy us? But can the true gospel preacher let such people alone?

Jesus cast out the unclean spirit. He wanted to save the man, but until the unclean spirit was cast out the man could not be saved. And so it is today: those who are preaching against error and sin want to save the soul. But both the sin and the soul cannot be saved. One or the other must go. Those who love error and the way of perdition more than truth will still cry, "Let us alone; what have we to do with thee?...art thou come to destroy us?" But those who want to follow Jesus will cast out error by accepting the truth. "And ye shall know the truth, and the truth shall make you free." (John 8:32.)

SELF-SUPPORTING (cont'd)

Testament Church will do the same today.

In becoming self-supporting, many things must be included. Among these are love, desire, devotion, work, determination, and self-sacrifice. Individuals must give their time, talent, and means.

This is only a partial way of saying that no definite time can be set for becoming self-supporting, but that souls must be won to Christ. If this idea is used as a goal, then the other things will take care of themselves.

May the Lord bless each mission congregation that it may grow and become self-supporting in order to reach out into the other areas of the world to preach the word.

New Congregation Planned

Roland Adams, of Tupelo, Mississippi, plans to establish the church in Lumberton, N. C. He writes, "I plan to move

(see page 6)

Who Are We, Where Are We?

Doyle Love, Belton, S. C.

"Seek and ye shall find." Look, but where shall you find. This may be the thing for some to do but it appears that we are missing a real opportunity to have more visitors to worship with us.

Have you ever stopped long enough to think how many people in your town know where the church of Christ meets for worship? Not counting your own members or regular visitors, really who knows how to get to your building? Have you ever thought about the easiness of telling people about the church of Christ and should a stranger come to town how could he find either your building or your preacher?

Recently, on some trips here in the Carolinas my family and I have tried to find churches of Christ to worship in on Sunday morning. In one town we knew there was a church but till this day we still have not found where they worship. I don't believe this is good. Yes, in making my trips across the states I should have made better plans to know exactly where I would worship come Sunday morning and Sunday evening. This is one thing I will do a better job of from this day forward. But what about the many others who travel on Sunday morning and evenings? Will they take time to plan ahead or will they conveniently try to find a church at time of worship? Or, will the traveller be running a few minutes late and try to look at the last minute to find the place of worship and after trying in vain for a few minutes say we will just have to skip worship today because we have tried 30 minutes already and cannot find the place and besides we are already 15 minutes late. What shall we do or what shall we try that will tell visitors in town, travellers going through or any one else "Who We Are and Where We Are"?

First, we could consider signs on all the main highways and a few in town to tell where we meet. This would direct visitors without causing them to stop and look. These signs could be purchased from some church supply houses or they could be made by some of the members. They should be neat and if possible they should be signs that could be read at night. Some ground clear glass sprinkled on the wet paint could do this. We could fix some neat inexpensive placards to put in store windows or especially in all the motels, hotels and resturants. These placards, like the road signs, should be placed where they could be easily seen. We should also check quite often to see that these signs are still standing or not covered up by other literature or any other large signs.

One of the most important things to do is have a telephone listing that appears in the telephone director as church of Christ. If you can find the church listing this way, then you can always find the preacher. If the listing is in the preacher's name only, too often no one knows who the preacher is therefore can't find the church.

There are many other ways of letting people know "Who We Are and Where We Are"; we can make sure the police department knows who we are and where we meet, the newspaper people, radio stations, taxicab drivers, also any filling stations that are open on Sunday morning or almost anyone.

I believe we are missing a real opportunity of telling a story of "Who We Are and Where We Are." This type of program will take a lot of thought, planning, and effort on the part of every member of your congregation but I believe we should make a more concerted effort to find ourselves, so others can find us. This same thing is true for who we are. I am proud to be a Christian and want to tell the whole world. How about you?

New Congregation (cont'd)

to Lumberton in June of 1966 to establish the Lord's church. The Eastwood church

(see page 11)

IS ROMAN CATHOLICISM BECOMING MORE DANGEROUS

Ray N. Moses, Greenville, S. C.

Anyone who for the past several months has been listening to such news programs as "Today" and the "Huntley-Brinkley Report" will know that the Roman Catholic Church has been receiving much favorable publicity. They have told us that the present pope has traveled farther than any other. The supposedly "ecumenical" council was given much attention. And the pope's generosity in giving one of his crowns to charity was duly noted.

During an equal period of time, little notice has been taken of Protestant or Jewish religious activities.

If Roman Catholics could prove that their church has been in existence since the days of the apostles, it would not prove that the present day Roman Catholic Church is approved of God. Are not some Greek orthodox churches equally old?

Let us think about the Pharisees of Jesus' day. No doubt they were blood descendants of the Israelites who received the Law at Mt. Sinai. Yet their following traditions had led them so far from the true concepts of the law that nearly the whole chapter, Matt. 23, is taken up by Jesus' telling them how wrong they were. Likewise, comparing Catholicism of today with the original Church in Jerusalem, it can be seen that tradition and legislation have led them far from the simple pattern shown in Mt. Zion.

Search the Scriptures. You will nowhere find that the Church after the days of the Apostles was to have authority to pass legislation equally binding with the New Testament.

You will find no reference to priests or a pope in the church. You will find no adoration of saints or of their pictures or statues. There is no teaching about purgatory. Mary is nowhere called "the mother of God." It has not been taught in the Bible that Mary was bodily resurrected and taken to heaven.

Matt. 23:8. "And call no man your father upon earth; for one is your Father which is in heaven."

"And from Miletus he sent to Ephesus and called the elders of the church." Note that here "elders" is plural whereas "church" is singular. Elders are elsewhere spoken of as "overseers" or "bishops."

If Peter were the first pope, the other apostles seem not to have known it. When the question arose in the Antioch church in regard to the necessity of circumcising Gentiles, the question was taken to Jerusalem, not to Rome. And after Peter and Paul had been heard from, it was James who gave the "sentence" indicating what should be the practice of the church. (Acts 15:19.)

It would seem that if we were trying to prove that anyone was pope in the days of the apostles as strong a case could be made for Paul as for anyone else. "Besides those things which are without, that which cometh upon me daily, the care of all the churches." (2 Cor. 11:28.)

"In nothing am I behind the very chiefest apostles, though I be nothing." (2 Cor. 12:11.)

I know of no Scripture that indicates that the Church or its doctrines were to be changed by either legislation or by tradition. These Scriptures seem to be on the other side of the question:--

"As we said before, so say I now again, if any man preach any other gospel to you than that ye have received, let him be accursed." (Gal. 1:9.)

"According to his divine power hath given unto us all things that pertain unto life and godliness." (2 Peter 1:3.)

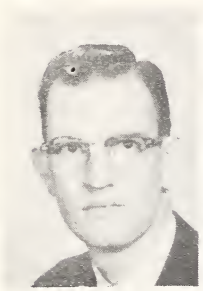
"Earnestly contend for the faith which was once delivered to the saints." (Jude 1:3.)

Such Roman Catholic regulations as those allowing the adoration of saints, the use of pictures and statues in worship, the

(see page 11)

BROTHERHOOD NEWS

Johnny C. Sewell, Charlotte, N. C.



N. B. HARDEMAN, 91 co-founder and for 25 years President of Freed-Hardeman College, died in a Memphis, Tennessee hospital on Saturday, November 6, shortly after suffering a stroke. Eight volumes of his sermons have been published. A biography was published in October of 1964. Thousands of those who heard him preach and who learned the Word as students in his classes bear evidence of his remarkable influence.

HENRY FARRAR, M. D., who has been in NIGERIA, WEST AFRICA since July, 1964, has been granted a 99 year lease on a 119 acre tract of land on the main east-west highway in eastern Nigeria. The Greenlawn church of Lubbock, Texas has agreed to secure funds for a simple, but adequate, concrete block, tin-roofed facility which will serve as a hospital. The hospital will be located in the midst of 50,000 Nigerian Christians surrounded by 500 churches of Christ in a land where the doctor-patient ratio is 1 to 35,000 as compared with America's 1 to 970.

The CHILDREN'S HOME OF LUBBOCK needs contact with more couples anxious to accept children on an adoptive basis. The need exists because of the growth of the adoptive program. Interested couples should write: Children's Home of Lubbock, P. O. Box 1534, Lubbock, Texas.

A fund raising drive geared to bring $1 million to CROWLEY'S RIDGE COLLEGE Paragould, Arkansas, has been launched. EMMETT SMITH, President of the school has volunteered to match funds raised in this effort by personal donation up to $500,000. The gift by the Smiths is the result of a $4,000 investment in farm land made more than 15 years ago.

A. M. BURTON, on the occasion of the opening of David Lipscomb College's seventy-fifth year, gave to the school $75,000 one thousand dollars for each year the college has been in existence.

The BROWN TRAIL CHURCH, HURST, TEXAS has decided to enter a large scale and long range program of teaching the gospel by direct mail. This work will be directed by ALVIN JENNINGS under the supervision of the Brown Trail elders. It was pointed out that more advertisers spend more money in direct mail advertising than on any other means of promotion. This ambitious program aims to distribute 12.5 million copies of a 16 page magazine each quarter at a cost of 3¢ each for a yearly budget in 1966 of $1.5 million. The money for this operation is requested from churches and individuals and the bulk of the money needed is expected from congregations wishing to saturate their own areas or mission areas with direct mailing. The materials to be mailed will be prepared by a carefully selected committee of Christian men in the Forth-Worth-Dallas area.

Efforts are underway to establish a secondary school in ZAMBIA, formerly Northern Rhodesia, Africa. Our brethren operate elementary schools from which 300 are graduated each year, but even the most promising student preachers have no school in the country operated by Christians to which they can go for secondary school training.

According to ALAN BRYAN, churches of Christ spend 10 times more for janitorial services than for benevolence. Well over half the congregations have no specific amounts in their budgets for benevolent work. Bryan concludes, "Most congregations need to double or triple the amount spent for benevolent work and even then, it will be pitifully small."

J. C. BAILEY reports that more than 3,000 have been baptized since the beginning of the work in MADRAS, INDIA.

(see page 11)

BOOK REVIEW

HOW WE GOT THE BIBLE. Author: Neil R. Lightfoot. Published by: Baker Book House, 1963. pp. 128. $2.50.

The author is Associate Professor of Bible and Biblical Languages at Abilene Christian College. He earned the B.A. and M. A. degrees from Baylor University and the Ph.D. degree from Duke University. While living in North Carolina Lightfoot served as minister of the South Main church of Christ in Winston-Salem and of the Vaughan Road church of Christ in Burlington.

This book, containing 13 chapters with questions at the end of each section, was originally designed and is ideally suited for use in an adult Bible class. It will be found most useful for individual study as well.

Here is a book which will magnify one's appreciation for the Scriptures while giving informative background materials. Upon completion the reader will have assurance that the Bible as we have it is remarkably true to the original, though the original copies of the Bible books have long ago vanished. The reader will also be impressed with the tremendous benefit of the manuscripts thus far discovered in giving accurate interpretation of various passages. Here is a scholarly treatment written understandably and to the point and printed in easy to read type.

If certain parts of the book get a little tedious, other parts will seem all too short. Among the topics discussed are: "Recent Translations of the English Bible." "The Apocryphal Books," "The English Bible of 1611" and "The Canon of the Scriptures."

This book is heartily recommended for all those wishing to learn more about HOW WE GOT THE BIBLE. Order your copy from:

Carolina Christian Publications, Inc.
Bookstore Division
Station A, Box 8324
Greenville, S. C. 29604

BOOK REVIEW

THE TWILIGHT OF EVOLUTION, Author: Morris, Henry M., Publisher: Baker Book House, 1963, pp. 103, $2.95.

In our day students from a very early age are subjected to the teachings of evolution. These teachings tend to undermine faith. This makes it important that parents and students alike be well posted on the evidences supporting Biblical creation. Here is a book which will furnish some of that needed information.

The author has the B. S. degree from Rice University and the M. S. and Ph.D. degrees from the University of Minnesota. He has served on the faculties of Southwestern Louisiana University; University of Minnesota, Rice University, and is at present Head of the Department of Civil Engineering at Virginia Polytechnic Institute.

A book of this size cannot be expected to be comprehensive, yet it does cover considerable ground. The book opens by showing the tremendous influence exerted in many fields by evolutionary thought. The laws, first and second, of thermodynamics-known to be true-are shown to be in direct contradiction of evolution. Morris strongly contends that evolution remains a theory though many claim it is fact. This book points out that there is no proof of evolution at the present nor in the past historical records. The findings of geologic history can best be understood in the light of creation and the universal flood rather than by evolution. In this connection it is said that geology does not with one voice say that the older fossils come from simpler life while later fossils come from more complex life.

The author is not a member of the church of Christ. He is, however, very fundamental in his religious views. The reader will want to watch for faulty interpretations of scripture in a few instances and we will not agree with him in his view that

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the "new heavens and new earth" are physical nor that the second coming of Christ is necessarily imminent, for example.

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BOOK REVIEW

SCIENCE, GOD AND YOU. Author: Wolthuis, Enno. Published by: Baker Book House, 1965. pp. 121. $2.50. Chapter headings: (1) History of Science to the Scientific Revolution. (2) History of Science to the Present Day. (3) Science Shapes the Modern Mind. (4) Science Has its Limitations. (5) Our Faith in God. (6) Nature and Scripture. (7) The Reformation Influence. (8) On the Creation of All Things. (9) Man, the Crown of Creation. (10) Science: A Christian Duty. (11) Victory through Faith.

The author has done a splendid job in dealing with these subjects. His attitude and approach can be seen from this statement on page 106: "Man is more than mind and a body. He is primarily a soul created for communion with, and service to, God. His science as well as all that he does must reflect this sublime relationship."

He deals with the question "whether science and religion merely supplement, or actually modify each other. Still more concretely, we expect to consider the question, What should be the attitude of the Protestant Christian toward the sciences and scientific activity?" You will find it to be a very good book and one that all can read.

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NEW CONGREGATION (cont'd)
of Christ, 102 Leland Drive, Florence, Alabama, will have the oversight of this mission effort..."

Lumberton (population 20,000) is the county seat of Robeson County (population 90,000), the most heavily populated county in North or South Carolina without a church of Christ.

ROMAN CATHOLICISM (cont'd)

prevention of marriage of priests, eating no meat but fish on Fridays, and many others are in the nature of changes in, or additions to, the New Testament. Where are such things authorized in the Word of God? They are no more a part of the original plan of the church and are no more helpful to pure Christianity than are the story of Joseph Smith's "golden spectacles" or the story of Mary Baker Eddy's "scientific" discoveries.

Probably no one would want to turn back the clocks to the bloody past, to the days of Torquemada's inquisition in Spain or to the St. Bartholemew's Day massacres in France. The Roman Catholic Church of today has a gentler approach. In hundreds of movie and T.V. programs, Catholic "Fathers" are presented in a favorable light. The Roman Catholics have vast numbers, great wealth, beautiful art, and as we have mentioned are given much notice in the news media.

Human nature being what it is, the Roman Catholic Church is in position to win many souls away from the straight and narrow way of the humble Nazarene.

BROTHERHOOD NEWS (cont'd)

This work is one of the most fruitful works anywhere in the world for the New Testament way.

The HERALD OF TRUTH radio program is now being heard on an additional 71 stations due to the fact that the "Radio Bible Class," a denominational program of long standing, has relinquished this time on the A.B.C. network. This increases the stations carrying the program to a new high of 515. In the Carolinas 28 radio stations and five television stations carry the programs. The Herald of Truth magazine, containing sermons and news of the programs, is now circulated monthly to a mailing list of 50,000.

CAROLINA CHURCH NEWS

Tony Forrest, N. C. News Editor
Box 714, Taylorsville, N. C.

Richard Harp, S. C. News Editor
Box 134, Lancaster, S. C.

NORTH CAROLINA NEWS

PREACHER NEEDED

Our preacher is planning to make a change in the immediate future. The abilene congregation just east of Statesville, North Carolina will be in need of a preacher as quickly as we can locate the right man. The congregation here was established in 1914 and has one of the finest buildings in the state. There are about one hundred members and attendance runs from about 115 to 145 on Sunday morning. The record highs in the last two years were 162 and 168 present for the morning service. The congregation owns its own preacher's home and only owes a small sum on its building. We are self-supporting, support one other work in the sum of $25 per month, and are presently considering contributing toward an effort to establish a congregation in a nearby town in cooperation with another nearby congregation. We have supported several orphans in the past and are presently contributing to the support of one.

In the past two years there has been some good progress. There have been six baptisms and two restorations, most of which has occurred in the recent past. We are anxious to get a man right away. If you know of someone who might be considering a change or is presently seeking a place to locate, please contact us immediately. Abilene Church of Christ; Route 1, Box 72B; Statesville, N. C. Phone—873-6396.

Wilmington

MILTON PARKER, Reporting: The future of the church here looks brighter than at any time since I started work here in May of this year. For Oct. we had an average attendance of 60 for the morning services, with an average contribution of $129.53. I am being supported by the Broadway congregation in Paducah, Ky. I'm sure that the brethren of the Carolinas will be happy to know that brother Judd has been restored and is now worshipping with the church here, with his wife. We welcome them and know they will add much to the strength of the church in Wilmington.

Since my last report I have preached once at Whiteville, N. C. once at Union, S. C. and in a meeting with the Ravens Branch congregation in east Tenn. Continue to remember us, and the work here in your prayers.

Burlington

HOWARD WINTERS, Reporting: The week of October 25-31 I did the preaching in a meeting in Asheboro, N. C. One young man was baptized and the church was greatly encouraged. The future of the church there looks brighter (to me) than ever before. Brother P. L. Manning is returning to work with them December 1.

Since my last report three have been baptized in Burlington. The attendance and contribution continue to rise. We have just about grown to the capacity of our building--in fact, our class rooms are already overcrowded. In a recent business meeting, a building program was kicked off. The building committee is now considering all possibilities. We expect to come up with a workable plan soon, and then we will be off toward the actual work. The church in Burlington is marching!

Rockingham

BILL G. SMITH, Reporting: Buford Holt, of Greenville, S. C., was the

speaker for our meeting in November. For our 6:45 A.M. services 13 had perfect attendance. The average for the other eight services was 90. One soul put on Christ. Eighty attended the Sunday dinner.

We are working on "OPERATION STEWARDSHIP" known as TMT: TIME-we are having a training series on how to conduct cottage classes. (At this time I have people waiting for a class in their home--all are non-members); MONEY-emphasis on giving more to God; TALENTS-we are to have a teacher training series.

Kinston

N. E. SEWELL, Reporting: Our meeting, with Mike Sinapiades preaching, resulted in four baptisms and two restorations. Our contribution is now averaging $220 per Sunday and we are releasing West End church of Nashville, Tenn. from further support to this congregation with the end of this year. Our spring meeting will be with Nelson Smith, former minister of this congregation, doing the preaching.

Gastonia

THAMER C. GALLOWAY, Reporting: Attendance at services and contribution have continued on a good level although we have been without a regular minister. There have been five additions since September 17th; three baptisms, one restoration and one who placed membership. We have had two restorations and one baptism which are the direct results of a visitation and personal work program begun last July.

Brother William H. Love, presently preaching for the Abilene congregation in Statesville, North Carolina, has agreed to come to work with us. He will probably begin his work here on or before January 1st.

Statesville, Abilene Church

WILLIAM LOVE, Reporting: Brother Ronnie L. Ulrey of the Corinth congregation at Woodleaf, N. C., preached for us in our fall meeting October 11 through 17. There were two baptisms and one confessing faults with the desire to be restored. We had a good number of visitors and look for even more results from this meeting. Brother Ulrey presented a series of Gospel messages in such a plain and meaningful way that our only regrets were that more did not hear him. We would highly recommend him for this type of effort.

Since the meeting we have also had another baptism. Our attendance has shown some decrease, as some have moved away or entered college, but our contributions have shown an increase.

I am planning to make a change in the immediate future. The Abilene congregation, just east of Statesville, will be in need of a preacher. The congregation here has one of the finest buildings in the state. There are about 100 members and attendance runs from about 115 to 145 on Sunday morning (We have had as many as 168). The congregation owns its own preacher's home and only owes a small sum on their building. They are self-supporting, support one other work in the sum of $25 per month, and are considering, presently, an effort to establish a congregation at Mooresville in co-operation with the congregation at Woodleaf. The congregation has supported several orphans in the past and is presently contributing to the support of one.

In the two years that I have been here some good progress has been made. There have been six baptisms and two restorations, most of which have occurred in the recent past.

Abilene is anxious to get a man right away. They have learned, to some extent from past experiences, the disadvantages of going without a preacher for a length of time. If you are considering a change in your work or know of a preacher who is, contact the Abilene Church of Christ, Route 1, Box 72B, Statesville, N. C. or phone 873-6396, immediately.

Announcement Extraordinary

HOWARD WINTERS, Reporting: The 22nd Annual Carolina Lectureship Committee, appointed by the church in Burlington, North Carolina, happily announces that George W. DeHoff, well known traveler, author, educator, business man, preacher, and debator of Murfreesboro, Tennessee, will conduct a daily open forum at the lectureship to be held in Burlington, April 4-8, 1966.

George W. DeHoff is one of the best known and deepest loved men in the church of the Lord today. His coming to North Carolina will be a means of enriching the faith of all who attend the lectures--it will be a milestone in the work of the church in the Carolinas. The lectureship committee feels fortunate indeed to be able to make this announcement.

Last year at the lectureship in Greenville, South Carolina when it was asked, "What feature would you most like to see on the next lectureship?" more people replied, "An open forum," than all other features combined. But all stipulated that such a forum would have to be conducted by an out-of-state well-known and respected scholar. Brother DeHoff far exceeds all these demands.

Again we say to all who plan to appear on the lectures, if you want your assignment early, send your name and the dates you expect to be here to the lectureship committee at P. O. Box 1112, Burlington. The deadline for receiving your commitment will be about February 1.

SOUTH CAROLINA NEWS

Clinton

U. A. HALL, Reporting: October was a great month at Clinton. Attendance, collections, and enthusiasm were high. Three were baptized. Two were restored the first Sunday in November.

We plan four meetings next year. We are using the film strips and believe this is a good method of teaching those who will not attend our services. Continue to pray for us.

Easley

BURL CURTIS, Reporting: The first of November I began with the church in Easley, S. C.

Easley, the only church of Christ in Pickens County (population 50,000), was established in 1960. The church is buying an old store building located three miles out of Easley on the Easley-Pickens Highway. It is on a 6/10 acre lot, the auditorium will seat 75 and there is room for six class rooms. The property is valued at $10,000 and the church owes $4,700.

The Easley church has made plans to grow to a size and strength so that it can take the lead in establishing other congregations in the county. A congregation with 200 in attendance, contribution of $400 per week and above, and adequate property is planned. Property shall consist of a lot large enough to accomodate a church building and parking. Two acres or more should be adequate. The auditorium will seat about 250 and there will be some 15 class rooms.

One of the immediate goals is to reduce the debt. The Easley church was not able to borrow the necessary funds to buy the store building at the building and loan so a second and third mortgage was made. We plan to have the second and third mortgages completely paid off by March 13, 1966. This is a total of $700. The second mortgage is $300, plus interest, and the third $400 (no interest). This is the way we plan to accomplish this. The Easley church will pay $500 through regular contributions and special donations and we plan to ask our friends and other congregations to help us with the other $200.

Highest attendance so far in November has been 39 and highest contribution $57.-77. Our attendance goal has been set at 45.

If you have an opportunity, please visit us at Easley. Services are at 10 and 11 on Sunday morning, 6 on Sunday evening and 7 on Wednesday evening.

Greenville, Augusta Rd.

CARL LANCASTER, Reporting: A preacher is needed to begin work here January 1, 1966. Anyone who is interested should contact Marion Moon, 49 S. Fairfield Road, Greenville, S. C. Phone 277-2129.

The church has just purchased a one acre lot within sight of the church building and begun construction on a residence for the preacher. The house will be of brick and will feature three bedrooms, a den, living room, kitchen, two baths, a car port and utility room and will have central heat and air-conditioning.

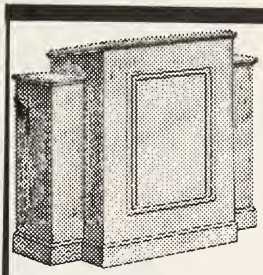
During October attendance and contributions were the highest ever here with an average of 123 for Bible classes and 150 for morning worship. Contributions averaged $247.29. One factor that has contributed to this increase is the rapid industrial growth of the area that is bringing new families in regularly. Opportunities are unlimited in this rapidly growing county with a population of over 250,000.

ANNUAL MEETING

Approximately 55 gathered for the Annual Meeting of Carolina Christian held in Greenville, November 19.

Reuel Lemmons, Editor of Firm Foundation, made an outstanding speech on the possibilities of growth for churches of Christ. He stressed how Carolina Christian can play an important part in this in the Carolinas. The Western N.C. Chorus, directed by Wayman Love, presented a program of songs.

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BOOK REVIEW

THE GREAT CHRISTIAN HYMNAL, Number Two, Editor: Teddlie, Tillit S., Publisher: Brotherhood Press, Abilene, Texas, 1965.

With how many different hymn books are you familiar? For your own personal use and before the congregation of which you are a member purchases new song books you will want to become acquainted with this newly published hymnal.

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Published only in shaped notes and in durable cloth binding, single copies can be purchased for $1.85 each. Two to nine copies are priced at $1.50 each and in quantities of 10 or more the price is $1.35 each.

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"Be ready always to give an answer to every man that asketh you a reason of the hope that is in you." —Peter

JANUARY, 1966

VOLUME 8, NO. 1

EDITORIAL

Burl Curtis, Greenville, S. C.

Near the end of 1960, Carl Lancaster, then of Greenville, S. C., sent a questionnaire to many of the preachers in the Carolinas. They were asked to list, in order, the ten most frequent questions about the church of Christ. The results were the ten questions which are answered in this issue beginning with number one, Why doesn't the church of Christ use instruments of music in worship?" on page three. According to the survey this question is asked more often than any other about the church of Christ. The other nine are listed in their order of frequency.

This material was first printed in January, 1961 and was well accepted and rightly praised then. In line with our desire to present material in 1966 which will lead men and women to become Christians, we are presenting these answers again this month. Extra copies are available at 10¢ each. Postage will be extra.

SOUTH CAROLINA NEWS

We are pleased to announce that Rhoden Presnell of North Charleston, S. C. has consented to serve as South Carolina News Editor. Brother Presnell brings to this office a willing zeal, several years experience in South Carolina, and a congenial Christian disposition. His work at Durant Avenue in North Charleston is regarded as outstanding.

We are looking forward to a pleasant association and a wider news coverage from South Carolina as Rhoden Presnell begins his work on the Carolina Christian team.

Please send news from S. C. to him at 801 Durant Ave., North Charleston, S. C. by the 15th of each month.

EIGHTH YEAR

As we begin our eighth year of publication we want to write what we think so often. Our deepest gratitude is expressed to the many people who make this work possible.

We believe that greater days are ahead for the Carolina Christian as we serve an ever growing Carolinas. Progress in the past has been slow and we know there is much hard work ahead but the next decade will be an era of reaping, of unfolding, of unprecedented growth. We fully believe that Christians will look back on the sixties and seventies as the vigorous growing years for the church of Christ in the Carolinas. You should be thankful to the Lord for being a part of this period.

Carolina Christian wishes to be an encourager to every good work in an enlarging field of service. In many areas the church has just now grown to the place where it can do an effective work.

We encourage you to make 1966 a year of faith, a faith beyond what you can see. Plan for growth, mission work, better facilities, benevolence, etc., beyond all you can now see!

carolina CHRISTIAN

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Published monthly by Carolina Christian Publications, Inc., P. O. Box 5423, Station B., Greenville, S. C. 29606

Second class postage paid at Greenville, S. C.

POSTMASTER: Send undeliverable copies with Form 3579 attached to Carolina Christian Publications, Inc., P. O. Box 5423, Sta. B., Greenville, S. C. 29606

RETURN REQUESTED

Address all editorial matter to Burl Curtis, P. O. Box 5423, Station B., Greenville, S. C. 29606

Address all N. C. News to Tony Forrest, P. O. Box 714, Taylorsville, N. C. 28681, and all S. C. News to Rhoden Presnell, 801 Durant Ave., N. Charleston, S. C. 29406. News items to be printed in a given month's issue should reach the news editors by the 15th of the preceding month.

SUBSCRIPTION PRICE: Individual, $2.50 per year; club of five or more, $2.00 per year; quantity, 13c for 15 or more.

Address commercial advertising inquiries to Jacobs List, Inc., Clinton, S. C. 29325.

1 WHY DOESN'T THE CHURCH OF CHRIST USE INSTRUMENTS OF MUSIC IN WORSHIP?

Chester Hunnicutt

WALKING BY FAITH. "For we walk by faith, not by sight." (2 Cor. 5:7.) Christianity is a religion of faith. All acceptable service to God depends upon a proper understanding and appreciation of this vital principle. If we had the proper appreciation of the Word of God, we would never have to preach against such subjects as instrumental music in worship.

Many skeptics attempt to discredit the Bible because its religion is purely of faith. When a person disregards the Bible by adding innovations he is walking by opinion and puts himself in the class with the skeptic. Worship must be of faith to please God.

1. Faith Defined In Distinction To Opinion. Read Rom. 10:17. This settles how faith comes; it comes by hearing the Word of God. Where there is no Word of God there is no faith. This is not an opinion of man; it is the teaching of God.

Since we are to "walk by faith," and "without faith it is impossible to please God," (Heb. 11:6) it follows that in any matter in which we are not directed by the Word of God, we are neither walking by faith or pleasing to God.

2. What Is It To Walk By Opinion? In John 3:1-5 we learn that Nicodemus came to Jesus by night. Why he came by night is not revealed therefore it is in the realm of opinion. Opinion is what men think, not what the Bible says. In Matt. 2:1 it is stated that wise men came to see Jesus. How many wise men? Two or three would be a matter of opinion. Deut. 29:29 says that the secret things belong to God. Why He did not see fit to include instrumental music in worship belongs to God.

VAIN WORSHIP. (Matt. 15:9.) "But in vain they do worship me, teaching for doctrines the commandments of men." Why were these Scribes and Pharisees worshipping in vain? Because they were doing, as religious service, things which God had not commanded. Even a small thing as washing hands, sinless outside of religious service, is sinful if performed as an act of worship. The playing of instruments is perfectly all right but is sinful if used in worship.

SOME APPLICATIONS OF THESE PRINCIPLES. God, through Samuel, commanded King Saul to utterly destroy the Amalekites. Saul brought back King Agag and spared the best of the sheep and cattle. He followed his own judgment and was condemned for it. The prophet told Saul, "Behold to obey is better than sacrifice and to hearken than the fat of rams."

Numbers 16 tells about Korah and Dathan taking authority that did not belong to them and they burned incense. They chose 250 principal men to side with them. The earth opened up and swallowed them.

Is it wrong to baptize infants? If so, why? Not because it is wrong to apply water to infants but because God nowhere commanded it. He did command penitent believers to be baptized. Is it wrong to play an instrument? There is nothing wrong if it is an act outside of worship. Many good people misunderstand this. They argue that since it is so attractive they cannot see any harm in it. God is not opposed to it on this ground but for some reason He chose singing instead. See Eph. 5:19 and Col. 3:16.

It is sometimes argued from Rev. 5:8 and 14:2 that there will be instrumental music in heaven. There will also be infant membership and "golden bowls of incense." If God wants such music there it is His right just as it is His right to leave it out of the church.

It isn't new for people to get tired of God's way and substitute their own ways. Mosheim tells us that Christian worship consisted of hymns, prayers, the reading

of the scripture, a discourse to the people and the Lord's Supper. (Mosheim, Vol. 1, p. 303.) But in the 2nd and 3rd centuries the seed of general perversion of God's order was sown. (2 Thess. 2:7.) Pope Vitalian is related to have first introduced organs into some of the churches of Western Europe about 670. (Amer. Ency.) But Chamber's Ency. gives the date 666. John Calvin says, "Musical instruments in celebrating the praises of God would be no more suitable than the burning of incense, the lighting of lamps and the restoration of the other shadows of the law."

OBJECTIONS CONSIDERED. There is no specific command for carpets, pews, pulpits and baptisteries and if it is not wrong to have these neither is it wrong to have instrumental music. If these were a par of the worship they would be equally wrong It is wrong to do anything as worship t God which He does not command. Th command to baptize implies a place. I can be in the river, creek, pond, bath tub or a baptistery. Since the command is t baptize in water, it may be hot, cold clear or muddy. But water is necessary to carry out the command. Playing an instrument is not necessary.

Let me say in conclusion that those wh adopt this practice (of using the instrument in worship) are guided by the wisdom of men and not by God. They openly violate the plain and positive requirement of the Lord that his followers shall walk by faith.



BROTHERHOOD NEWS

Johnny C. Sewell, Charlotte, N. C.

Churches of Christ now meet in 100 countries of the world. Fifteen years ago the church was known to exist in only 50 countries. We have an estimated 500 Americans now serving in mission work outside the U. S. plus several hundred natives serving in their own countries.

IBARAKI CHRISTIAN COLLEGE in JAPAN has an enrollment of 1,470 students and a 35 acre campus valued at $1.1 million. The NUKADA CHILDREN'S HOME, having begun in 1947 with 10 children, now provides for 60 children. NAZARE EN, an Old People's Home, presently cares for 110, the average age of which is 77. A Bible correspondence course started by BILL CARRELL now has 19,000 enrollees.

ARCHIE LUPER and IRA Y. RICE, JR. recently made a trip to RUSSIA. Rice said that the single thing which impressed him most was the worshipful attitude of the Russian people toward the tomb of Lenin. Rice said, "Without a doubt these benighted people have substituted Lenin for God himself."

California For Christ Campaign

is a state wide venture of churches of Christ which will climax in 1967. WILLIAM S. BANOWSKI of Lubbock, Texas will preach in FRESNO October 15-21 while GEORGE W. BAILEY of Abilene, Texas is preaching during the same period in SAN DIEGO. JOHN ALLEN CHALK of Cookeville, Tennessee will preach the week following in LOS ANGELES. These evangelistic meetings will be a co-ordinated and co-operative undertaking to bring the church more effectively to the general public.

The 39th annual lectureship of DAVID LIPSCOMB COLLEGE is scheduled for January 16-20, the theme being, Christian Education. Six Christian college presidents will be featured in this lectureship.

The FREED-HARDEMAN COLLEGE lectures are scheduled February 6-11; the theme is The Church and The World.

The ABILENE CHRISTIAN COLLEGE lectures are slated for February 20-24 with the theme, The Bible Today.

The HAYDEN O. JENKS, JR. family in PENANG, MALAYSIA are in need of addi-

(see page 5)

2 DO YOU BELIEVE ONLY MEMBERS OF THE CHURCH OF CHRIST ARE RIGHT OR WILL BE SAVED?

Nelson M. Smith

These are, in reality, two questions and can only be answered as such. As to being right it needs only be said that no man is right except as he follows the word of God.

As to the second, what I believe will affect no man's destiny but my own except to the extent another may follow my belief. But if the question be phrased, "Does the Bible teach that only members of the church of Christ will be saved?" that is a different thing. If all, in whose mind this question may be, will allow the New Testament to establish the concept of the church in their thinking there will be no difficulty in answering it satisfactorily.

Let us seek an answer to this question by asking more questions. Did Jesus intend to build a church? Yes. (Matt. 16:18.) Did he do it? Yes. First, he said the gates of hell would not prevail against it. (Matt. 16:18.) This certainly included the building of it as well as its perpetuity. Second, Paul speaks of it as an accomplished fact. "...which (church) he (Christ) hath (already accomplished) purchased with his own blood." (Acts 20:28.)

Of what or whom is the church composed? The saved. "The Lord added to the church daily such as were being saved." (Acts 2:47.) That is, the saved were added to the church. So the church is composed of the saved. Again, Christ purchased the church with His blood. (Acts 20:28.) Therefore the church is composed of those bought with His blood. But we are saved by His blood. To this all agree. Again we see that the church is composed of the saved. Jesus said, "He that believeth and is baptized shall be saved..." (Mk. 16:16.) But all are baptized into one body (body is the church, Col. 1:18) according to 1 Cor. 12:13. Therefore, all the saved (they who believe and are baptized) become members of the church. Question: Whose church is this spoken of in the New Testament? If one believes the word of God the only answer is: Christ's.

Again, "...He is the savior of the body." (Eph. 5:23.) Remember, the body is the church. (Col. 1:18; Eph. 1:22, 23.) Whose body is this of which Christ is the savior? Can any deny that it is His body? His church? The Bible is plain in its teaching as to church membership. Our difficulty seems to be in not accepting the authority of God's word or having an unscriptural concept of the church.

In all fairness allow me to say that I do not believe that any one can be saved by being a member of a denomination, no matter what that denomination may call itself. But the Bible clearly teaches that one must be a member of the church that Jesus bought with His own precious blood. Remember, Jesus died on the cross that he might reconcile all men unto God in ONE BODY! (Eph. 2:16, the body is the church.) Can a man be saved without being reconciled to God?

Brotherhood News (Cont'd)

tional support. They have four children and subsist on $395 per month. Contributions can be sent to Central Avenue church of Christ, Fairborn, Ohio.

GUATEMALA now has 24 congregations with 320 faithful members. Four of these churches are in the capital, Guatemala City.

BRAZIL now has 14 churches of Christ. Missionaries there have 5,000 enrolled in Bible correspondence courses.

BILL BURTON will begin in Rome in June.

3 WHEN, WHERE AND BY WHOM DID THE CHURCH OF CHRIST BEGIN?

Jimmy Dorris

Every religious organization was founded by some individual or group of individuals at some given place and at some given time. The church of the New Testament was built by Jesus Christ himself. Following Peter's confession of faith in Jesus as the Son of God, Jesus said, "And I say also unto thee that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. (Matt. 16:18.)

Since Jesus is the founder of the true church, this means that the true church was not founded by Abraham, Moses, John the Baptist or any other person. The very announcement of his plans indicates that he meant to build only one church. Later when thinking of all who would believe on him, Jesus prayed for their unity saying, "That they all may be one..." (John 17:21.)

When Jesus said, "I will build my church," he was not talking about any denomination, but about the undenominational kingdom of Christ, the spiritual body of Christ. This kingdom was not established during Jesus' personal ministry, but much was said about it being "at hand." Jesus taught his disciples for three years to prepare them to serve in his kingdom. Then the church or kingdom began "with power" on the Sunday or Lord's day called Pentecost, fifty days after the Sabbath when Jesus was in the tomb. In fulfillment of prophecy such as Isaiah 2:2,3 we have the beginning of the New Testament church belonging to the Lord Jesus Christ. (Col. 1:18; Eph. 2:19-22.) Thus the church of our Lord came into existence in the city of Jerusalem on the first Pentecost following the resurrection, in the presence of "devout men out of every nation under heaven," under the inspired preaching of Simon Peter according to God's eternal plan. (Acts 2.)

These beginning events transpired in Jerusalem in Palestine. This city was also known as the "holy city" indicating the importance attached to it as a city. It was the capitol of the Hebrew world, the symbol of all the glory and power exhibited in the days of David and Solomon. Its main importance to the Christian however is that it was the beginning place of the church of Christ even as Isaiah foretold that "out of Zion shall go forth the law and the word of the Lord from Jerusalem." Thus the first converts to Christ through the gospel were made in Jerusalem on that Sunday of Pentecost nearly 2,000 years ago. (Acts 2:47.)

From these considerations we note the answer to when, where and by whom did the church of Christ begin.

When: Sunday, the first Pentecost following the resurrection of Jesus.

Where: The city of Jerusalem in Palestine.

By Whom: The Lord Jesus Christ.

Where God Places Baptism

Every creature (Mk. 16:16.)	believe	baptized	shall be saved
Jews on Pentecost (Acts 2:38,47.)	repent	baptized	remission of sins added to church
Ethiopian eunuch (Acts 8:35-39.)	confess	baptized	rejoiced
Saul -Paul (Acts 22:16.) (cont'd on page 7)		baptized	wash away sins

4 DOES THE CHURCH OF CHRIST TEACH THAT A PERSON MUST BE BAPTIZED TO BE SAVED?

Darrell E. Beard

In answering this question let us point out that the church of Christ has no governing body or agent which decides the faith or practice of the church. Our plea is for man to look to the Bible, the only standard of authority, and follow its teachings in every particular.

The moot (discussion) question then is not: "What do you or I teach about baptism?" but "Does the Bible command baptism in order to salvation?"

Does The Bible Comr. ›nd Baptism

In sending out his apostles with the great commission Jesus said, "Go ye therefore, and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit." (Matt. 28:19.)

In discharging their duties, the inspired teachers of the first century commanded their hearers to be baptized. Concerning Peter the scriptures say, "And he commanded them (household of Cornelius) to be baptized in the name of the Lord." (Acts 10:48.) When Ananias came to Saul of Tarsus he told him to "arise, and be baptized." (Acts 22:16.) When the people of Samaria believed the preaching of Philip, they were baptized. (Acts 8:12.) In Philippi there was a woman named Lydia who "gave heed unto the things which were spoken by Paul. And... she was baptized ..." (Acts 16:14, 15.) When the same apostle preached in Corinth "many of the Corinthians hearing believed, and were baptized." (Acts 18:8.)

We can see that baptism was commanded, but is it necessary in order to obtain forgiveness of past sins?

Design Or Purpose Of Baptism

A person must be baptized:

1. to have remission of his sins. "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of sins..." (Acts 2:38.)
2. to have his sins washed away. "Arise, and be baptized, and wash away thy sins, calling on his name." (Acts 22:16.)
3. to be saved. "The like figure whereunto even baptism doth now also save us ..." (1 Peter 3:21.)
4. to be a son of God, to be in Christ, to put on Christ. "For ye are all the sons of God, through faith, in Christ Jesus. For as many of you as were baptized into Christ did put on Christ." (Gal. 3:26, 27.)
5. to obey in a form the doctrine of the death, burial and resurrection of Christ. (Rom. 6:17, 18. cf. vs. 3-6.)

Jesus said, "He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned." (Mk. 16: 16.) Some argue that because He did not say, "He that believeth not and is not baptized shall be condemned," baptism is non-essential. But observe that this is not necessary, for if a person doesn't believe he won't be baptized. In every case of New Testament conversion baptism stands between a man and salvation.

The Bible teaches that a person must be baptized in order to be saved.

BAPTISM (Cont'd)

Galatians (Gal. 3:26, 27.)	faith	baptized	put on Christ
Romans (Rom. 6:3-6.)		baptized	walk in new life

(Note: Peter writes that baptism does also now save us. Read 1 Peter 3:21.)

5 WHAT IS THE CHURCH OF CHRIST?

C. W. Bradley

In response to Peter's confession, "Thou art the Christ, the Son of the living God," our Savior expressed his purpose to build his church, "Upon this rock I will build my church." (Matt. 16:18.) A few years later, the Apostle Paul wrote a letter to the Romans, in which he said, "All the churches of Christ salute you." (Rom. 16: 16.) Thus we have full assurance that the Lord fulfilled his purpose.

Since Christ is both the builder and owner of his church, then is it not logical to turn to his word for enlightenment concerning the church of Christ? Study carefully the following plain facts regarding the church that Jesus built:

1. The church of Christ is the body of Christ over which he rules. "He is the head of the body, the church." (Col. 1:18.)
2. The church of Christ is very precious in the mind of him who built it. "Husbands, love your wives, even as Christ also loved the church, and gave himself up for it." (Eph. 5:25.)
3. The church of Christ is that which Christ saves. "For the husband is the head of the wife, as Christ also is the head of the church, being himself the saviour of the body." (Eph. 5:23.)
4. The church of Christ is that to which the Lord adds all the saved. "And the Lord added to the church daily such as should be saved." (Acts 2:47.)

What is the church of Christ? It is the body which Christ loves, for which he died, over which he rules, to which he adds all the saved. THE CHURCH IS THE SAVED. When a sinner had met the requirements of the Lord to have his sins forgiven, he is added to the church of Christ. Since the Lord does the adding, no mistakes are made. Salvation from sin and membership in Christ's church are brought about at the same time. The church doesn't save; the church is the saved.

The word, "church," in our English N. T. comes from the Greek word, "Ecclesia," which means "the called out." The church is a "called out" group of people. Peter expressed this idea when he wrote, "But ye are an elect race, a royal priesthood, a holy nation, a people for God's own possession, that ye may show forth the excellencies of him who called you out of darkness into his marvelous light." (1 Peter 2:9.) The churches of Christ are those people who have been called out of darkness into God's marvelous light. God's method of calling is through the gospel, "Wherefore he called you through the gospel." (2 Thess. 2:14.) The gospel is God's power to save. (Rom. 1:16.) Christ charged his apostles, "Go ye into all the world and preach the gospel to every creature." (Mark 16:15.) Whenever and wherever sinners hear the gospel of Christ, believe and obey it, they become a part of this "called out" group, which is the church of Christ.

From this brief study, we must conclude that the church of Christ is completely undenominational. It is composed of all the saved in all the world, and it is against the will of the Lord for these people to be divided into denominational groups. Today when much is being said about religious unity, men need to open their New Testaments and learn what the church of Christ is. When we study the book of Acts to observe the spread of the church in the first century, we cannot get the idea that Peter preached in Jerusalem, establishing a certain denomination, that Paul established a different kind in Ephesus, and that Philip started still a different one in Samaria. These congregations were of the same faith and practice.

Much of the confusion that exists today in the field of religion results from a false definition and understanding of the church. Let us forsake the doctrines of men and return to God's way of making the church. In this way we can have a New Testament church in our town today.

6 WHERE ARE THE HEADQUARTERS OF THE CHURCH OF CHRIST, AND HOW CAN IT EXIST AND CARRY ON ITS WORK WITHOUT A GOVERNING BOARD, CONFERENCE OR CENTRAL HEADQUARTERS?

James A. Davis

An Oft Repeated Question

When someone asks, as people often do, "Where is the headquarters of the church of Christ?" and the answer is given, "It has no earthly headquarters anywhere!" there follows in utter amazement the next question, "Well how can it exist and carry on its work without a central conference to direct its affairs?" There are so many people who simply cannot imagine any organization being able to function and grow without some central coordinating headquarters. These questions proceed from a lack of understanding that churches of Christ are not organically connected because in following the plan of organization given in the N. T. they are autonomous. This simply means that each congregation is a self-contained unit in so far as government and direction of affairs are concerned. Yet, churches of Christ are the same the world over because of their loyalty to the common tie which binds them together; they accept the N. T. as an all-sufficient guide which is authoritative in all matters concerning the church.

THE NEW TESTAMENT PATTERN OF ORGANIZATION

In Eph. 1:22, 23, we learn that Christ is the supreme head "over all things to the church, which is his body." Acting under the direct authority of Christ, (Matt. 28: 18-20), the apostles went into the whole world and established churches, organizing them according to the commands of Christ. From Acts 14:23 we get the approved apostolic example of ordaining elders in every church. "And when they had ordained them elders in every church ..." The qualifications of these elders, and the nature of their work, is given in 1 Tim. 3:1-7; Titus 1:1-9. There is no other office in the church which is superior to the eldership, and Peter admonished elders in 1 Peter 5:1-4 to be diligent in their work as spiritual shepherds and the younger members he admonished to be subject to them. (1 Pet. 5:5.) The qualifications of deacons are given in 1 Tim. 3: 8-13. These men are to serve under the direction of the elders and to assist them in their work.

The inspired Paul recognized this pattern of organization in Phil. 1:1 when he addressed the saints, bishops (elders), deacons of the church in Philippi. In all the N. T. there is no deviation from this divine pattern, and nowhere is there any indication that one congregation had any jurisdiction over another. In their work of restoring the New Testament church the churches of Christ today follow this same pattern of organization and maintain complete independence of one another in government and authority. In every fully organized church of Christ the elders oversee the work of deacons, evangelists, teachers and all other Christians.

ANOTHER QUESTION

Following the above explanation there is

Where Are Headquarters? (cont'd)

always another question, "Does not this complete independence of one another isolate the individual churches to such an extent that their power and influence is shackled?" Actually the very opposite is true. Churches of Christ are growing rapidly throughout the world today and the centuries have proved that the N. T. pattern of organization is quite practical. It is most important to understand that in following the divine pattern there is not a lack of organization at all, but rather a very efficient and smooth working arrangement which is superior to any system of control that men might devise. And, be it understood that complete autonomy does not prohibit full fellowship, and voluntary cooperation of churches of Christ in the all-important work of saving the lost and nuturing the saved.

N. T. examples show that the early churches shared with one another the burdens, responsibilities and glories of Christ's cause on earth. 1 Cor. 16:1-3 reveals that they cooperated in relieving the sufferings of their poor. Paul commended the Philippian church for supporting him financially while he preached in Thessalonica. (Phil. 4:16.) Acts 11:22 shows that the Jerusalem church was vitally interested in the cause at Antioch and sent Barnabas there to strengthen and encourage the new church in that city. There are many modern day instances of mutual cooperation and fellowship based on these scriptural examples.

Autonomy A Sacred Trust

The work of restoration is not finished until the autonomy of the local congregation is established and maintained. The great apostacy, begun in the first century, was consumated in a complete change in church government, and Paul warned that souls would be lost by coruption of leadership. (Acts 20:28-31.) This autonomy of the N. T. church is a sacred trust of every Christian. 1 John 1:7 urges us, "... walk in the light as he is in the light and we have fellowship one with another, and the blood of Christ cleanseth us from all sin."

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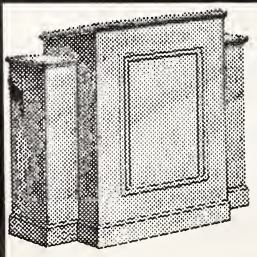
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7 WHAT DENOMINATION IS IT? WHAT DENOMINATION DID IT BRANCH OUT OF?

Bill G. Smith

"The most general use of 'denomination' is for a body of persons holding specific opinions, usually religious, and having a common name, or for the various 'sects' into which members of a common faith may be divided. 'Denominationalism' is thus the principle of emphasizing the distinctions, rather than the common ground, in the faith held by different bodies professing one sort of religious belief." (Enc. Britannica, Vol. 7, p. 217.)

We do not hear of denominationalism until the Protestant Reformation at which time the Lutheran Church was started by man in 1530 with its own creed and set of rules. After this more divisions occurred and the result was the Presbyterian Church in 1536, Baptist 1611, Methodist 1739, Episcopal 1789 and on and on until today we have 300 different religious denominations. With this type of confusion and division we can see why a person would ask the above question.

The Bible teaches unity when it comes to the matter of the church, for example note Amos 3:3, "Shall two walk together, except they have agreed?" Paul states in Eph. 4:3-6, "Giving diligence to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as also ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all." Read also Eph. 1:22, 23.

In writing to Corinth, Paul condemns division and the practice of using man made names. 1 Cor. 1:10 states, "Now I beseech you, brethren, through the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfected together in the same mind and in the same judgment." Paul was beseeching these people to be one in Christ. He said it's wrong to be divided (verses 12, 13), "Now this I mean, that each one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? was Paul crucified for you? or were ye baptized into the name of Paul?" People who are promoting denominationalism should stop and consider prayerfully the question of Paul, "Is Christ divided?" The answer of course is, "NO," which puts Christ in opposition to the theory of "many churches."

In fact, Jesus prayed in John 17:20, 21 for unity. "Neither for these only do I pray, but for them also that believe on me through their word; that they all may be one; even as thou, Father, art in me, and I in thee, that they also may be in us: that the world may believe that thou didst send me."

What denomination is it? It is not a denomination. The church of Christ was established long before the Protestant Reformation. (See other article, "When the church started.") What denomination did it branch out of? None, for the church existed long before the first denomination had its beginning.

Let us study, pray and work together to become one in Christ Jesus.

8 IS THE CHURCH OF CHRIST SIMILAR TO THE CHURCH OF GOD?

O. P. Baird

This question would not have been asked in New Testament times. It is an outgrowth of the confused denominational system of modern times, which is of human origin. The New Testament does not speak of one church as the "church of Christ" and a different church as the "church of God." There was one church and it was referred to by both of these terms and by a number of other terms. The idea of there being two churches, one belonging to Christ and the other belonging to God, is absurd and certainly not found in the word of God.

In the New Testament the one church is called the "body of Christ" and also the "house of God." (Eph. 1:22, 23; 1 Tim. 3: 15.) Congregations today that are generally known as "churches of Christ" also acknowledge all other Bible terms designating or describing the church which Jesus purchased with His blood. (Acts 20:28.) When they speak of the "church of Christ" or the "church of God" they have reference, not to one of the many denominations, all of which were started by men, but rather to the church Jesus was talking about when He said, "Upon this rock I will build my church." (Matt. 16:18.) That is the same church Paul was talking about when he spoke of "the church of the living God, the pillar and ground of the truth." (1 Tim. 3:15.) All Christians, the children of God, wherever they are, belong to that one church. When we speak of a local congregation as a "church of Christ" or a "church of God" we mean a congregation made up of people who are just Christians, who meet together regularly for worship and work together in serving God. The people of such a congregation strive, individually and collectively, to follow all that God teaches them in the N. T. They could not correctly be designated except as the N. T. designates such congregations.

The question we are considering arises because there are now a number of denominations of the "Holiness" order that go by the name "Church of God." It takes more than the name to make a church a true church of Christ or church of God. These "Holiness" denominations are different from each other and all of them differ from the churches of Christ which are not a denomination. These churches of Christ are made up of Christians who are connected with no denomination. They do not have any headquarters on earth as denominations do, and have no intercongregational organization and no law-making body or governing body of men over all the congregations. These churches accept all scriptural designations of the church.

Sometimes someone says to me, "The Church of Christ--is that the same as the Church of God?" I answer, "Yes, certainly Christ's church is the same as God's church. It was in the world in the days of the apostles and that was a long time before any of the denominations were started by men, including the 'Holiness' denominations which wear the name 'Church of God.' The churches of Christ which have no denominational connection and are striving to follow the Bible as their only guide are not of the so-called 'Holiness' order. I think I am safe in saying they are as unlike those 'Holiness' denominations as they are the other denominations."

9 WHAT IS THE DIFFERENCE BETWEEN THE CHURCHES OF CHRIST AND THE CHRISTIAN CHURCH?

Ray D. Fullerton, Jr.

There are, in reality, three major groups, not two, to be dealt with in the context of this article: the Disciples of Christ denomination, the so-called Christian Church and churches of Christ. Historically, these three groups, now widely divergent, were once united. As one invincible body with a plea irresistible to men of that day it moved in force toward one common goal: Christian unity based on the full restoration of first Century, New Testament undenominational Christianity. That was the Restoration Movement before schism broke the body and thus largely destroyed for a time the glory of its plea. Then they believed that Christian unity could and would be had when men took their stand together on the Bible as the Word of God. "No creed but Christ, no book but the Bible, no name but the Divine." This and other Reformation slogans expressed their common sentiment, their common ideals for the attainment of the sought-after goal. But by 1906 the movement was shattered. One group became officially the Disciples of Christ; another, "churches of Christ," and another retained, generally, the name "Christian Church."

Disciples of Christ churches "have fellowship with the International Convention of the Disciples of Christ and the multiple organizations making up the United Missionary Society. This is a confessed denomination... In theology it has abandoned the plea of restoration... This group over the period of the last seventy-five years have adopted the extreme positions of liberal, old-line modernism and for them the Scriptures long since ceased to be a standard of authority in religion." (J. W. Roberts, "Gone to the Christian Church," Restoration Quarterly, Vol. 3 No. 2, p. 80.)

They not only use the musical instrument and do their missionary work through the U. C. M. S. (which were the two original major sources of friction which resulted in the ultimate split) and otherwise submit local autonomy to the higher ecclesiastical organization, but have adopted, as indicated above, many other human innovations. For a group following the modernistic theological line (denial of the inspiration of the Scriptures and their teaching on the virgin birth, miracles, the resurrection, heaven, hell, etc.), this is logical. In many regards they now follow Rome. They practice open membership in many areas. Many members are yet unaware of what is really taking place among their leaders and still believe they are the prime force in the Restoration Movement. Their liberal theological schools are seeing to their general re-education, however.

"...the Christian Church...fits a somewhat heterogeneous group...it generally describes those who stand half-way between the Restoration Movement of the early nineteenth century...and the (modern-day) Disciples' Denomination. ... around the turn of the century many of them realized the direction of events and broke with the united organ (U. C. M. S.) which was headed toward denominationalism. These people generally resisted (modernism) and at present continue to hold forth the Bible as the Word of God and the New Testament as a pattern of authority for a restoration of the church. ... they scorn denominationalism and are autonomous..." (ibid., p. 81.) They particularly scorn their liberal brethren in the Disciples movement. On the other hand, they resent the rejection by their "anti-organ brethren" of the instrument and of the type of fellowship they frequently practice. They are sometimes banded together in a general convention with less

WHAT IS DIFFERENCE (cont'd)

authority than the U. C. M. S., sometimes retain the "independent Christian Church" nomer. All use the instrument and do not intend to give it up, think it has nothing to do with fellowship and some claim it is simply an expedient. Some use the name "Church of Christ," others, "Christian Church." They are conservative and not to be confused with the Disciples churches nor with "churches of Christ" such as are described in articles of this magazine.

10 WHY DO YOU NOT REFER TO PREACHERS AS REVERENDS OR PASTORS?

Johnny C. Sewell

WHAT SHALL WE CALL THE PREACHER? It has come to be a most common practice to address preachers with such titles as "reverend" and "pastor." Most often these expressions are used in an attempt to show respect or courtesy to preachers - but in reality these titles go far beyond that. To some, the words "reverend" and "pastor" are simply regarded as synonymns; that is, meaning the same as and used interchangeably for "preacher," but such is not proper New Testament usage. We must follow the Bible in all that we do religiously. (Deut. 4:2.) This forbids us to improperly use the words "reverend, pastor," et. al.

The word "reverend" is used only once in the entire English Bible (Psa. 111:9), and there it has reference to God. Even in this verse the word is not used as a title, but rather as a word of description. The Hebrew word, YARE, from which the English "reverend" comes, in its various forms is used 366 times in the Old Testament. Its Greek equivalent is used in the New Testament 143 times. But notice this: It is never used as a religious title for preachers! Because the Bible does not use this word as a title for preachers and because we seek to follow the Bible in all we do, we do not call preachers "reverend!" Neither should you!

To give such titles to a limited group of men tends to elevate them above their brethren, and this violates a Bible principle. The mother of James and John (Matt. 20:20-28) requested of Jesus that he bestow upon her sons the honor of sitting on his right and left in the kingdom. Jesus rebuked her by saying that in the church the person that would become great would have to be servant of all. He specifically stated that lording it over the flock was wrong! In the church of Christ there is no clergy as contrasted with the laity, no reverends as contrasted with the non-reverends. We all are to be brethren serving the Lord.

In Matt. 23 Jesus criticized the Jews for loving chief places, peculiar clothing and titles such as father, rabbi and master. Today there are still those who love the same type of thing and desire to be called in the streets "reverend." Such was not right then; such is not right now. Vainglorious titles are un-Christian.

People often misuse the term "pastor" because of a misunderstanding of the organization of the church. Many appear to think that any preacher who resides in the community and is minister to a congregation is automatically the pastor of that church. This is not a Bible definition of pastor. The word should not be used in reference to such a person on this basis.

In the N. T. each congregation was an independent unit, governed under Christ by a plurality of qualified men (1 Tim. 3: 1-10) of equal authority. They were variously called elders or presbyters (presbuteros), overseers or bishops (episkopos), pastors and shepherds (poimenas). By close examination of the scriptures (Acts 20:17, 28; 1 Peter 5:1, 2; Eph. 4:11) it can be seen that these words are used

interchangeably to refer to the qualified rulers (Heb. 13:17) within the congregation. They have no right to change anything the Lord has commanded. Their work is to see that the will of God is done within the congregation of which they are members. Only to these men, in the official sense, can the word "pastor" be applied. (1 Tim. 3:1.)

We have in the church's organization a different group than the above called deacons (diakoneo). They are special servants or ministers to the church, serving under the direction of the aforementioned leaders.

Then there are the evangelists (2 Tim. 4:5), ministers of the gospel (Rom. 15:16) or preachers (1 Tim. 2:7). In one sense of the word, anyone who serves is a minister, but here we refer to those who minister or proclaim the word. Although the teaching of the minister's guides, tends and shepherds the flock, they are not called in the N. T. either pastors or shepherds and they should not be so addressed because of this fact. The qualifications of pastors (elders) and preachers (ministers) are different and the positions in the church which they occupy are different.

Let us do Bible things in Bible ways. Let us call Bible things by Bible names.

CAROLINA CHURCH NEWS

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801 Durant Ave., N. Charleston, S. C. 29406

NORTH CAROLINA NEWS

Woodleaf

J. N. ROBERTS, Reporting: I am offering my services to some of the smaller congregations in the Carolinas to help with Vacation Bible Schools in 1966. I usually help in four or five schools each year in addition to working with Carolina Bible Camp. I can teach, manage the school, or serve refreshments. I will work anywhere you put me if details can be worked out. I am mainly interested in helping where sufficient local help is not available. You may contact me by writing to Rt. 1, Woodleaf, N. C.

Rockingham

BILL G. SMITH, Reporting: Our budget for 1966 is $14,560 or $280 per week. Last year it was $250.

Cherokee

CHESTER A. HUNNICUTT, Reporting: Recently a fine Indian man was baptized here. He is the father of ten children.

After seventeen months with us L. D. Willis and his family are moving back to Cherokee, Alabama. Ray Hill and family replaced them the first of the year. This worthy family lacks $200 per month having the support they need. Please write me at

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Taylorsville

TONY FORREST, Reporting: The church in Taylorsville has shown some fine progress in recent months. Our attendance has been down some but contributions have been somewhat higher. A nice home was purchased for the preacher in mid-November which increased our indebtedness to $26,000. The house is a three bedroom brick, located on a nice lot on the Wilkesboro Highway just three-fourths mile from downtown and the church building.

We are committing ourselves to intensified efforts for growth in 1966, spiritually, financially, and numerically.

Wilmington

MILTON S. PARKER, Reporting: November was a very good month with us. We had an average attendance of 68 for the Sunday morning services and 56 for the evening services. Weekly contributions for the month averaged $126.31.

Our meeting with Bob Bryson of Valdosta, Ga. was well attended. In November, 16 were baptized, three restored and 11 confessed sins. Our next meeting is planned for March 7-13 with brother Hoover of Paducah, Ky. preaching.

SOUTH CAROLINA NEWS

Clinton

U. A. HALL, Reporting: Last year was a good year for us. We had 11 baptisms and five other responses which increased our faithful to 30 members.

Our theme for 1966 is, "Each one win one." We want to double our membership by August, the month workers from Donelson, Tenn. will again be with us in a VBS.

The church at Donelson will support me during 1966. This should accelerate our building program.

Our first meeting for 1966 will be in March with brother Parker.

Easley

BURL CURTIS, Reporting: The church here is showing signs of renewed interest and determination. Our contribution goal of $55 per week was almost reached. The average was $53 per week for last month. The highest contribution was $71.03.

We were encouraged by the visit of Dan McKinney from Englewood, Tennessee and Lonas Miller from Athens, Tennessee in December. Brother McKinney brought us the good news that Englewood had decided to pay half on a duplicating machine which Easley needs so badly. They are also interested in helping us with another campaign next July. Brother Miller gave his personal check to buy the extra communion set that we needed. Our greatest need at present is for a typewriter and for someone to help Englewood buy the duplicating machine.

The church at Easley hopes to get in better financial shape as soon as the second and third mortgages can be paid off on the property.

If you have opportunity, please visit us at Easley.

carolina CHRISTIAN



"Thy word is a lamp unto my feet, and a light unto my path."

—Psalms 119:105

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VOLUME 8 No. 2
FEBRUARY, 1966

OPPORTUNITIES IN THE CAROLINAS

Burl Curtis, Greenville, S. C.

The "Opportunity Decade" is before us. Each Christian should get excited about the great possibilities for the growth of the church in North and South Carolina during the next ten years and should prepare himself to take full advantage of them. These opportunities will never come again.

More larger churches outside the Carolinas are interested in supporting preachers here than ever before. This is due, in a large measure, to the following factors:

1. The special issue of the Gospel Advocate devoted to the Carolina work in 1963.

2. The full page editorial in the November 30, 1965 Firm Foundation by Reuel Lemmons. This well written editorial entitled, "Soft Spot in the Kingdom," focused attention on mission opportunities here.

3. Carolina Christian, especially the 8,000 copies last year and the 20,000 this year stressing opportunities and needs for mission work in the Carolinas.

4. Economic development of the Carolinas. People must live where they can get jobs. Southern Bell reported last month, "As far as Southern Bell is concerned, this great state (S. C.) is not just growing...IT IS BOOMING!" Certainly the same thing could be said of N. C.

But the responsibility for this great anticipated growth of the church rests upon Christians presently in the Carolinas. No one will do it for us. Others will help but, for the most part, only after Carolina Christians have done all they can. We must lead the way; we must make the plans. Will Rogers said, "Planning gets us into things, but only work will get us out."

Herein is our confidence in the next decade. We believe the churches of Christ in the Carolinas are willing to evangelize this area. Each year we are becoming more able. As each congregation grows, and gets in a better financial position, more and more funds will be placed in the mission budget. Much of this money will be used to establish the church in the next county or city. Here is an example.

Honor To N. Main, Mocksville

The North Main St. church of Christ in Mocksville, N. C. is to be honored for planning to plant the first church of Christ in Yadkin County, N. C. From their report this month we quote, "We have our sights set on establishing the church in Yadkinville, 20 miles north of here." Yadkin County has a population of approximately 23,000 with about 2,000 in Yadkinville.

We hope the day soon comes when any church not making definite plans to spread the borders of the kingdom will be out of step. It has always been unpopular with the Lord.

carolina CHRISTIAN

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Published monthly by Carolina Christian Publications, Inc., P. O. Box 5423, Station B., Greenville, S. C. 29606

Second class postage paid at Greenville, S. C.

POSTMASTER: Send undeliverable copies with Form 3579 attached to Carolina Christian Publications, Inc., P. O. Box 5423, Sta. B., Greenville, S. C. 29606

RETURN REQUESTED

Address all editorial matter to Burl Curtis, P. O. Box 5423, Station B., Greenville, S. C. 29606

Address all N. C. News to Tony Forrest, P. O. Box 714, Taylorsville, N. C. 28681, and all S. C. News to Rhoden Presnell, 801 Durant Ave., N. Charleston, S. C. 29406. News items to be printed in a given month's issue should reach the news editors by the 15th of the preceding month.

SUBSCRIPTION PRICE: Individual, $2.50 per year; club of five or more, $2.00 per year; quantity, 13c for 15 or more.

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OBEDIENCE

Raymond Climer, Duncan, S. C.

In 1 Samuel 15:22 the Bible says, "And Samuel said, Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams." Here God teaches a basic and fundamental truth. If we expect to have eternal life in the afterwhile, we must obey (be obedient to; execute the commands of) God. Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all that obey Him." (Hebrews 5:8,9.) Only the obedient will be saved.

God has always stressed obedience. This is evidenced throughout the Bible. Adam and Eve (Genesis 3) were driven out of the Garden of Eden because of "disobedience." If they had obeyed God, they could have lived forever in the garden. But they disobeyed and had to suffer the consequences. (Genesis 3:14-24.)

In Leviticus 10:1-3 we read of another instance where God teaches strict obedience. Nadab and Abihu, the sons of the high priest, Aaron, offered a strange fire before the Lord which he commanded them not. As a result the Lord sent out fire which devoured them and they died before the Lord. This example vividly teaches that one cannot substitute, change, or disobey the commands of the Lord and escape punishment.

In 1 Samuel 15 we have a case of partial obedience which is not pleasing to God. King Saul was commanded by the Lord to go down to the land of the Amalekites and utterly destroy all living things. Saul went and began to slay the Amalekites but did not "utterly" destroy them. He saved the best animals and King Agag alive. Saul had good intentions and he partially obeyed God. But partial obedience is not obedience. As a result of Saul's disobedience the kingdom was taken from him and given to David. This teaches that we today must fully obey God to be saved. "Not everyone that saith unto me Lord, Lord, shall enter the kingdom of heaven; but he that doeth the will of my Father which is in heaven." (Matthew 7:21.)

Let's notice for a moment some instances of obedience and the result of obeying God. For example, Noah, in Genesis chapter 6, was told that the world was going to be destroyed by water and that he was to build an ark of gopher wood in order to escape this punishment. Even though Noah had never seen it rain, he believed God and began preparing the ark just as God had commanded. As a result he and his family were saved from the flood.

Abraham is certainly a good example of obedience. In many instances Abraham was forced to show his faith by his obedience to the voice of God. For example, when he was told to leave his home and go to a country which the Lord would show him, he obeyed at once. (Genesis 12:1-4.) Also, when God told him to sacrifice his son, Isaac, on the altar, Abraham did not falter but prepared to do as God commanded, but the angel of the Lord stopped him. (Genesis 22.) Because of his obedience, Abraham was called the "friend of God." We can be the friend of God today, too. "Ye are my friends if ye do whatsoever I command you." (John 15:14.)

Christ, who is our perfect example, was obedient to His Heavenly Father. "I can of my own self do nothing; as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me." (John 5:30.) "And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." (Philippians 2:8.)

What is the purpose of obedience? Only the obedient will be saved. (Hebrews 5:9.)

(see page 7)

THE SINLESS CHRIST

Burl Curtis, Greenville, S. C.

The bright, young college professor is said to have jokingly remarked after each mistake his students caught him in, "That's my first one." One of the greatest mistakes a man can make is to be deceived into thinking he can't be wrong.

When we are conscious of our many flaws, it is hard for us to imagine that someone could live flawlessly in thought, word, and deed. Our lives are so filled with the necessity to say, "I am wrong; I am sorry; I am mistaken." Yet the Bible clearly points out that Jesus was SINLESS. "Who did no sin, neither was guile found in his mouth." (1 Peter 2:22.) He "was in all points tempted like as we are, yet without sin." (Hebrews 4:15.) The Apostle John assures us, "And in him is no sin." (1 John 3:5.)

What is the meaning of this sinlessness? Not once in the life of Christ was there transgression or unrighteousness. Since "sin is the transgression of the law, (1 John 3:4), Jesus performed the amazing task of perfectly keeping the law of Moses. At his baptism, Jesus told John, the Baptist, that "it becometh us to fulfill all righteousness." (Matthew 3:15.) It was fitting that Jesus should fulfill all righteousness because "all unrighteousness is sin." (1 John 5:17.) Since we are surrounded by failures, our own and others, it is most refreshing to know that Jesus at no time failed to do good. (James 4:17.)

The perfection of Christ shines brightly in his wisdom, knowledge, and judgment. The doctor, Luke, tells us that on one of those days when he taught and preached the gospel in the temple, the chief priests and scribes came UPON HIM with the elders. They proceeded to ask him the most difficult questions they could muster, not desiring the right answers but seeking a way to destroy him. Christ so successfully answered their questions that Luke concludes that part of his story by writing, "And after that they durst not ask him any question at all." (Luke 20:1-40.) Nearly 2,000 years have past and no man or woman has arisen who has equaled the Christ in character. Truly, he went about doing good. (Acts 10:38.) Who has equaled his forgiveness? Few have imitated it. Jesus must have been very pleased with Stephen, (Acts 7:59), who demonstrated the great spirit of forgiveness of Christ's statement on the cross, "Father, forgive them; for they know not what they do." (Luke 23:34.)

Because of the wickedness of this world, there were certain things that sinlessness did not do for Christ. It did not make him free from temptation. "Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil." (Matthew 4:1.) He was not free from persecution or physical death. "And when he had scourged Jesus, he delivered him to be crucified." (Matthew 27:26.) It did not excuse him from working. "I must work the works of him that sent me, while it is day: the night cometh, when no man can work." (John 9:4.)

The sinlessness of Christ further establishes him as the Son of God. God could not have said, "This is my beloved Son, in whom I am well pleased; hear ye him," if Jesus had committed sin. (Matthew 17:5.) Man so very badly needs a flawless pattern. This he has in Christ. "For even hereunto were ye called; because Christ also suffered for us, leaving us an example, that ye should follow his steps; who did no sin, neither was guile found in his mouth." (1 Peter 2:21, 22.) Jesus was that perfect sacrifice which atoned for the sins of all the world. "How much more shall the blood of Christ, who through the eternal Spirit OFFERED HIMSELF without spot to God, purge your conscience from dead works to serve the living God?" (Hebrews 9:14.)

All have sinned, (Romans 3:23), there-

(see page 7)

HAVE YOU SINNED TODAY?

James P. Trembly, Columbia, S. C.

In the process of trying to live a most exemplary Christian life today, as is your duty, how far short of the glory of God have you fallen? "For all have sinned and come short of the glory of God." (Romans 3:23.)

What is sin? Sin is not just the violation of a rule laid down by God. Sin covers a multitude of impure, ungodly acts. "All unrighteousness is sin." (1 John 5:17.) If we do something we know is wrong, even though we may not know a rule in the Bible to explicitly say that it is wrong, will that make it right? Sin should cover any act in which God is not being given the full credit due Him. We have been taught Christianity since we were old enough to understand its purpose. Have we by this time begun to take God for granted? "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." (1 Corinthians 10:31.) If we do not obey this teaching, are we not committing sin? Then how easy it is to sin! Has God in our lives become as the monthly house payments: just something to be remembered and taken care of? Has God ever made our lives less enjoyable because, in being Christians, we have not been allowed to do certain things? Are we really living our lives to the glory of God?

"God created man in his own image." (Genesis 1:27.) Just how much like God are we? Our sins and our lack of faith keep us from this divine perfection. Paul the apostle said, "I can do all things through Christ who gives me strength." (Philippians 4:13.) It is the duty of the Christian to mold his life after the supreme example, Jesus. "But as he which hath called you is holy, so be ye holy in all manner of conversation." (1 Peter 1:15.) Such spiritual perfection should be the object of our life's work. And only through Jesus Christ can we have the strength to come anywhere near our goal. Our search must not be for physical pleasure or material gain. We must seek righteousness, wisdom, the truth; anything short of that might constitute sin. "Seek ye first the kingdom of God and his righteousness." (Matthew 6:33.)

What has been the object of your search today? You certainly will not find the kingdom of God unless you seek it. The Christian has "put on" Christ, and for this reason it should be easy for anyone else to discern the goodness of purpose about him. Has the love of God radiated in you all this day so that another might want to discover the joy of being a Christian? How have you served God today? "For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men." (1 Peter 2:15.) We can never serve or praise God enough; but we are compelled to do so in everything. "In every thing give thanks: for this is the will of God..." (1 Thessalonians 5:18.) Have you lived this day to its fullest extent? Have you marvelled at the beauty and purpose of all that God has put before you? Have you done all to the glory of God?

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CRITERIA FOR EXPEDIENCES

Howard Winters, Burlington, N. C.

We must not confuse matters of faith and matters of expediency. Matters of faith consist in what the Bible says; matters of expediency consist in lawful means of carrying out what the Bible says. In matters of expediency there may be, and sometimes are, differences of opinion. But in matters of faith there must be unity. And so we need to study the criteria of expediencies so as to be able, at all times, to distinguish between the two.

1. Before there can be an expediency there must first be a command. A baptistery could not be an expediency if there were no command to baptize. The command to baptize authorizes a place. Hence the place, whether it be a baptistery, pool, or river, is an expediency. The command to assemble authorizes a place, whether it be in a church building with pews, pulpit, and lights, or in the open air, or under a tree. A building merely expedites the command to assemble. But if there were no command to assemble, then a church building could not be an expediency. And so it is with singing. The command to sing authorizes the use of song books. But if there were no command to sing then song books could not be an expediency. Concerning instrumental music in Christian worship, before it could be an expediency there would first have to be a command to play--a command for instrumental music. But where is the command to play? There is none. Hence, instrumental music in the worship of Christians cannot be an expediency. There must be a command before there can be an expediency.

2. An expediency must always be subordinate to the command expedited. There is a command to preach. In preaching one may use notes, blackboards, charts, pulpits, etc., but he is still doing nothing but preaching. He is not preaching and "pulpiting." He is just preaching. All the other things mentioned are subordinate to preaching--subordinate to the command.

3. An expediency must not add to the command. This is simply to say that an expediency cannot bring in an element other than that which is in the command. A good example to illustrate this principle is found in Lev. 10:1,2. Nadab and Abihu, the sone of Aaron, offered strange fire to the Lord. The Lord commanded them to make the offering, but he had also told them what fire to use--fire from the altar. But they took strange fire, "fire which the Lord had not commanded," and put it on their censer. We are told that because of this "there went out fire from the Lord and devoured them, and they died before the Lord." Wherein did they sin? They sinned in that they offered strange fire--fire that constituted an addition to the fire commanded. Thus they added to the commandment of the Lord. The fire they used, although they might have reasoned that it was an expediency and would aid in making the offering, was not an expediency because it added new fire to the word of God. It was the same element in this case but different from that which the Lord commanded. An expediency must not add to the command that is being expedited.

4. An expediency is not taught in the Scriptures either by command, example, or necessary inference. (And in what other way can a thing be taught in the Bible?) The very nature of an expediency shows this to be true. If it were taught in the Scriptures it would then become a necessity--a command, example, or necessary inference--and not an expediency. (I am not to be understood as saying that an expediency cannot be mentioned in the Bible, but only that it cannot be taught in the Bible. If it is taught it ceases to be an expediency and becomes a command, example, or necessary inference. With an expediency we have a choice; with what is

(see page 7)

CRITERIA (cont'd)

taught in the Scriptures we have no choice.) An expediency is a lawful way of carrying out a command, example, or necessary inference. How could an expediency be a means of carrying out that which is taught and still be taught at one and the same time? The very nature of an expediency forbids this. An expediency cannot be taught in the Scripture.

There are other criteria for expediences, but if these four are applied we are not likely to go far wrong in determining whether a thing is a matter of faith or a matter of expediency. God has chosen in matters of faith, but he has left man to choose in matters of expediency.

OBEDIENCE (cont'd)

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. (Revelation 22:14.) In obeying God we are putting our trust and confidence in Him as we show confidence in our doctor by taking the medicine he prescribes. Sin is a disease; Christ is the Great Physician. He has given us the prescription or remedy to cure sin. The remedy is obedience to the gospel of Christ. We must hear in order to believe. (Romans 10:17.) Peter preached, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2:38.) Will we put our confidence in God and make use of this prescription?

When we realize that only the obedient, those who are willing to follow the complete instructions of Christ, will be saved, it should cause us to prepare ourselves for the great beyond. If we fail to obey God, he will take vengeance on us in that great and notable day. "And to you who are troubled rest with us, when the Lord shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." (2 Thessalonians 1:7-9.) Thus, it behooves us all to obey God now while opportunity is ours to do so.

SINLESS CHRIST (cont'd)

fore, sinful man cannot earn his salvation through the keeping of any law. Man's only hope of salvation is through obedience to Christ. Christ will save when you hear, believe, (Romans 10:17), repent, (Luke 13:3), confess, (Matthew 10:32), are baptized, (Acts 2:38), and live faithfully to him until death. (Revelation 2:10.)

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BROTHERHOOD NEWS

Johnny C. Sewell, Charlotte, N. C.



Our Bible Chairs now number 48 with 2,000 students enrolled for credit classes.

World Radio says that 100 people die each minute, 144,000 per day and 52,560,000 each year. World Radio is urgently requesting funds with which to purchase 26 AM and two short wave stations located in Brazil to better get the saving word to dying mankind. The total cost of these stations is $1.2 million.

More than 450 persons attended Open House at the Coronado Children's Home on the occasion of the first cottage. This work in Lubbock, Texas is the first Negro children's home of its kind among us. The cottage will house 12 children.

Stephen Bilak has been preaching the gospel to the people of the Iron Curtain countries by way of radio for six years. Presently these programs are beamed from the powerful Monte Carlo and TEAM stations, the latter being located in South Korea. Five broadcasts per week are heard. Hundreds of letters have been received in response. The church in Rochester, Michigan sponsors this work.

Bill Richardson, missionary to Korea since 1958, was injured in a three car accident and suffered facial and head lacerations and a broken collar bone. He was hospitalized ten days. Sister A. R. Holton has returned to Korea to resume the teaching which she and her late husband formerly did. Our brethren there operate a Junior High School for impoverished children with an enrollment of 200. Bible is taught each student daily. A free outpatient medical facility provides care for 50 persons per day and is staffed by one doctor and one registered nurse. O. P. Baird, long a Carolina preacher, says money is badly needed for the continuance of their present program. Seoul, where the Bairds work, has a population of 3.4 million. Korean Christian College, headed by Haskell Chesshir, now has over 100 students. Over 40 have been baptized and two new congregations started as a result of the Korean Bible Correspondence Lessons. Total enrollment is presently 22,000 and over 600 letters are handled daily. We have nearly 40 churches and 11,000 fellow-Christians meeting in South Korea.

Funds are being raised for a Bible Lands Tour for brother and sister Leslie G. Thomas, revered Christians of Asheville, N. C. Brother Thomas said that a trip to Palestine had been a life long dream of his, but that finances had not allowed him to make the journey. Contributions can be sent to: Terry Horn, P. O. Box 3295, Knoxville, Tennessee 37917.

Two renowned gospel preachers, Horace W. Busby of Fort Worth, Texas and Samuel P. Pittman of Nashville, Tennessee, have recently departed this life. Their passing followed that of another giant of faith, N. B. Hardeman, whose death has previously been noted in this column. Each of these men had passed the four-score year mark.

The Oak Hill Home for Unwed Mothers is nearing a reality in Michigan. A goal of $350,000 was set and to date over $180,000 have been committed. An office is now being operated and two social workers employed.

Christians now meet for worship in nine South American countries. Only Ecuador and the three colonies of the North Coast do not presently have churches of Christ.

Herald of Truth film for television in 1966 will be produced in color. Batsell Barrett Baxter will be the regular speaker for television while John Allen Chalk will be the regular speaker on radio. It is said that 90% of all U. S. TV stations can transmit network originated color programs and 150 of 581 stations can originate color. Cost of color film is 13% to 25% more.

BOOK REVIEW

EXILE AND RETURN, Pfeiffer, Charles F., Baker Book House, Grand Rapids, Michigan, 1962, pp, 137, $3.50.

Here is a book which is sure to increase a person's knowledge of the period immediately after the Babylonian captivity. The years covered are 600 B.C. to 400 B.C., the time of Jeremiah, Daniel, Ezekiel, Erza, Nehemiah, and Esther as well as of Nebuchadnezzar, Belshazzar, Cyrus and Darius. This book will broaden one's understanding of the world conditions during the captivity and will help considerably in one's understanding of Bible passages related to the period, a time too little studied by members of the church. Very careful scholarship characterizes the writing of this volume. Each of the twenty chapters is rather short and a busy person will find a few minutes at a time conveniently rewarding reading.

The author is Professor of Old Testament at Gordon Divinity School. He is a graduate of Temple University (B.A.), Reformed Episcopal Theological Seminary (B.D.), Chicago Lutheran Seminary (S.T.M.) and Dropsie College for Hebrew and Cognate Learning (Ph.D.). He is the author of other books including the well-known Baker's Bible Atlas.

You may secure a copy from:
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BOOK REVIEW

LET'S GO FISHING FOR MEN, Author: Hailey, Homer, Publisher: Quality Printing Co., Inc., 1951, pp. 194, $2.50.

In recent years more and more emphasis has been placed, and that very properly, on personal evangelism. This book has helped hundreds both to desire to speak to their neighbors about the Lord and to be enabled to speak more effectively. Here is an excellent book for personal use or class study. Personal Work Directors, Elders, Deacons, Ministers and all other soul savers will want to become conversant with the material in this book.

The contents are divided into two main sections. The first, consisting of three-fourths of the book, seeks to challenge the world by the active participation of each Christian in this work. It discusses the worker's preparation as well as methods of procedure in teaching prospects. The author teaches ways of meeting objections the prospect may raise and steps by which the teaching effort can be brought to a satisfactory close with a response to the gospel. The second section consists of sixteen lesson outlines which are very suitable for use with the prospective Christian dealing with such subjects as: The Church, Worship, Danger of Apostasy, The Two Covenants, etc.

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SCIENCE, GOD AND YOU. Author, Wolthuis, Enno. Published by Baker Book House, 1965. pp. 121; $2.50. Chapter headings: (1) History of Science to the Scientific Revolution; (2) History of Science Has its Limitations; (3) Our Faith in God; (4) Nature and Scripture; (5) The Reformation Influence; (6) On the Creation of All Things; (7) Man, the Crown of Creation; (8) Science: A Christian Duty; (9) Victory Through Faith.

The author has done a splendid job in dealing with these subjects. His attitude and approach can be seen from this statement on page 106. "Man is more than mind and a body. He is primarily a soul created for communion with, and service to, God. His science as well as all that he does must reflect this sublime relationship."

He deals with the question, "Whether science and religion merely supplement, or actually modify each other? Still more concretely, we expect to consider the question, What should be the attitude of the Protestant Christian toward the sciences and scientific activity?"

You will find it to be a very good book and one that all can read.

Ten Questions Issue

According to a survey, these ten questions are the most often asked questions about the church of Christ. Number one is the most often asked, number two the second most often, etc.

Questions

1. Why doesn't the church of Christ use instruments of music in worship?
2. Do you believe only members of the church of Christ are right or will be saved?
3. When, where, and by whom did the church of Christ begin?
4. Does the church of Christ teach that a person must be baptized to be saved?
5. What is the church of Christ?
6. Where are the headquarters of the church of Christ?
7. What denomination is it? What denomination did it branch out of?
8. Is the church of Christ similar to the Church of God?
9. What is the difference between the churches of Christ and the Christian Church?
10. Why do you not refer to preachers as reverends or pastors?

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NORTH CAROLINA NEWS

Mocksville

CARMEN WALKER, Reporting: Since our last report we have baptized six at North Main Street, one has been restored, and three have placed membership. We recently reached a new record in Bible School attendance with 104 present. Our contribution for 1965 averaged above $212 per week. We have obligated ourselves to a budget of $223.88 per week for 1966. Our membership now stands at 99. We help in the financial support of Alvin Barry at West Jefferson, and Floyd Gentle at Lexington. We have our sights set on establishing the church in Yadkinville, 20 miles north of here. The elders recently purchased film-strip equipment to be used in our teaching program. Lewis Savage is the full-time preacher at North Main and the church will send him anywhere in North Carolina to assist congregations that are few in number and unable to support a gospel meeting. You may write the Elders at Box 321, Mocksville, N. C. 27028. A. W. Chism will do the preaching in our gospel meeting in June. Visit us when in Mocksville.

Burlington

HOWARD WINTERS, Reporting: The church in Burlington closed a very successful year in the Lord's service. We reached a budget that had been deliberately set high. We had more home studies, did more mission work, baptized more people, and had better attendance than at any time that there are records to show. These are all indications of the spiritual growth that has most assuredly taken place.

Since my last report five have been baptized. We have started a building fund and are working on plans to construct a $70,000 addition to our present building. The future of the church never looked brighter. The church is truly marching for Jesus.

Rockingham

LILLIAN MORSE, Reporting: The congregation here was blessed in many ways during the past year. We missed our budget by only $73.14 but were able to contribute $371 toward mission work. Seven souls put on Christ and six were restored.

Kinston

N. E. SEWELL, Reporting: During 1965 our averages increased as follows: attendance from 99 to 106 and contributions from $160 to $217. Membership also increased from 83 to 103. Many faithful Christians moved away, but an equal number moved in and there were 20 baptisms.

High Point

JIMMY CANUP, Reporting: The congregation in High Point began showing the series of films on personal work by Mid McKnight on Wednesday nights, beginning December 29. We also have a personal workers class on Sunday nights. In this class we are learning to use both filmstrips and chart lessons.

We have purchased seven acres of land on Eastchester Drive, just outside the city limits. Preliminary plans for our new building have been drawn up. We are planning for a seating capacity of three hundred with six classrooms on each side of the main auditorium.

Remember us in your prayers as we strive to do more and better work for the Master.

Charlotte

JOHNNY C. SEWELL, Reporting: The work at Westside continues in an encouraging way. On November 3rd one confessed fault. Since that date three have been baptized into Christ, all the result of personal evangelism, and two more have confessed fault, also. For the past six weeks visiting preachers have spoken at Westside and I have spoken by way of an exchange arrangement in their places. These men were: Tom Bolick, Shelby, N. C., Wayne Altman, Albemarle, N. C., Bill G. Smith, Rockingham, N. C., David Pharr, Rock Hill, S. C., Sam Norman of the Dilworth church in Charlotte, N. C., and Jerry Garner of Lancaster, S. C. We are making plans for the Campaign For Christ which is scheduled for Charlotte in 1967. We are being assisted in this campaign by the Vandelia church of Christ of Lubbock, Texas. The local churches are co-operating well in this undertaking.

Cocoa Beach, Fla.

J. H. BLACKMAN, JR. "I regret that the doctor advised me to leave the Carolinas and return to my native state, but such was the case. However, I am still free to return to the Carolinas for short stays. Therefore, any congregation desiring a mission meeting may contact me. The work in the Carolinas is a part of me now and I am deeply interested in it."

THE CAROLINA LECTURES

HOWARD WINTERS: The 22nd Carolina Lectureship will be held in Burlington, N. C. this year from April 4-8. The committee appointed by the church has been working to make this lectureship useful, timely, and pleasant. Everyone in the Carolinas should plan to be present if possible.

Letters, along with an information sheet, have been sent to all churches in both states asking for committments to appear on the lectures. The deadline set by the committee for receiving this information was February 1. The whole program must be made up from those committed by that time and from the information on the returned sheets. However, if you did not, for some reason or another, receive a letter, it might still be possible to add you to the lecture program if you will rush your name and the dates you expect to be present to the church of Christ, P. O. Box 1112, Burlington, N. C.

All the night lectures (a total of 15) will be from the book of Genesis. Brother George W. Dehoff from Murfreesboro, Tennessee, will be conducting an open forum in the afternoons. The morning lectures, for the most part, will be centered around Christian Evidences. Other features make this a lectureship that you cannot afford to miss. So make plans now to be at the lectures when the doors open at 7:00 o'clock p. m. on April 4. We'll see you then!

SOUTH CAROLINA NEWS

ATTENTION FT. JACKSON PERSONNEL

W. G. GANTT: Will you please announce for the benefit of our service men moving to Fort Jackson, S. C. that arrangements have been made for them to worship on Post each Sunday at 3:00 P. M. in Chapel No. 12 on Jenkins St., "Tank Hill."

For further information contact: Church of Christ, P. O. Box 644, West Columbia, S. C. Minister, W. G. Gantt.

Clinton

U. A. HALL, Reporting: We are looking forward to 1966 as our best year. The church at Donelson, Tennessee is supporting me here this year. We have four meetings planned this year; our first will be March 21-27 with Milton S. Parker doing the preaching. Continue to pray for us.

(see page 15)

Dollars Spent In Mission Work

It must be understood that the following figures do not represent all the mission work that was done by churches of Christ in North and South Carolina. There is no way to know the value of every act performed to convert the lost; several congregations did not report the money spent for mission work.

But from the information received by Bill G. Smith of Rockingham, N. C., who collected data for the new directory, we have the following interesting facts.

NORTH CAROLINA

Twenty-one congregations reported doing mission work.

The amounts ranged from $60 to $10,000 per year.

The four highest in total amount spent and percentages were:

South Main, Winston-Salem	$10,000
Raleigh	7,500
South Fork, Winston-Salem	5,500
Plaza, Charlotte	2,500

This represents per year --

Raleigh	$47.00 per member 30% of the budget
South Main	$44.00 per member 13% of the budget
South Fork	$39.00 per member 15% of the budget
Plaza	$16.00 per member 10% of the budget

SOUTH CAROLINA

Thirteen congregations reported doing mission work.

The amounts ranged from $25 to $6,000 per year.

The four highest in total amount spent were:

Shandon, Columbia	$6,000
N. Charleston	5,200
Edgewood, Greenville	500
W. Columbia	470

(We had no report from Union.)

The four highest in percentages per year were:

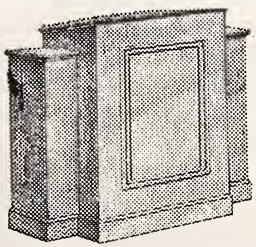
Shandon	$29.00 per member
N. Charleston	20.00 per member
Gaffney	7.00 per member
W. Columbia	6.00 per member

We have only praise for all these congregations for mission work they are doing. No doubt some of the members are making a sacrifice to do so.

But think of how much more could be done if each small church would begin by giving $1 per member per month to mission work. Should a church receiving support engage

(see page 15)

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5. In small town; about 80 members; have church building; furnish preacher's house.

6. In large town; about 90 members; church building paid for; furnish preacher's house; have elders.

7. In large town; about 80 members ; have church building; furnish preacher's house.

There are some 15 additional churches in South Carolina and 20 in North Carolina that are in need of preachers. Some few of these have full outside support already arranged. Some others could furnish some support and have some from churches in other states.

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We are in touch with several churches that wish to support a preacher in the Carolinas. They are especially interested in finding the proper man to support. They will investigate the man and the place and then make their decision. If you are an experienced preacher, especially one with proven ability in the Carolinas, and would be willing to go to a new field or to a small church, please write us.

NEW FIELDS

Some elders have told us that they prefer to start a work in a new field where there are a few dependable and dedicated members with which to begin. They are interested in the size of the population this new congregation would serve, the distance to the nearest present congregation, and the attitude and growth of the area where the new church would begin.

Then there is always that BIG question, "Where is the proper preacher to help build up this new congregation?"

We know of several places already under consideration to establish the church. But if you know of a good place to begin, please write us. Sometimes elders will choose one place when the other wasn't exactly what they were looking for to support.

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S. C. NEWS (cont'd)

Easley

BURL CURTIS, Reporting: We set a new record in attendance since I have been with the church here one Sunday with 49 present. Our goal was 45.

The church at Athens, Tennessee joined with the church at Englewood, Tennesse e to provide the church at Easley with a duplicating machine. It is a reconditioned, electric Rex Rotary. We are very thankful for the interest of these two churches. This machine should serve the church at Easley for many years.

We are planning, the Lord willing, for a BIG DAY, March 13, 1966. We will have the area-wide singing that Sunday at 3:00 P. M. Make your plans to come. We, also, hope to be able to announce on that day that the second and third mortgages are paid in full. We set this goal last November.

Through the first three Sundays in January we have a new record in giving.

We are still in need of a typewriter and tables for our class rooms.

We have installed two extra heaters and are working on the restrooms.

DOLLARS SPENT (cont'd)

in mission spending? Yes, if this giving constitutes an amount above what they regularly give. If churches don't begin early to give to mission work, some of the members will develop the "give me, help me" attitude until they will never be worth anything in taking the gospel to the lost.

You might want to announce that for the remaining nine months of this year we are planning to spend $1 per member in mission work. Give the members a chance to do something.

Or you might want to set aside one Sunday in the year and encourage each member to give $12 on that day. Let it all go to mission work.

Stronger churches should be challenged to give $1 per member per week to mission work. No church reporting did this last year. We firmly believe they will this year if they are led to.

The only way the gospel will be taken to every county in the Carolinas and churches established is for us to take the lead and do what we can now. Then othere will be happy to help. Otherwise we can sit here another 100 years and still have counties untouched.

GO WIN SOME SOUL

Go win some precious soul today,
That is the darkness long has trod;
Go win some soul to wisdom's way,
For every soul is dear to God.

Go help some soul to feel and know
That Jesus died for sinful men
Upon the cross in bitter woe;
Eternal life was offered them.

Perchance some soul is standing by,
And longs for words that you might say;
O, bring God's invitation nigh --
Go win some precious soul today.

--Author unknown

WORK AND ENJOY IT!

You would have enjoyed being present recently when members from Easley, Edgewood and Augusta Rd. in Greenville, about 30 in all, put 20,000 copies of the special issue of Carolina Christian in the mail. It was work until midnight but the congenial group made the task pleasant.

We will forever be in debt to the Christians in the Greenville area for their fine support of Carolina Christian. Much of this help is unknown by Christians in other areas.

- - - - - - - - - - - -

"We are thankful for the Carolina Christian. We are grateful to God for our capable brethren. Let us all work and pray as never before..."

J. S. Holland, Chester, S.C.

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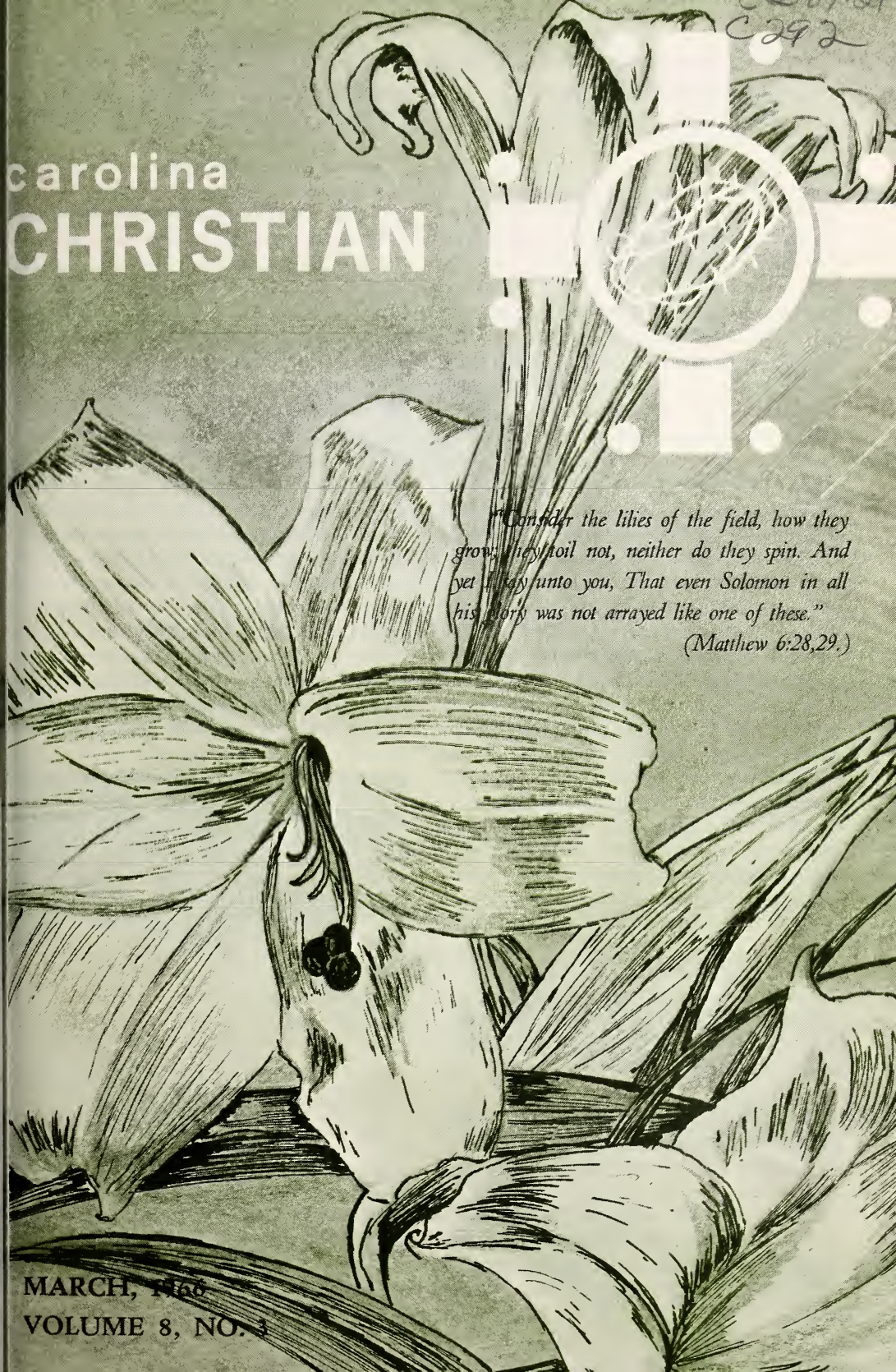
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"Consider the lilies of the field, how they grow; they toil not, neither do they spin. And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these."
(Matthew 6:28,29.)

MARCH, 1966
VOLUME 8, NO. 3

EDITORIAL — FROM AMONG US

Burl Curtis, Greenville, S. C.

Jesus said, "Pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest." (Luke 10:2.) Carolina Christians are praying, or they had better be.

It is not incredible to estimate that we will need 100 additional full-time workers in various Christian service in the next decade. Where will we find them? They will come from among us - our sons and daughters, our brothers and sisters, and, in some cases, our fathers and mothers.

Let's begin now to:

1. Insist that qualified young people attend a Christian college. Many have been negligent about this in the past.
2. Help these worthy young people financially so they may attend a Christian college. Usually there are interested persons who will help if they are asked.
3. Set up more and better training classes in every congregation for workers of all classifications -elders, deacons, preachers, teachers, etc.
4. Start "schools of preaching" in all areas where there is sufficient interest and enough students.
5. Restore preaching and Christian service to its rightful, noble place. The devil has made this service unpopular, but what a pitiful condition we would be in without it.

BOOK REVIEW

Wallace-Ketcherside Debate. Wallace, G. K., and Ketcherside, W. Carl. Published by Telegram Book Co., 1952. pp. 286. $3.00.

The Wallace - Ketcherside debate was held near Paragould, Ark. June 30-July 4, 1952, was tape recorded, and put into book form. It is a thorough discussion of the scripturalness of a "located preacher" and the right of Christians to organize and maintain schools in which to teach the Bible by two of the best prepared men on this subject anywhere to be found.

The following propositions are discussed:

A. "The employment of a preacher to preach for the congregation as now practiced by the church of Christ at 2nd and Walnut Sts. in Paragould, Ark., is Scriptural." Wallace affirms, Ketcherside denies.

B. "The New Testament authorizes an evangelist to exercise authority in a congregation which he has planted until men are qualified and appointed as bishops." Ketcherside affirms and Wallace denies.

C. "The organization, by Christians, of schools such as Freed-Hardeman College is in harmony with the N. T. Scriptures." Wallace affirms, Ketcherside denies.

D. "The organization, by Christians, of schools such as Freed-Hardeman College is contrary to the N. T. Scriptures." Ketcherside affirms and Wallace denies.

Ketcherside is a captivating personality, a fluent speaker, and a shrewd debator. Wallace's power as a debator is attested by the fact that brethren have published

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Published monthly by Carolina Christian Publications, Inc., P. O. Box 5423, Station B., Greenville, S. C. 29606

Second class postage paid at Greenville, S. C.

POSTMASTER: Send undeliverable copies with Form 3579 attached to Carolina Christian Publications, Inc., P. O. Box 5423, Sta. B., Greenville, S. C. 29606

RETURN REQUESTED

Address all editorial matter to Burl Curtis, P. O. Box 5423, Station B., Greenville, S. C. 29606

Address all N. C. News to Tony Forrest, P. O. Box 714, Taylorsville, N. C. 28681, and all S. C. News to Rhoden Presnell, 801 Durant Ave., N. Charleston, S. C. 29406. News items to be printed in a given month's issue should reach the news editors by the 15th of the preceding month.

SUBSCRIPTION PRICE: Individual, $2.50 per year; club of five or more, $2.00 per year; quantity, 13c for 15 or more.

Address commercial advertising inquiries to Jacobs List, Inc., Clinton, S. C. 29325.

HOW CAN I BE SURE I HAVE BECOME A CHRISTIAN?

Paul E. Sikes, Greensboro, N. C.

"These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life ..." (1 John 5:13.) How can an alien be sure that he has become a citizen of the United States of America? His first responsibility is to know what the government is and how it operates. One shouldn't try to pilot a plane without learning how. We would not permit our sons to operate a power saw without instruction. A salesman is not sent without a thorough knowledge of his product.

Before one can be sure that he has become a Christian he must be willing to accept God's Word. The theme of the entire Bible seems to be expressed by John in one verse. "These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God." (1 John 5:13.) John is saying that eternal life or salvation is found only in Jesus Christ. As William Barclay says, "Eternal life is the life of God; and we can only find that life through Jesus Christ." Jesus said, "...I am the way, the truth, and the life: no man cometh unto the Father, but by me." (John 14:6.) In commenting on this verse Thomas A. Kempis wrote, "Without the Way, there is no going; without the Truth, there is no knowing; without the Life, there is no living." Jesus is truly the way to God - the way to eternal life. Jesus gave us a formula that will lead us to Himself. "... Every man therefore that hath heard, and hath learned of the Father, cometh unto me." (John 6:45.) In the same chapter He said, "Verily, verily, I say unto you, He that believeth on me hath everlasting life, and this life is in his Son, He that hath the Son hath life..." (1 John 5:11, 12.)

Since eternal life is in God's Son then we must get into Christ. Paul wrote, "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ." (Galatians 3:26, 27.)

Now let's get back to the question that I mentioned earlier. "How can an alien be sure that he has become a citizen of the United States?" In the first place an examiner for the Immigration and Naturalization Service swears in applicants who want to become citizens. He helps them fill out a petition asking for citizenship. An investigation and an interview takes place. The alien must show that he knows something of the history and the form of government of the United States. Later, in an open court hearing, a judge will declare whether or not to grant his request. If the court approves the petition the alien takes the "Oath of Allegiance" which says in part, "I hereby declare, on oath, that I absolutely and entirely renounce and abjure all allegiance and fidelity to any foreign prince, potentate, state, or sovereignty of whom or which I have been a subject or citizen; I will support and defend the Constitution and laws of the United States against all enemies, foreign and domestic. ..I take this obligation freely without any mental reservation or purpose of evasion; so help me God." The court clerk then gives him a certificate of Naturalization and the alien becomes a citizen.

So naturalization is the legal process by which a person changes his citizenship from one country to another. Paul wrote, "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints of light; Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: In whom we have redemption through his blood, even the forgiveness of sins." (Colossians 1:12-14.) To the Philippians Paul wrote, "For our citizenship is in heaven." (Philippians 3:20.)

HOW CAN I . . . ? (cont'd)

Just as an alien renounces his allegiance to any foreign state so Christians ". . . have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by the manifestation of the truth commending ourselves to every man's conscience in the sight of God." (2 Corinthians 4:2.)

An alien reads about our great nation with its wonderful opportunities but he decides that it is too good to be true. He never starts to America. We know what is written in God's word but it sounds too good to be true. Our family physician may inform us that we have a skin cancer but he tells us that it can be removed and that it is not malignant. But because we have always had the fear of cancer we refuse to believe what he says about our condition. We just give up in despair. Certainly our doctor's word should carry more weight than our opinion. Wisdom would tell us to heed his advice about the whole matter.

As one earnestly searches the scriptures and reads about God's love and mercy the more he is aware of his own sinfulness. The greater the tendency is to think that it is all just too good to be true. This conclusion can cause one just to pull over to the sideline and never even try to inherit eternal life. Listen to John, "And hereby we know that we are of the truth, and shall assure our hearts before him. For if our heart condemn us, God is greater than our heart, and knoweth all things." (1 John 3:19, 20.)

The first step toward being a Christian is accepting what God says at its face value; the second is getting emotionally involved.

The truth of God's word needs to be written on our hearts. "The Spirit itself beareth witness with our spirit, that we are the children of God." (Romans 8:16.) Salesmen are told, "The more you know about your product, the stronger your faith in its performance. The more faith, the more conviction you have in selling." (Miracle Sales Guide, Prentice-Hall.) In his book, Ginger Talks, W. C. Holman wrote, "The reason you salesmen are not selling more goods to merchants is that you haven't sold yoursleves yet... It's no use to try to start a flame of enthusiasm in somebody else, if your own mind is full of icy doubts." Mr. Holman was saying that we must become emotionally involved!

Selling has been defined by Leon Gilbert as, "An outward result of an inward conviction properly transmitted." This seems to describe Christianity.

Trial lawyers carefully prepare their briefs. Their arguments are placed in logical order and a summary is made. Why? They are simply trying to sell the judge and jury by painting on their hearts a picture which will be more convincing than that of the opposition.

Just as an image is transferred from a decal to a piece of luggage so must God's truth be transferred from paper and ink to our hearts. "...I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people." (Hebrews 8:10.)

It is possible to have intellectual conviction and emotional feeling and still not be really converted to Christ. Someone has said, "Faith has legs." "But wilt thou know, O vain man, that faith without works is dead?" (James 2:20.)

In his book, Putting Your Faith To Work, John A. Redhead relates an incident in the life of one of his friends. The man was waiting on a train in a city away from home. He decided to visit an old friend of his deceased father. The old gentleman answered the door but did not offer to shake hands or speak. He just looked at his guest. The young man felt ill at ease. Finally the old man shook his hand and said, "Well, I was just looking to see, if there is anything of your father in you."

It is necessary for us to examine ourselves and find out if there is anything of our heavenly Father in our lives. Jesus said, "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." (John 15:8.) He also said, "By this shall all men know that ye be my disciples, if ye have love one to another." (John 13:35.) "Not every one that saith

(see page 7)

WHO WILL BE LOST?

Ronnie L. Ulrey, Woodleaf, N. C.

This group of parables in Luke 15 was not spoken by our Lord to tell of some shepherd who lost a sheep, or a lady who lost a silver dollar. Neither was He trying to touch our sympathy by telling us that some boy left home and left a selfish brother who wanted to be an only child. Rather, He was exemplifying the condition of every "sinner" (verses 7, 10) that would be eternally "lost" (verses 6, 9) if the existing state were not altered.

Every lost person is included in this one short chapter. Another truth He was exposing was heaven's concern for these lost souls (verses 7, 10) and man's responsibility, if he has any, to them. Together, let's find the man and the condition that prevails in each parable that places the one described among those "who will be lost."

1. THOSE LOST AND KNOW IT, BUT DON'T KNOW WHAT TO DO TO BE SAVED. Jesus uses a pitiful little lamb lost in the wilderness (verse 4) to exemplify this group. Think of the misery of this person on his way to the "lake of fire," knows it, but doesn't know the way out. Be impressed with this fact also, that this person is the responsibility of one who does know the way, i. e., Christians. Even though this state is pitiful, it isn't the worst state revealed in this chapter, because there is a motivating force to find the truth when one has the knowledge that he is lost. I believe the next state is worse than this one.

2. ONE WHO IS LOST AND DOESN'T KNOW IT. To show this condition, Jesus uses a coin. (Verse 8.) This condition is worse than the first because there is no motivating knowledge of the lost state. When you lose a coin, that coin has no knowledge of its lost condition and is satisfied to remain so. Its being found is the sole responsibility of those who know it's lost. This state is worsened by the knowledge of the state of lethargy, laziness, and unconcern that prevails today among the "saved." If you are in either of the above conditions, be consoled with this fact. Someone, somewhere, somehow is searching for you, and with the help of our Redeemer, he will find you. Knowing that there are millions in this state should cause us to cringe, yet this state isn't as bad as the next even though it's worse than the first.

3. THOSE LOST AND KNOW IT; KNOW WHAT TO DO TO BE SAVED, BUT WON'T DO IT. (Verses 11-24.) This parable is often called the Prodigal Son. Even though in this case the story ended well, this condition, before the return, is worse than the others because you can't tell them to repent. They already know this need. You can't tell them the filthy condition they are in because they're the ones who are in the "hog pen." (Verse 15.) You can't tell them the way to the Father's house; they already know it. They came from there. All you can do is helplessly stand by, hope, pray, beg, and plead for them to "come to themselves" (verse 17) and do what they already know they should do. Hear Paul's words concerning these. "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift...if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put Him to an open shame." (Hebrews 6:4-6.) They are worse than the others because to leave the truth after knowing it is worse than not knowing it at all. (2 Peter 2:20-22.)

4. THOSE WHO THINK THEY'RE SAVED, BUT ARE LOST. This part of the parable is usually called "the other son." (Verses 25-32.) You can't tell this person any-

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CONVERSION OF SAUL

W. E. Skipper, Winston-Salem, N. C.

The first mention of Saul of Tarsus is found in Acts 7:58. Here we read the record of the stoning of Stephen and how the witnesses "laid down their clothes at a young man's feet, whose name was Saul."

We aren't surprised that Saul should oppose the Christians, trained as he had been in the strictest observance of all Jewish laws and traditions. From the stoning of Stephen until the time of his conversion, Saul threw himself, heart and soul, into the work of persecution. Evidence of this zeal is found in Acts 8:3 where by inspiration it is written, "As for Saul, he made havoc of the church, entering into every house, and haling men and women committed them to prison."

Like so many today he was sincere in his religion before he became a convert of Christianity, and, at the same time, absolutely wrong. Yet, these early experiences of Saul equipped him for the later services to God. Saul learned to live by principles; in learning this lesson there was training for adherence to the law of Christ. There was also the learning of diligence in pursuing a course until its completion. Such is revealed in his own words. "...I have finished my course ..." (2 Timothy 4:6-8.)

However, let us join Saul as he was enroute to Damascus. Within this journey of about 150 miles Saul was arrested by the Lord and cried out and said, "What shall I do Lord?" (Acts 22:10.) The answer to this question is the full explanation of Saul's conversion. We need to mention, at this point, that this vision of Christ was not for the purpose of conversion. If it had been, Saul's companions would doubtlessly have shared his experience. Christ appeared to Saul in person because he had a special work for him. Paul explains the purpose of this appearance in his later writings.

In reading Acts 9:1 we find that Saul was a believer in God before he left Jerusalem on his way to Damascus. In Acts 26:5 we are told he had always been a very deeply religious man. But, even while Saul was devout, sincere, and religious and a firm believer in God, he was unsaved.

On the road to Damascus, a great light shone about Saul; he fell to the earth and asked the Lord what he wanted him to do. (Acts 22:10.) The Lord told him to go into the city and it would be told him what was required of him. It is true that the Lord appeared unto Saul to make him a minister, yet, before he could become a minister, he had to become a Christian. Paul obeyed and since the great light had blinded him, he had to be led into the city. He had been there three days without meat or drink in a dwelling located on a street called Straight. Next we read of one Ananias being instructed in a vision to go to this place and reveal unto Saul what he must do. When Ananias arrived, he found Saul blind and praying. He immediately said to him, "Brother Saul, receive thy sight." (Acts 22:13-16.) This greeting of "Brother Saul" was a racial and not a fraternal greeting. Compare this with Paul's greeting to the Jewish council. (Acts 23:1.) Notice carefully what Ananias commanded Saul to do. "And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." (Acts 22:16.) In view of all the pretended conversions today, Ananias should have stated, "Pray through brother Saul," Yet Ananias did just the opposite. Saul still had his sins upon him, thus the preacher said, "Get up from praying right now, be baptized for the remission of your sins, then pray to God."

This conversion exemplifies the "great commission," which is recorded by Matthew, Mark, and Luke. Here we will quote Mark's recording. "Go preach the gospel to every creature. He that believeth and is baptized shall be saved; but he

(see page 7)

WHO WILL BE LOST (cont'd)

thing; he already knows it all. You can't tell him that denominationalism is wrong. He already knows it. You can't tell him to become a member of the church or be restored because he's already a member and thinks everyone needs rededication but him. His bitterness, jealousy, and envy cause more confusion, division, and strife than all other external powers combined. He's the inflamed sore in every congregation of the Lord's church and has only the honor of being the direct object of the wrath of Jesus, the Son of God. (Matthew 13:41, 42.)

If I were asked the question, "What must I do to be lost?" I would have to say, "Nothing." This is the overall teaching of Jesus in Matthew 25:31-46. Just don't visit, don't teach the stranger, don't feed the poor; just do absolutely nothing and you have a certain ticket that identifies you with those who will be lost.

CONVERSION (cont'd)

that believeth not shall be damned." (Mark 16:15,16.)

My friends, if Saul were saved on the Damascus highway, the Lord misdirected him because Christ said, "Go into the city, and there it shall be told thee what thou must do." Christ said, "In the city," not here on the highway, "it will be told you what you must do."

Thus, we have learned that by the grace of God, Saul was led to believe in Christ, to repent of his sins, and to acknowledge the Christ, and to arise and be baptized in the name of Jesus Christ for the remission of sins. Paul stressed the necessity of baptism in his later writings. Notice his letter to the church in Rome, (Romans 6:1-5) and also to the churches of Galatia. (Galatians 3:27.) Thus, we see how Saul accepted Christ and was saved, hence becoming a Christian.

In conclusion, we must admit that Paul's conversion was geniune. He brought forth the fruits of real repentance. From a persecutor of Christians, he changed into the matchless champion of the true faith. Would that we had today ministers of the gospel as loyal, as courageous, and as consecrated as Paul!!

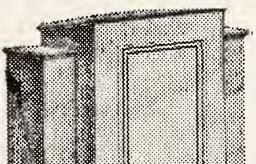
HOW CAN I . . . ? (cont'd)

unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." (Matthew 7:21.) John repeats this theme: "But whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" (1 John 3:17.) "He that saith, I know him, and keepeth not his commandments, is a liar...Hereby we do know that we know him, if we keep his commandments." (1 John 2:3,4.)

So many who desire salvation expect God to speak to them directly or perform a miracle just for their benefit but the Bible deals in more practical matters. It deals in such things as regularly worshipping God in spirit and truth, praying, giving, being honest, forgiving one another, going the second mile and learning patience. In his recent book, Pepper 'n Salt, Vance Havner said, "The real test of your Christianity is not how pious you look at the Lord's table on Sunday, but how do you act at the breakfast table at home."

The only proof of belief is action. In his book, Peace With God, Billy Graham tells the story about a man who was rolling a wheelbarrow back and forth across the

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THE CAROLINA LECTURES

Howard Winters, Burlington, N. C.

An annual Carolina Lectureship has become an integral part of the work of the church in both North and South Carolina. It is the one event that almost every preacher in both states looks forward to. There is no way to determine the far-reaching effects the lectures have had in the past twenty-one years--only God knows that; and no one is foolish enough to want those effects removed from the lives of thousands whom the lectures have touched.

An annual lectureship for the Carolinas began almost by accident. Brother J. W. Brents (a well known man in the history of the church in the Carolinas during the second quarter of this century) along with brother A. R. Holton were in a tent meeting in Waynesville, N. C. in 1945 in an effort to establish a new congregation. They sent out a call to all preachers in the Carolinas to get their support for the meeting. It seems that only a few responded (I cannot find the exact number); but then there were only a very few to respond. The meeting was felt to be so useful to the few and scattered preachers that it was decided to work toward making such an annual event. And so the Carolina Lectures were born.

There is no way to tell all the good the lectures have done nor how much they have contributed to the growth of the church in the Carolinas; but it is certain that nothing else has brought as much encouragement to sparse workers who hunger for the sweet milk of fellowship with those of like precious faith. Perhaps, bringing Christians together to feast on the good bread of fellowship is the greatest contribution the lectures have made.

This writer (living in Tennessee at that time) attended the lectures first in 1957 in Hickory, North Carolina. Before the week was over I had decided to make North or South Carolina my home for the rest of my natural life. It was at the lectures that I caught a glimpse of a vast mission field begging for workers and there I heard the Macedonian call. It was there I vowed, the Lord being willing, to spend my life in this great area of the Lord's work. As long as I live, I never want to miss a single Carolina Lectureship.

The lectures have no organization beyond the local congregation which plans them. Since 1952 (with the exception of 1956-57 and 1959-60) the lectures have alternated year by year between the two states. There is some discussion underway to try to have two annual lectures, one in North Carolina and one in South Carolina.

No exact dates have been set for the lectures; however, since 1962 they have been in the first full week in April. A stabilized date would enable all to make plans in advance for "lecture week."

The following places have been blessed to have the lectures:

Waynesville, N. C.	1945
Winston-Salem, N. C. (S. Main)	1946
Columbia, S. C. (Shandon)	1947
Charleston, S. C. (Sans Souci)	1948
Spartanburg, S. C. (Central)	1949
Greensboro, N. C.	1950
Statesville, N. C.	1951
Salisbury, N. C.	1952
Greenville, S. C. (Judson)	1953
West Asheville, N. C.	1954
Columbia, S. C. (Shandon)	1955
Fayetteville, N. C. (Bonnie Doone)	1956
Hickory, N. C.	1957
Greenville, S. C. (Buncombe Rd.)	1958
Charlotte, N. C. (Plaza)	1959
Winston-Salem, N. C. (S. Main)	1960
Charleston, S. C. (Durant Ave.)	1961
Statesville, N. C. (Abilene)	1962
Union, S. C.	1963
Rockingham, N. C.	1964
Greenville, S. C. (Northeast)	1965
Burlington, N. C.	1966

LECTURESHIP PROGRAM — Burlington, N. C. - April 4-8, 1966

Morning sessions are from 9:30 to 11:55; afternoon sessions from 1:30 to 5:00 and evening sessions from 7:00 to 9:00.

The Open Forum conducted by George W. DeHoff of Murfreesboro, Tennessee will be each afternoon from 3:45 to 5:00.

Monday night - "Genesis, An Introduction," Leslie G. Thomas, Asheville, N. C.
"God, The Creator," Rhoden Presnell, Charleston, S. C.
"Creation, The Handiwork of God," Burl Curtis, Easley, S. C.

Tuesday morning - "Church in First Century," Billy Voss, Aberdeen, N. C.
"Church and Falling Away," Ron Carter, Whiteville, N. C.
"Church and Reformation," Carl Lancaster, Greenwood, S. C.
"Church and Restoration," C. E. Mannon, Greenville, N. C.
"Church Today and Tomorrow," Eugene Lindsay, Columbia, S. C.

Tuesday afternoon - "Preacher Shortage," M. L. Booher, Salisbury, N. C.
"Why I Left Methodist Church," Bill Love, Gastonia, N. C.
"What Is Wrong With Mission Program?" John Hollis, Henderson, N. C.

Tuesday night - "Evolution, Fact or Mirage?" Paul Kidwell, Charlotte, N. C.
"Man, A Living Soul," Chester Hunnicut, Cherokee, N. C.
"The Fall, Its Causes and Consequences," Jesse Melton, Wilson, N. C.

Wednesday morning - "Authority of Bible," Ottis Qualls, Aiken, S. C.
"Prescience of Bible," Paul Sikes, Greensboro, N. C.
"Alledged Contradictions of Bible," Frank Milton, High Point, N. C.
"Biblical Difficulties," Richard Beasley, Columbia, S. C.
"Bible and Archeological Discoveries," W. G. Gantt, W. Columbia, S. C.

Wednesday afternoon - "Elder Shortage," Milton Parker, Wilmington, N. C.
"Why I Left Nazarene Faith," Lewis Savage, Mocksville, N. C.
"Why Numerical Growth So Slow," Floyd Gentle, Lexington, N. C.

Wednesday night - "Cain & Abel, Brotherly Disputes," Raymond Climer, Duncan, S. C.
"Enoch Walked with God," Ronnie Ulrey, Woodleaf, N. C.
"The Flood," Joe Costilow, Rocky Mount, N. C.

Thursday morning - "Christ, Promised Messiah," Keith Tripp, Woodruff, S. C.
"Christ, Virgin Birth," Joyce Hendrix, Chandler, N. C.
"Christ, His Sinless Life," Tom Bolick, Shelby, N. C.
"Christ, His Resurrection," Bill Smith, Rockingham, N. C.
"Christ, Him Coming Again," Ernest Thigpen, Greenville, S. C.

Thursday afternoon - "Why I Left Christian Church," Robert Petree, Troy, N. C.
"Growing Old With Christ," George Smith, Myrtle Beach, S. C.
"Why I Left Baptist Church," Jack Hudgins, Burlington, N. C.
"What Is Wrong With Our Worship," Jesse Condra, Pantego, N. C.

Thursday night - "Abraham's Call," Sam Norman, Charlotte, N. C.
"Abraham, Father of Faithful," C. R. Franks, Spartanburg, S. C.
"Isaac, Child of Promise," George DeHoff, Mursfreesboro, Tenn.

Friday morning - "Danger of Communism," Kent Harrell, Camden, S. C.
"Danger of Catholicism," Fred Eaton, Jamesville, N. C.
"Danger of Denominationalism," Robert Sorrell, Raleigh, N. C.
"Danger of Ultra-Conservatism," Harmon Caldwell, Clemmons, N. C.
"Danger of Ultra-Liberalism," Harold Simmons, Union, S. C.

Friday afternoon - "Discipline in the Church," U. A. Hall, Clinton, S. C.
"Why I Left Holiness Church," James Frazer, Fayetteville, N. C.
"What Is Wrong With Our Preaching?" Alvin Barry, W. Jefferson, N. C.

Friday night - "Jacob, Father of Israel," Kenneth Willis, Tryon, N. C.
"Joseph, Child of Providence," George McWhorter, Durham, N. C.
"Egyptian Bondage," Jerry Senn, Valdese, N. C.

Ten Questions Issue

According to a survey, these ten questions are the most often asked questions about the church of Christ. Number one is the most often asked, number two the second most often, etc.

Questions

1. Why doesn't the church of Christ use instruments of music in worship?
2. Do you believe only members of the church of Christ are right or will be saved?
3. When, where, and by whom did the church of Christ begin?
4. Does the church of Christ teach that a person must be baptized to be saved?
5. What is the church of Christ?
6. Where are the headquarters of the church of Christ?
7. What denomination is it? What denomination did it branch out of?
8. Is the church of Christ similar to the Church of God?
9. What is the difference between the churches of Christ and the Christian Church?
10. Why do you not refer to preachers as reverends or pastors?

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Rhoden Presnell, S. C. News Editor
801 Durant Ave., N. Charleston, S. C. 29406

NORTH CAROLINA NEWS

Burlington

HOWARD WINTERS, Reporting: A REQUEST: The Directors of Carolina Christian have asked me to write the column on "Brotherhood News." I gladly accepted this task because I feel that it offers an important opportunity to keep Christians informed on the activity of the world's finest brotherhood. I am thinking of adding, from time to time, a new section called "Christians in the News." This would consist of a brief statement concerning Christians who are making the news. If anyone should come across an interesting news item, I would appreciate him sending it to me at P. O. Box 1112, Burlington, N. C. 27215.

The church in Burlington is growing in every respect. We have baptized a fine young couple (with three children) from Mebane, N. C. Our contribution so far this year has averaged better than $300 per week, an increase over last year of around $60 per week. The average attendance is about 112, an increase of 30 over this period last year. We are looking forward to seeing many Christians from both Carolinas at the lectureship, April 4-8. Fifty-one speakers have been assigned interesting subjects. Again this year a lectureship dinner is planned for Thursday night, April 7. Our goal is 150. Tickets must be purchased in advance (not later than noon Wednesday of lectureship week). The cost per ticket is $1.75. If you plan to come, write today for your tickets.

Valdese

JERRY SENN, Reporting: During 1965 our attendance averaged 48 and contributions averaged $185. Five were baptized and eight confessed wrongs, although several of these have now fallen away. The Herald of Truth was begun in August over station WSVM in Valdese at 7:00 each Sunday morning. This is in addition to our radio program and Hymns From Harding which are also heard each week. About 30 enrolled in our Bible Correspondence Course. A Bible class is being conducted in Morganton. This class is attended by many non-members. We are presently helping our brethren in Morganton establish the work there and the plans are very gratifying to us. They intend to begin meeting there in June; however, a preacher must be secured.

After two very pleasant years with this congregation, I have accepted an invitation to work with the Augusta Road congregation in Greenville, S. C. and will move there in April. The Valdese congregation is interested in contacting any preacher who desires to consider this work. Please allow us to supply further information. Write to Box 72, Valdese, N. C.

Charlotte, Plaza

RICHARD L. PRIDGEN, Reporting: During February one elder and four deacons were selected by the congregation to aid in the advancement of the Lord's work in Charlotte. This gives us a total of three elders and nine deacons.

Clayton Pepper of Nashville, Tennessee conducted a series of lessons on personal work beginning February 21. This series was in connection with the Charlotte campaign for Christ.

The Freed-Hardeman Chorus will be at the Plaza April 8. All are cordially invited to attend.

Melvin Wise of Chattanooga, Tennessee will be in Charlotte for our spring meeting. Further details and dates will be released soon.

Kannapolis

WILSON BURTON, Reporting: The work at Kannapolis continues to show signs of improvement. Several good contacts have been made as the result of showing the Jule Miller filmstrips. During the past four months, seven families have been supplied food and clothing. A regular program of activity has been started for the young people. Work is now beginning toward having a successful Vacation Bible School. We are also looking forward to a June meeting with C. W. Bradley.

High Point

JIMMY CANUP, Reporting: We are beginning to see the fruits of our personal work and visitation. Since the first of the year, we have had two baptisms and three restorations. We have several cottage meeting classes in progress at this time.

We are now considering turning our present building over to a realtor for sale. We hope that by early spring we will be able to start construction on a new building.

Remember us in your prayers as we continue to work for the Master.

Woodleaf

RONNIE ULREY, Reporting: The Corinth and Abilene churches of Rowan and Iredell counties, along with other congregations and individuals, will work in a cooperative effort to carry the Gospel of Christ to the 10,000 souls in Mooresville, N. C. The work will be led by William Ladd, the new preacher at Abilene, and Ronnie L. Ulrey of Corinth.

The effort will be called "Restoration of Bible Christianity" and the preaching will be done by Emerson J. Estes. Brother Estes is well known for his work in Tennessee, Arkansas, Mississippi, Florida, and other states and has had one of the most successful radio programs in the history of the church in Memphis, Tenn. He has consented to speak on a 30 minute radio program in conjunction with the Mooresville meeting.

June 6-11, every home in Mooresville will be canvassed, handing out tracts, folders, and invitations. The meeting will begin June 13. It is hoped that we will have good support from the churches in this area. This is not a "go in and get out" effort. There are already a few Christians in Mooresville and a congregation will be established. The Corinth church plans to continue helping to support a full-time preacher there after the campaign.

We are almost certain that we will obtain an unused armory, which is very desirable, for this effort. By combining recent fifth Sunday contributions, the two congregations involved have approximately $430 on hand toward this work and will continue to add more. We are expecting to use every medium of advertising, radio, television, parking meter covers, billboards, newspaper ads, and personal contact.

Many churches have shown a desire to help in such an effort. Here is the opportunity. Those donating toward this effort will receive a letter around the first of each month showing receipt and disposition of funds. If you would help support a preacher after the campaign, please let us know this, also. Brethren, do not let this opportunity pass without making a definite committment to the saving of these lost souls! Address all contributions and inquiries to Mooresville Campaign, Corinth church of Christ, Route 1, Woodleaf, N. C.

Greenville

C. E. MANNON, Reporting: From March 20-April 3, the church in Greenville, N. C., meeting on U. S. 264 By-Pass at Eastwood, will be engaged in a campaign for Christ involving 20 students and four teachers from Freed-Hardeman College, Henderson, Tennessee. Speaker and song leader for this series will be Jimmy Dorris and Bill Demonbraun, respectively. Both are of Nashville, Tennessee

We are distributing, by mail, the POWER brochure, and will distribute other literature personally. A singing will be held in

the afternoon, March 20, at 3 o'clock. Many area preachers have committed themselves for work the second week. A host of visitors is expected both weeks. A prayer vigil and fasting will attend our preparation. We earnestly seek the guidance of Jehovah and encouragement of our friends in our efforts to make more meaningful the peace of our Savior in a troubled world.

Winston-Salem, South Main

W. E. SKIPPER, Reporting: Things are moving along in a very nice way at South Main. We have had five to answer the Lord's invitation since the first of the year. The church is now using the "Dial-A-Devotion" which is showing an excellent response.

We are forced to have two services; therefore, the progress in establishing a new church in the north end of Winston-Salem is rapidly developing.

Max Johnson of Atlanta, Ga. is scheduled to be with us May 1-8.

We have been at South Main for 17 months now. During this time 98 precious souls have answered the Lord's invitation. The church is growing and the future looks bright.

I regret that I will be unable to participate in or attend the Carolina Lectures as I am scheduled for a meeting in Penn. that week.

Kinston

NOYLES E. SEWELL, Reporting: Twenty were baptized here last year and we experienced a 20-25% increase in attendance, contribution, and membership. During January we added six members--two by baptism. Nelson Smith of Mannassas, Va. will preach during our spring meeting in March.

SOUTH CAROLINA NEWS

Statement From Editor

As news editor for South Carolina may I appeal to all congregations in S. C. to send your reports each month. We are sincerely interested in the work all over the state and would like to report it not only to those in our state but to many throughout the world. Just this friendly reminder; reports should reach me not later than the 15th of each month.

Clinton

U. A. HALL, Reporting: Attendance and collections were up in January in spite of the cold, snowy weather. We are looking forward to our meeting March 21-27 with Milton Parker. We plan a daily radio program beginning March 1. We now have 31 members; we are a little closer to our goal of 56 by August. Our VBS and meeting with the workers from Donelson will be July 17-22. Continue to pray for us.

Charleston, Durant Ave.

J. C. WATKINS, Reporting: This congregation finished another wonderful year. During 1965, four elders and nine deacons were appointed. There was a 30% increase in attendance at all services; 37% increase in contribution and 133 baptized into Christ. Work was begun on our new building and the completion date was February 28. However, we held our first service in the new facilities Feb. 16. Official opening services will be March 13.

Howard Watts has been made Personal Work Director and has stirred up an unusual amount of enthusiasm. At a supper Jan. 25, brother Presnell spoke to an enthusiastic group of 44. On February 28, Richard Beasley and Charles Brutsch of Columbia, S. C. spoke to us.

Our spring meeting with Malcolm Lammons of Jacksonville, Fla. is scheduled for April 24 through May 1.

Brother Presnell and several others attended the Freed-Hardeman Lectures Feb. 7-11. Brother Presnell will be speaking on the lecture program of Alabama Christian College March 21-24. He will speak each day on personal work.

Charleston, Riverside

The Riverside congregation has brought a new preacher, Billy E. Patton of Luedders, Texas, to the Charleston area. He began with Riverside on February 6. He is married to the former Linda Marshall of Savannah, Ga. The Pattons have one child, 17 months old.

Billy has preached in Hardeville, S. C. and Dimmitt, Texas. Their address is 15 Yeadon Ave., Charleston, S. C.

Charleston, Essex Village

Recently Clifford C. Shaver began work with this congregation. He formerly preached for the Riverside congregation here in Charleston. This work is not too old but very promising. Attendance and contributions are doing remarkably well.

They were host to the area sing on Feb. 6 and had near to a record number.

M. F. Norwood will be doing the preaching in their meeting Feb. 27-March 6.

Georgetown

The work at Georgetown is moving on in a most encouraging way. Rhoden Presnell will do the preaching for us in our spring meeting April 13-17.

Aiken

OTTIS L. QUALLS, Reporting: The Lischey Ave. congregation of Nashville, Tennessee is now supporting me here in Aiken. This support enables the congregation to proceed with plans to build a new building. A contract has been signed with Continental Church Builders of Nashville for the erection of a building costing approximately $57,000. Construction began the last of February.

Our attendance and contribution have increased lately. Several new members have moved into the area. We have had one baptism and one confession. Our personal work program is moving along at a steady pace and we are conducting classes in several homes.

Duncan

RAYMOND CLIMER, Reporting: 1965 was a good year for the church at Duncan in many respects. Attendance and contribution have been good, although they have lagged the past few weeks. The note on the preacher's house has been paid. We are hoping to do more mission and benevolent work this year.

The church will be engaged in a meeting March 13-18 with Guy Sims of Wichita, Kansas.

Moore

HAROLD SMITH, Reporting: December 5th, Sam Watts, his wife Shelby and their four children, moved here from Rock Hill, S. C. to begin full time work.

We have two meetings planned for this year. Brother Sims of Wichita, Kansas will hold our first one in April. Bro. Watts will hold the second one July 31-August 7. Also, for the first time we are planning a VBS. Plans are being made for a ladies' and men's Bible class each week.

The new year has started with an attendance of 113 and contribution of $165. The second Sunday the attendance was 100 and the contribution $122. We now have a total of $2,992 in our building fund. We hope to start our new building in the spring of 1967. We also purchased film strips for cottage meetings. Two were restored recently. Remember us in your prayers.

Seneca

ESTEN MACON, Reporting: Willard Willis of Alabama Christian College conducted our meeting last August. Four people were baptized. Last December a young wife was baptized. In February another member of the church was added to the University Faculty. It was our misfortune to lose four families due to their moving away during last year. We are trying to maintain our Sunday A. M. radio program. We would deeply appreciate any help the readers of Carolina Christian could give. Willard Willis will return for

another meeting in July.

I am to appear on the Carolina Lectures in April discussing "The Problem of Church Discipline." When passing through the Blue Ridge Dominion stop and worship with us on N. Fairplay St.

Easley

BURL CURTIS, Reporting: A record attendance of 52 was set the first Sunday in February. A four by five inch ad is now being run each fourth week in the Easley Progress. We plan to increase this to each week as soon as possible.

We are expecting a "house full" on March 13. We will have regular services Sunday morning at 10 and 11, dinner-on-the-ground at about 1 P. M., singing at 3 P. M., and the day will close with the showing of pictures of the Bible Lands at the 6 P. M. service. The church hopes to announce the payment of two of the three mortgages against the property on that day.

I am scheduled to be in a meeting at Chester, S. C. March 15-20. The Lord willing, I plan to study for about a month this summer on a Bible Land Tour. If it can be arranged this will be for graduate credit in Biblical Archaeology.

HOW CAN I...? (cont'd)

Niagara River on a tightrope. Thousands of people were anxiously watching him. He put a two hundred pound sack of dirt in the wheelbarrow and rolled it over and back. Then he asked the crowd, "How many of you believe I can roll a man across?" Everybody shouted! One man in the front row was very excited in expressing his belief. The man pointed his finger at the man who was shouting his belief and said, "You're next!" Well that fellow didn't hang around. He actually didn't believe what he was saying. He said that he believed but he didn't. He thought he believed but he wasn't willing to get in the wheelbarrow.

Just so with Jesus. There are many who say that they believe Him. Like those of the first century who said that they would die with Christ but when the testing time came they were not willing to "get in the wheelbarrow." This is our big trouble in the church today. Far too few of us have committed oursleves one hundred per cent to Christ.

How can I be sure I have become a Christian? Take God at his word, give the Holy Spirit a chance to convince us of the truth, do what we are told to do to become a Christian, and examine our lives daily to see if there is anything of the heavenly Father in us.

"And besides this, giving all diligence, add to your faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity...for if you do these things, ye shall never fall." (2 Peter 1:5-11.) "Be diligent that ye may be found of him in peace, without spot, and blameless." (2 Peter 3:14.)

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". . . Thou art weighed in the balances, and art found wanting." *Daniel 5:27*

APRIL, 1966 VOLUME 8, NO. 4

Editorial — Indigenous Religious Music

Burl Curtis, Greenville, S. C.

We need a new wave of interest to sweep over the nation. Christians should be encouraged to produce the songs they sing. We are thankful for the ripples of interest we now know about, but they are entirely too few. We would be amazed at the dormant talent that is within members of the church. This talent needs to be encouraged.

Irma Lee Batey of the David Lipscomb College Music Department has said,"Every great religious revival soared to success on wings of song, teaching whatever its tenets of faith! Our people have not accepted this fact and so have done practically nothing toward training the man-in-the-pew and precious little for the song leaders."

We maintain that the frontiers of singing are unexplored as far as the churches of Christ are concerned. If we spent as little time preparing our sermons as we do our singing we couldn't win a debate nor "convince the gainsayers." In fact, most of us have made so much musical progress backwards that we cannot sing some of Luther's songs; the music is too hard for us.

We would like to encourage Christians to write songs. If you can write the words but connot compose the music, do so. Why doesn't someone take the lead and have a "workshop" for song writers? Let the best talent in the nation meet, exchange ideas, compose, re-arrange, recommend, and above all, produce some new songs that will bless our generation and, if history is true, every generation until the end of time.

TEXAS TAKES NOTE

"Recently, I was delighted to receive the October, 1965, issue of the Carolina Christian. This issue, I note, is devoted to a report on the churches of Christ in the Carolinas, their needs, and the opportunities for mission work. I want to congratulate you and your fellow workers in the presentation of these facts.

"I was especially impressed with the presentation of the outline of each state indicating the counties with and without a New Testament church."

E. D. Shelton
Abilene, Texas

We are thankful for this encouragement. Also, we express appreciation to B. C. Goodpasture, editor of the Gospel Advocate, for the encouragement in his article, " A Great Opportunity in the Carolinas." (Gospel Advocate, Feb. 17, 1966, p. 98.)

Our next effort to present the needs and opportunities in the Carolinas will be a special issue of the Christian Chronicle scheduled for August 12, 1966.

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Ohio Valley College Lectureship
April 19-22, 1966
Among the speakers will be W. E.Skipper, Winston-Salem, N. C.

carolina CHRISTIAN

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Published monthly by Carolina Christian Publications, Inc., P. O. Box 5423, Station B., Greenville, S. C. 29606

Second class postage paid at Greenville, S. C.

POSTMASTER: Send undeliverable copies with Form 3579 attached to Carolina Christian Publications, Inc., P. O. Box 5423, Sta. B., Greenville, S. C. 29606

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WHY I BELIEVE IN GOD

Richard H. Beasley, Columbia, S. C.

This is the generation of greatness. Our times have produced many outstanding personalities in almost every field. Ours is the generation of space, "miracle" medicine, and various freedom demonstrations. A segment of our generation even has a "new morality." While men praise each other for their accomplishments, their greatness, the power of TRUE GREATNESS is being obscured. TRUE GREATNESS can only come to those who give God His proper station in their lives. My only hope for greatness is through a dynamic faith in Jehovah, God. The only hope of this generation, this nation, this world, is a dynamic faith in Jehovah, God, the one who created the world and all things therein.

In this hell-bent age men need to discover the true source of greatness by looking to God.

I BELIEVE IN GOD BECAUSE HE GAVE US THE UNIVERSE.

Men today claim varied ideas concerning the universe and how it came into being. The majority of MAN-CENTERED thinking says the universe is here by chance. While these claim pure chance, others say, "Some higher power started the wheels of natural progression into motion."

These view points, or some associated points of view, are held by many of the world's outstanding people. The man who by-passes God in his quest for intellectual insight is ignoring the source of the greatest insight. Notice the words of the world's greatest intellectuals.

THE WORDS OF DAVID, KING OF THE JEWS.

"O Lord, our Lord, How excellent is thy name in all the earth, Who hast set thy glory above the Heavens!" (Psalm 8:1.)

"The heavens declare the glory of God; and the firmament showeth his handiwork." (Psalm 19:1.)

"The day is thine, the night also is thine: thou hast prepared the light and the sun. Thou hast set all the borders of the earth: thou hast made summer and winter." (Psalm 74:16, 17.)

THE WORDS OF SOLOMON THE WISEST OF ALL MERE MORTALS.

"What profit hath man of all his labor wherein he laboreth under the sun? One generation goeth, and another generation cometh; but the earth abideth for ever. The sun also ariseth, and the sun goeth down, and hasteth to its place where it ariseth. The wind goeth toward the south, and turneth about unto the north; it turneth about continually in its course, and the wind returneth again to its circuits. All the rivers run into the sea, yet the sea is not full; unto the place whither the rivers go, thither they go again. ...And I applied my heart to seek and to search out by wisdom concerning all that is done under heaven: it is sore travail that God hath given to the sons of men to be exercised therewith." (Ecclesiastes 1:3-8, 13.)

JESUS, THE SON OF GOD, TELLS US OF GOD'S PRESENCE AND POWER IN THE UNIVERSE.

"In the beginning was the Word and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made through him; and without him was not anything made that hath been made." (John 1:1-3.)

God created for us a universe with perfect order and balance. Men are constantly searching for consistency yet are the most inconsistent creatures in the world. Animals are predictable; men are not. Men talk of peace and devise new methods of warfare. Men speak in glowing terms of "the helping hand," "the war on crime," "the war on poverty," "the war on V. D.," and a hundred other noble undertakings, yet, we stand by and allow some to say, "Religion is a crutch." "Religion--who needs it?" and, "Haven't you heard? God is DEAD."

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WHY I BELIEVE THE BIBLE

Eugene Lindsey, Columbia, S. C.

"But I just cannot accept the Bible as being from God," was the expression of unbelief voiced by a young unbeliever. This expression is typical of millions of people today. They have not found sufficient cause to believe that the Bible is inspired of God. Many do not believe in God, so consequently they have no reason for believing the Bible.

There are many reasons why I believe the Bible as being the Word of God. These reasons for believing the Bible are found in two broad categories. They are internal evidences of inspiration and external evidences of inspiration. By internal I mean those words and thoughts found within the Bible proving its inspiration; and, by external evidences, I mean those facts of evidence found outside the scriptures.

Is the Bible inspired? Did it come from God? These are questions of significance. The word "inspired" simply means "God-breathed." If God breathed the Bible then we can know it is from Him. Peter said, "Knowing this first, that no prophecy of scripture is of private interpretation. For no prophecy ever came by the will of man: but men spake from God, being moved by the Holy Spirit." (2 Peter 1:20, 21.) The Apostle Paul told the young man Timothy: "Every scripture inspired (God-breathed) of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work." (2 Tim. 3:16, 17.) These two verses are only two of hundreds of passages that tell us the Bible came from God.

The Unity and Harmony of the Bible is conclusive that there was one mind guiding the writing of the scriptures. There were forty different writers living during the span of 1600 years writing 6000 years of history. These men lived in different lands, under different laws, they had different occupations and many never saw each other. And, yet, when all their writings are brought together there is perfect harmony. Among these writers were found: Moses who was Egyptian taught, a shepherd, and leader. Joshua who was a spy and soldier. Ezra was a famous scribe and priest. David was a shepherd, musician, war hero, and king. Nehemiah was a cupbearer to the king. Solomon was a king. Daniel was a statesman, Amos a shepherd. The New Testament was written by fishermen, a physician, a tax-collector, and a former persecutor of Christians. When all of these men's writings are compiled, we see a picture, a beautiful, complete picture showing the grace and love of God for man. This should be a sound reason for believing the scriptures.

The prophecy and fulfillment of the scriptures are another reason for my believing the Bible. There were hundreds of prophecies in the Old Testament. Without exception, these prophecies were fulfilled. It would be impossible in the limited space that we have for a listing of the prophecies and their fulfillments. However, it is possible to state some of the broad categories of prophecy. They are prophecies concerning: persons and events in the Old Testament; coming of Christ and the different facets of his life, death, resurrection; the establishment of the Lord's church or kingdom; and, the personal prophecy of Jesus concerning the destruction of Jerusalem. All of these were fulfilled. Jesus said of himself, "I came not to destroy the prophets, but to fulfill..." (Matthew 5:17.)

Archeological findings in recent years have shed some light on the teachings in the Bible. This is one of the external evidences of God's word. Someone has said, "The spade confirms the Bible." The archeologist looks at the earth "which is the Lord's" (Psalms 24:1), and see the

(see page 8)

CREATION — NOT EVOLUTION

arl Lancaster, Greenwood, S. C.

It would appear that the principalities and owers that be have formed some sort of oalition with a determined purpose to desroy man's faith in things Divine. The eading philosophers of our day, such as mmanuel Kant, explain man, life and thics totally apart from God. The politcal field of the world is dominated by the ommunists who are making a determined ffort to destroy all faith in God and build world society on materialism. Many eading educational institutions of our land ontinually scoff at the idea of the inspiraion of the Bible and faith in a personal ivine being who hears prayers as supertitious nonsense. Organic evolution has een a dominate theory in the field of scince. Many leading denominations are toay filling their pulpits with men who do ot believe in the virgin birth, the resurection from the dead, the divinity of hrist and many other vital tenets of hristianity.

It is my conviction that the above has layed no small part in producing the moral ecline that is engulfing our nation. It also ppears apparent that if Christianity is to urvive in today's world more must be one to meet the needs of the hour by planting and strengthening faith in the hearts of hose who subscribe to it.

Perhaps the thing that has aroused more oubt in the mind of the believer than most ny other has been the continual circulation f the theory of evolution by about every onceivable media available. It is preented as a settled, unquestionable, scintific fact that needs the support of no vidence. Perhaps one of the finest things person can do to strengthen his faith gainst such is to face the issue squarely nd make a thorough study of evolution. t soon becomes apparent to the careful tudent that there is little substantial evdence of evolution and much that arouses uestions and doubts about its veracity.

I cannot believe in evolution because there is no reliable evidence to support it. Today one doesn't hear much proof offered for it. It is simply assumed. In the past, one argument that has been used for it is the similarity of structure of different animals and plants. For example there is a striking similarity between the bony structure that protects the vital organs in the chest cavity of a man, a horse, a cat, and a bird. It could be that the evolutionary process produced this similarity. There, however, could be quite a different explanation. Have you ever noted the similarity of a Chevrolet and a Cadillac? It is striking but there is a simple explanation. Both were designed and produced by the same company! If Jehovah designed and created all the plants and animals of the universe we would logically expect them to possess many similarities. Similarity of structure offers as much proof for creation as it could for evolution!

One of the favorite arguments for evolution has been based on the development of the embryo. The evolutionist says that the embryo goes through the entire cycle of evolution giving a miniature picture of how the particular animal evolved. They point out that the human enbryo begins as a single cell. As it develops it is carried in a sack of fluid representing the time in the evolutionary process that it spent in the sea. It develops gills representing the fish in its ancestry and a tail representing the monkey. Harry Rimmer effectively points out the errors of this line of argument in his book, "The Theory of Evolution and the Facts of Science," (Pages 47-72.) The following is suggested in his book. The steps in the development of an embryo are all for a purpose and do not in any way prove that was the way man evolved. The sack of fluid in which it is carried is to shelter and cushion it during development. A fish has gills for the process of respiration. The human embryo has ab-

(see page 6)

solutely no gills at any time in its development. What has been referred to as gills are not gills at all but rather pharyngeal arches - the means of the embryo obtaining food from the amnionic fluid in which it lives, and these are as different from gills as the stomach is! What is referred to as a tail is simply the end of the spine or coccyx that later serves as an anchor for useful muscles. (See "Why We Believe in Creation Not In Evolution" by F. J. Meldau, P. 217.) There are certain similarities in the human embryo and the embryo of certain other animals. However, this does not prove evolution. It is just as much proof that the development of both embryos was designed by the same Great Designer.

Much has been said about "the missing link." From much that has been said on this subject it would appear that the final "missing link" in the evolutionary chain is simply a half man-half ape to bridge the gap between ape and man. However, as many have pointed out, there is not just a single link missing but the entire chain! "No matter how far back we go in the fossil records of previous animal life upon the earth we find no trace of any animal forms which are intermediate between the various major groups of phyla." (Austin H. Clark, The New Evolution, Zoogenesis, p. 129.) "It is at the crucial transitional points, where one of these classes is said to have changed into another by some evolutionary process that evidence is wholly lacking." (Edwin K. Gedney, Geology and the Bible, p. 35.) So the link is missing between every major group of animals and the next group. The first link in the chain has not yet been found!

Statements about the Neanderathal, Heidelberg, Piltdown or Java man have perhaps disturbed the faith of some. But these finds have not been nearly so conclusive as some would have us believe. A single lower jaw of the "Heidelberg Man" was found and the remainder was constructed from plaster of paris by an evolutionist. In recent years the following facts were brought to light about the "Piltdown Man." "... the lower jaw and the canine teeth are actually those of a modern anthropoid ape, deliberately altered (filed down) so as to resemble fossil specimens." (The Great Piltdown Hoax, Smithsonian Institute of Washington.) What was lauded as an important find of a complete skull of the "Missing link" in Java in 1926 turned out to be the knee bone of an elephant! (Harry Rimmer, The Theory of Evolution and the Facts of Science, p. 140-141.) "The fossils (of man) leave us mystified about his beginning. Long study of the skulls has failed to give any conclusive picture of man's early evolution." (J. E. Weckler, "Neanderthal Man," Scientific American, December, 1957.) So again we must say none of these finds offer any real proof of evolution.

Evolution is an attempt to explain the universe and all life by natural processes alone without any planning, intervention or action by a Divine Being. Those who would believe in evolution face some insurmountable difficulties. 1. There is no positive scientific proof of evolution. "The more one studies paleontology, the more certain one becomes that evolution is based on faith alone; exactly the same sort of faith which it is necessary to have when one encounters the great mysteries of religion." (Dr. L. T. Moore, Princeton Lectures, p. 160.) "Thus so far as it concerns the major groups of animals, the creationist seem to have the better of the argument. There is not the slightest evidence that any one of the major groups arose from any other." (Dr. Austin H. Clark, Smithsonian Institution, Quarterly Review of Biology, December, 1928.) 2. The evolutionist can give no scientific explanation for the existence of matter. Man cannot create even one single tiny grain of sand! 3. The evolutionist can offer no scientific explanation for the origin of life. Man has never been able to produce life from non-living matter. Even if he could demonstrate some way in which this can be done this does not prove that this is the way that life first originated.

(see page 7)

CREATION (cont'd)

A fertilized egg under the proper conditions can produce a chicken but this does not prove that this is the way that the first chicken came to be! 4. Everything always reproduces after its kind. (Genesis 1:11-12; 20-22.) A human being never gives birth to any animal other than a human being. This same principle operates always throughout the animal kingdom. For example, one paramecium can multiply into many billions in one month (F. J. Meldau, Why I Believe in Creation Not in Evolution, p. 86.) In a few years it can be observed through trillions of generations but through all these generations it always remains a paramecium and never produces an animal of some other phylum. Why doesn't evolution happen here? 5. The evolutionist must face the fact that not a single case of one phylum of animals producing animals that belong to a different phylum has ever been discovered! Dr. Lull of Yale University said of the evolution of mammals "The record of the actual transition is not yet revealed." On the evolution of birds he said, "There is again no fossil record of transitional forms." (Evolution of Earth, pp. 128, 129.) Charles Darwin wrote, "There are two or three millions of trained observers, not one change of one species into another is on record." (Life and Letters, Vol. 3, p. 25.) With such a lack of evidence one would naturally wonder why the doctrine of evolution has come to be so widely accepted. "The only reason that the public now accepts the doctrine so widely is simply that they do not know what the actual facts are." (Dr. J. D. Thomas, The Doctrine of Evolution, p. 38.)

The interested student will find the following material both interesting and helpful in the study of evolution and other problems of faith: 1. The Doctrine of Evolution and the Antiquity of Man, by J. D. Thomas, Biblical Research Press. 2. The Theory of Evolution and the Facts of Science, by Harry Rimmer, William B. Eerdmans Publishing Co. 3. Why We Believe in Creation Not in Evolution, by Fred John Meldau, Christian Victory Publishing Co. 4. Therefore Stand, by Wilbur Smith, W. A. Wilde Co. 5. Roots of Unbelief, by James D. Bales, Old Paths Book Club.

A single fact has never been discovered by science that disproves in any way the Bible account of the origin of life, man and the entire universe. We cannot understand or demonstrate how God did it but we believe it and we hope one day to join the mighty throng of more than 100 million angels and every creature in heaven, on earth, under the ground and in the sea who will loudly proclaim the praises of their Creator. (Revelation 5:9-14.) "Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things and for thy pleasure they are and were created." (Revelation 4:11.)

CORRECTION: G. F. Gibbs, Lawrenceburg, Tenn. points out that there was only one congregation in S. C. in 1920. Union was established in 1919 and Moore in about 1921. Thanks for calling our attention to this.



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WHY I BELIEVE IN GOD (cont'd)

In His creation, God gives man the power to find consistency in the midst of skepticism, sophism, rationalism, and humanism. This power will allow us to overcome here in this life and the life which is to come.

I BELIEVE IN GOD BECAUSE HE DIGNIFIES THE POSITION OF MAN BY PROMISING LIFE AFTER DEATH, AND ETERNAL SALVATION.

Though man is inconsistent in his dealings with himself and his fellows he is the highest and most noble part of God's creation. He alone, out of all the creation of God, has a soul. This alone separates man from the animal kingdom. Animals can communicate, reproduce, and provide for themselves, yet they live without any self-invoked moral or religious restraint. Animals are not capable of worship. Man often worships the things of creation rather than the creator.

The possession of a soul dignifies the position of man in the universe, in that it gives hope not held by any other part of God's creation.

"...Be thou faithful unto death and I will give thee a crown of life." (Revelation 2: 10.)

"I have fought the good fight, I have finished the course, I have kept the faith: henceforth there is laid up for me the crown of righteousness, which the Lord the righteous judge, shall give to me at that day; and not to me only, but also to all them that have loved his appearing." (2 Timothy 4:7, 8.)

How small and misled is the man who thinks himself the highest and most important power in the universe. God uplifts and dignifies man by giving him hope for a better life beyond this one. To think and believe less makes man only a creature of chance, different from the beast of the field by mere appearance and mentality.

I BELIEVE IN GOD BECAUSE HE HAS GIVEN US THE BIBLE AND PRESERVED IT THROUGH THE CENTURIES.

While the works of great men of only a few hundred years ago are being challenged and labeled "contaminated and unreliable," the Bible remains victor through thousands of years of skepticism. Men have attempted to discredit the Bible, yet, when new manuscripts are discovered they, without exception, uphold the received text of the Bible. No written work of mere man has been able to withstand the ravages of even a few hundred years but the Bible has remained pure through thousands of years. The Bible has to its credit the same unchanging nature as possessed by God himself.

We are creatures who are bound to time. It is most difficult for us to think in terms of timelessness, yet God is timeless in his nature. The nature of God is expressed most beautifully in the 90th Psalm.

"Lord, thou hast been our dwelling place in all generations. Before the mountains were brought forth, Or ever thou hadst formed the earth and the world, EVEN FROM EVERLASTING TO EVERLASTING, THOU ART GOD."

God has always been. God made man with a soul and dignified man by giving him hope for his soul's salvation. God gave man to be chief among the things of the divinely created universe. God made man dependent on Him for TRUE GREATNESS. All praise, honor, and glory be given to the only true and LIVING GOD.

Why I Believe The Bible (cont'd)

treasures of the past and confirms what the Bible says.

There have been discovered inscriptions found on parchments, terra cotta, and papyrii. The Babylonians wrote of a great flood that covered the earth. They described the size of the ark. They also discuss how the birds were released. Complete is the parallel as found in Genesis chapters 6-9.

In 1929 Dr. C. L. Wooley discovered a flood layer near Ur and Kish. There were three layers. The top layer was filled with the rubbish of human deposits, the second

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Why I Believe The Bible (cont'd)

layer was about eight feet thick that had no deposits of human civilization and the third layer showed more civilization that was entirely different than that of the first layer. Dr. Woolley concluded that there must have been a quick break in the continuity of man's civilization. He believed it proved that there was a long period of time when the earth was covered with water. This truth is stated in the Bible.

Excavations of archeologists have discovered a treasure city of Pithom built for Ramases II by the Hebrews in bondage. The Bible states this in Exodus 1:11. There has been unearthed near Telel-Kebir some houses made with brick and straw and some without straw as recorded in Exodus 5:7 about 3,500 years ago.

The findings of the Dead Sea Scrolls, the Moabite Stone, the Tel el-Amarna Tablets, the cylinder of Sennacherib and other discoveries have proved many of the great truths of the Bible. Another evidence of the Bible is proved by archeology.

The Influence of the Bible proves it to be one of the most outstanding books of the ages. It has influenced more for good than any other book given to man. It has influenced: human laws, human rights; human morals, music, literature, arts and paintings of all ages. Leonardo Da Vinci, himself an unbeliever, was so profoundly influenced by the New Testament that he produced the matchless "Last Supper."

The Longevity of the Bible proves the inspiration of the word of God. Our Lord said, "Heaven and earth shall pass away, but my words shall never pass away." (Mark 13:31.) Voltaire, the agnostic, said, "Within 50 years the Bible will no longer be read." He could have been no further from the truth. The very house and printing equipment that he used to fill the world with atheistic teachings were used for a number of years to house the Geneva Bible Society. Voltaire is almost forgotten, but the Bible still lives.

The Bible continues to be the best selling book. It has held this position for almost a hundred years. No book has ever surpassed its sales! As long as man exists there will be the Bible. God will protect His book and will keep it from being destroyed.

I believe the Bible to be God's word. The writer of Hebrews says, "It is living and active." (Hebrews 4:12.) Only God could direct the writing of a book that has had the effects on civilization as the Bible has had.

"A glory gilds the sacred page,
Majestic like the sun,
It gives a light to every age,
It gives, but borrows none."
-William Cowper

"The stars, that in their courses roll,
Have much instruction given;
But thy good Word informs the soul
How it may climb to heaven."
-Isaac Watts

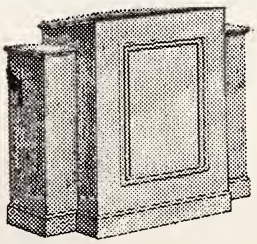
To no other book are so many tributes of praise given. The Bible gathers the attitudes of great men's minds toward it through what they say about it. They say it is indispensable to the human race. The Bible must be the inspired Word of God! This I believe.



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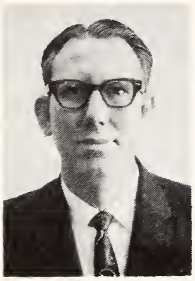
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BROTHERHOOD NEWS

Howard Winters, Burlington, N. C.



"God is dead" - or is the theory? After Dr. Thomas J. J. Altizer was featured on a national newscast, on which he dramatically presented his "God is dead, Christian atheism" theory, the elders of the White's Ferry Rd. church of Christ in West Monroe, La. sent him a 60-foot-long telegram challenging him to meet Dr. James D. Bales in a public debate on the issue. Another telegram 200-feet-long, signed by 3,000 people from almost every state in the union and released to all major news media, was sent. Under this pressure Dr. Altizer agreed to meet Dr. Bales some time this spring in Atlanta, Ga. The White's Ferry Rd. elders began making arrangements for what promised to be the debate of the century. Then Altizer, in the limelight of national attention and under embarrassing circumstances for him, called the debate off. In backing out, Altizer said that he would not meet in debate Dr. Bales nor any "fundamentalist." Dr. Bales said, "We won without a debate really. We felt that we had to take a stand and that even though the debate was called off by Altizer the fact that he could not stand the pressure is proof that the word of God is powerful and before it the enemy must flee."

Exodus. One of the most thrilling news stories of our time is the Exodus Movements undertaken by Christians throughout the United States. The first one was in 1963, known as Exodus/Bay Shore, when 85 families moved to West Islip, Long Island to establish a new church. At least three more are planned for this year, each involving about 100 families. Exodus/New Jersey is under the direction of the Golf Course Rd. church of Christ in Midland, Texas; Exodus/Stamford, Connecticut is being directed by the University church at Tuscaloosa, Ala.; and Exodus/Burlington, Massachusetts is under the direction of the Wynnewood Hills church in Dallas, Texas. The Exodus Movements are spreading Christianity by spreading Christians.

World Radio. Alton Howard, en elder of the White's Ferry Rd. church in West Monroe, La., reports: "I have just returned from Brazil where we closed the deal for a network of radio stations in that nation. When we were given an offer to purchase many thought it impossible to raise $800,000 in a few short days allowed us, but God was with us. We raised half in cash and borrowed on faith $400,000 which we still have to raise."

Embarrassing News. According to facts revealed by the Department of Commerce the American people are spending annually an average of $66.67 per person for alcoholic drinks. A liberal estimate is that churches of Christ spend $1,000,000 per year on benevolence. This simply means that less than seventy-five cents is spent per member per year. The people of the world are spending sixty-six times as much to make the needy as we are to help the needy. Embarrassing news, indeed!

Homes. The Madison, Tennessee, church of Christ has budgeted for this year $52,000 for the children's home operated by this great church. The Morrison, Tenn., church of Christ has been presented a deed for 16 acres of land, which will be used by the congregation as a site for orphan cottages (five or six in number). The tract of land is valued at apporximately $10,000.

Foreign fields. J. C. Bailey reports from Madras, India that more than 4,300 have obeyed the gospel since he has been in the Madras Area (a period of about two years). An ex-priest has recently been baptized.

CAROLINA CHURCH NEWS

Tony Forest, N. C. News Editor
Box 714, Taylorsville, N. C.

Rhoden Presnell, S. C. News Editor
P. O. Box 5343, N. Charleston, S. C. 29406

SOUTH CAROLINA NEWS

Statement From Editor

As News Editor for South Carolina may I appeal to all congregations in South Carolina to send in your reports each month. We are sincerely interested in the work all over the state. Reports should reach me not later than the 15th of each month.

Columbia, Shandon

RICHARD BEASLEY, Reporting: We had a GREAT meeting which closed on March 13. C. E. McGaughey of Oklahoma City, Oklahoma, proclaimed the word in a powerful and persuasive manner. Nineteen were baptized and 38 restored. We had record attendance and many outside visitors. We advertised in all of the available media including TV.

Thank you for your good work with the Carolina Christian.

North Charleston

J. C. WATKINS, Reporting: April 10th is our official date for "Open House." We have changed several times because of completing the building. Rhoden Presnell will deliver the sermon at 10 A. M. and J. C. Watkins, the associate minister, will speak at the evening worship. There will be a full day with dinner on the grounds at 12:00 noon. We hope to have every preacher present from S. C. to participate in the afternoon program.

We will have our classrooms open for a while and the teachers will be in their rooms to meet and talk with those coming through. We are looking for a wonderful day.

Our new address at North Charleston is P. O. Box 5343, North Charleston, S. C. 29406.

West Columbia

SARA SHEALY, Reporting: A gospel meeting begins here on April 25 through May 1 with M. F. Norwood from Marion, N. C. doing the preaching.

We have gone over our contribution goal of $265 this year. We have gone over our previous attendance record of 150. We have had several baptisms and four restorations so far this year.

Union

HAROLD L. SIMMONS, Reporting: A summary of the work in Union for 1965 is as follows:

Five were baptized and seven restored. Also, of those in regular attendance, 24 made confession of sins.

Ottis Qualls preached in our spring meeting and a lectureship type meeting was conducted in the fall.

Clifford Davis conducted a two week's meeting with the colored brethren. In the fall, brother Turner, a young gospel preacher from Greenville, S. C., began preaching each Lord's Day with the McBeth Street congregation.

Rhoden Presnell conducted a Personal Workshop Program here in December. He is a very capable man and is doing a good work. As a result, the first of the year a Personal Workshop was started and individuals purchased filmstrip equipment for home studies. There have been 12 filmstrip outfits ordered to date. Approximately 20 classes are in progress at the present time. Some have brought forth results; others have not as yet.

The church in Donelson, Tennessee, accepted the oversight of the work in Clinton the first of the year.

Our spring meeting will be April 17-23 with U. A. Hall of Clinton preaching.

When you are in this area, come and

worship with us.

Easley

BURL CURTIS, Reporting: March 13 was a great day for the church here. We had 52 for Bible study and 71 for morning worship. The contribution was $125.00. All of these are new records for us.

Approximately 50 stayed for the basket lunch at the YMCA and the house was completely filled for the afternoon singing.

We are making plans for our campaign and VBS which will be the week of July 4.

The meeting which I held at Chester, S. C., resulted in three restorations. The local preacher, Charles McLendon, is a very likable and sincere worker. The church shows signs of great potential for growth. We are expecting to hear great things from their labors.

NORTH CAROLINA NEWS

Charlotte, Westside

JOHNNY C. SEWELL, Reporting: Things are progressing unusually well this year with the Westside church. Through March 15, seven have been baptized, four have been restored and two have placed membership. Personal work played a most important part in their responses.

Clayton Pepper, editor of Personal Evangelism Magazine, conducted a five night personal work training class at the Plaza church building the latter part of February in conjunction with the Charlotte Campaign for Christ.

The Westside spring meeting was to be conducted March 21-27. T. A. Isaacs of New Orleans, Louisiana was the evangelist.

On March 6, the morning worship attendance was 105. This is the largest number to gather at Westside in over six months for a regular Sunday service.

Burlington

HOWARD WINTERS, Reporting: The church in Burlington continues to move forward in a great way. We have baptized two; a man and his wife, parents of three lovely children. Both the attendance and contribution continue to increase. The contribution, March 13, reached a new high (without a special effort) of $325.57.

We are enjoying the strange, but wonderful, sensation of having grown too big for our present building. Love, unity, and other areas of spiritual growth are keeping pace with the external achievements.

Tryon

KENNETH WILLIS, Reporting: The first Sunday in March marked the beginning of the fourth year of work with the church in Tryon for this writer. Looking back over the past three years, we note 26 additions to the church by baptism, bringing our present membership to 43.

Another noteworthy thing about March 6 was that our 1966 attendance goal of 50 was broken when 53 assembled for Bible classes and 56 for morning worship. Interest in our Bible correspondence course is growing with about 35 presently enrolled. Through this and other contacts, we have several cottage meetings in progress.

U. A. Hall is to do the preaching in our spring meeting (May 2-8), and Ottis Qualls will hold our fall meeting in October.

Asheville, Vance St.

LARRY R. YORK, Reporting: This year has brought much rejoicing to the Vance St. church. We have had a high school senior to obey the gospel and a family of six to move into the area and place membership. A new budget figure of $425 per week has been set up for us to strive for to meet the goals of 1966. We have been expecting the redevelopment commission to buy our property for quite some time now and we are hopeful to hear from them soon in order that we might make definite plans for a new physical plant. Brother and sister Leslie G. Thomas were in Winter Haven, Florida for a meeting from February 20-27, preaching and teaching

the word. The men are gaining valuable experience, as several have preached here and for nearby congregations.

Since the mission of the church is to save souls - not to hold services only - we have begun two new classes to enable us to teach others. Our Monday evening class, taught by brother Thomas, is to study outlining for sermons and classes, analyzing books of the Bible, and Biblical geography. On Friday evening, Melvin B. Gambrell is teaching a personal work class. We have viewed film strips and heard outstanding talks by brethren via tape recordings. We are now beginning to teach each other as we would with prospective converts in a cottage meeting. As soon as we become able, we will begin teaching those outside Christ.

Bro. Thomas continues to teach a Saturday afternoon class (1:00-4:00) on the second Saturday of each month for preachers and all others interested on subjects requested by the class. All who are able are encouraged to attend. The present subject is "elders."

The church in Asheville has grown physically, however, growth is seen even more spiritually.

Charlotte Plaza

RICHARD PRIDGEN, Reporting: Melvin Wise of Chattanooga, Tennessee, held our spring meeting, April 8-15. Bro. Wise is well known throughout the brotherhood as an outstanding preacher and religious leader. To assist in getting the meeting off to an enthusiastic start, the Freed-Hardeman College Chorus sang April 8 before the regular service.

A local missionary effort is being carried out in the Mineral Springs, N. C. area by the Plaza and Westside congregations. The men of these congregations have been giving of their time to preach for this small group of Christians. This endeavor has been rewarding.

Preachers Available

We know of about 12 preachers who have expressed an interest in working in the Carolinas. We would be happy to put you in touch with any of them. Perhaps one of them would fill your need if they could be persuaded to come.

Like The Apostle Paul

Finally someone has had the courage to try a plan of work that is more nearly like the plan used by the Apostle Paul.

Owen D. Olbricht, whem we know personally, is a talented and dedicated worker who has proved himself in this type of work over the past three or four years.

His plan is to take a team of nine couples and a preacher who will stay after the couples have gone. They will engage in a three week campaign. Instead of leaving, the entire group will stay with the new church for nine months, continuing their work through the entire period. Then at the close of this total of 12 months, the team will leave the preacher to work and keep the congregation growing in the grace of the Lord. He will be helped in his work by the return of the group for three weeks of campaigning for two consecutive years after the conclusion of the first 12 months.

If support can be raised, the entire nine couples will be full-time workers (as much as possible). They will live in mobile homes so as to be able to travel more readily during the summer when the three week return campaigns are to be held.

This plan was devised for these good reasons: (1) The contacts made during a short three week campaign need more teaching than such a short time can give them. (2) Campaigns of three week's length leave too much follow up work for the small mission congregation to handle in the way of further instruction and Christian development. (3) Transition from the departing team to local members in follow up work is in many cases difficult and, therefore, many are not reached which the workers who made the contacts could reach. (4) One man working by himself becomes discouraged. (5) The group could show how a spiritual congregation works. (6) Exodus movements are not mobile enough.

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Order your vacation Bible school material now, so you will be sure to receive it in ample time. Listed below are just some of a wide variety available to you.

R. B. Sweets, "Christ's Church", to reach out to those who are not attending the local congregation.

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"God Lives Today", Edited by B. C. Goodpasture, designed to help the pupil understand that God is with him today and always.

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BOOK REVIEW

The Wallace-Hunt Debate (Telegram Book Co., 1953, $2.75) was held at the School of Evangelism in Ottumwa, Iowa. This school is operated by a conservative element of the Christian Church. Mr. Julian O. Hunt defended the use of instrumental music in worship. G. K. Wallace affirmed the scripturalness and consistency of using such aids as song books, microphones, etc. while rejecting instrumental music.

In this debate Hunt attempts to present an original approach in defense of the instrument. His position is unusual in that he seeks to prove that the instrument is at the same time both an expedient and a requirement.

Wallace is a master at exposing the fallacies of his opponent's position. His chart presenting the relationship between commands and expedients clearly shows how to discriminate between lawful and unlawful acts of worship. While Hunt seems confident throughout the debate, he afterwards would not co-operate in the publication of it.

There is nothing dull about this discussion. It should be read by anyone who wants to be informed about the various contentions of the instrumental advocates.

- - - - - - - - - -

The Wallace-Vaughn Debate (Telegram Book Co., 1955, $2.75) is a discussion of the Godhead and whether baptism is only in the name of Jesus. The disputants are Ray Vaughn of the United Pentecostal Church (Oneness Pentecostal) and G. K. Wallace, well known preacher and debater.

Mr. Vaughn affirmed: "That there is only one person in the Godhead and that baptism is only in the name of the Lord Jesus." This is the only debate in print on this issue. It is useful in studying the relationship between the Father, Son, and Holy Spirit.

This book is available in blue cloth binding and is printed on quality paper with easy to read type.

Martha, Martha! by Marge Greene (Quality Printing Co., Inc. 1964, 119 pp., cloth $2.25; paper $1.50).

Martha, Martha! is an excellent book. Its uses most definitely include the ladies' Bible class for it deals with the Christian woman as a homemaker, mother, teacher, church worker, the wife of either a preacher, missionary, elder, or deacon, the citizen, and other situations in which she may find herself. The book has 13 lessons, suited for one quarter's study, however, the wealth of material, special assignments, and questions at the end of each section could easily make these lessons cover a longer period of time.

This book would help the ladies in any congregation to mature to a greater extent in the Christian faith. It is recommended unreservedly. It has a place in the library of every Christian woman everywhere.

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I'll Stand on the Rock: A Biography of H. Leo Boles (Gospel Advocate Co., 1965, pp. 265, $4.00; Boles and Choate).

This biography is so interwoven with the Restoration Movement, the Gospel Advocate, and David Lipscomb College that a reading of it deepens your understanding and appreciation of all of them.

You will find most interesting the description of rural life and education at the turn of the century in such terms as "fodder pulling, crops laid by, Blue Back Speller, and Literary Societies."

The renowned Burritt College, Spencer, Tennessee, under the direction of President W. N. Billingsley, is briefly pictured. The schedule in 1899 revealed an "Arising Bell" at 4:30 A. M. and the first study period was before breakfast from 5-6 o'clock.

When a man is twice president of David Lipscomb College and editor of the Gospel Advocate, his biography will be wanted by members of the church of Christ.

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Man that is born of a woman
of few days, and full of trouble."
(Job 14:1.)

MAY, 1966
VOLUME 8, NO. 5

OPPORTUNITY IN ELKIN, N. C.

Burl Curtis, Greenville, S. C.

We have the following interesting letter from Harold L. Doub, Route 1, Clemmons, N. C. 27012.

"I write this letter hoping that you would consider conveying to the brethren the information that I will explain...

"I am a member of the church at Warner's Chapel. Desiring to do whatever I could to spread the gospel, I began a Bible correspondence course, Studies in the Bible, in the town of Elkin in November, 1964. One Christian family lives in Elkin, but they worship either in Wilkesboro or Warner's Chapel. Since Elkin does not have a congregation of the Lord's people, and since I know personally this Christian family, I was motivated to offer this study course. I ran two ads in the Elkin paper, and from this the enrollment has reached 40-50 persons. Of course, only a few of these have been within the town; several have been in surrounding communities. Some have finished the course. Of these, two or three are nearing completion of the advanced studies. I anticipate visiting these students personally especially when they were to receive their certificates. Since I am employed in public work, I have not had the time to carry out the personal visits. I am continuing the course and hope to do so as long as people desire to have it. I hope that some time a congregation will assume the responsibility.

"My problem is that I hope a congregation can be interested enough to investigate the possibilities and perhaps utilize the efforts begun by me. Warner's Chapel has begun a building program and already supports (partially) some smaller congregations; therefore, I have not approached the elders about assuming the possibilities of establishing an Elkin church. If any group has thought of Elkin's possibilities, I will be happy to supply all my records pertaining to the course. I have individual records on each enrollee, which includes their religious affiliation. I will do whatever I can to convey this information, such as meeting and discussing with those interested. I can be contacted at the above address..."

This is a fine letter. It has in it every indication of someone trying to do what he can to reach the lost. We are not personally acquainted with Harold Doub, but we would like to encourage any congregation interested to get in touch with him and the elders at Warner's Chapel. (Address: Elders, Warner's Chapel church of Christ, Route 1, Clemmons, N. C. 27012.)

Elkin, N. C. is in Surry County. Our records show that there is no church of Christ in Surry County. The city population is near 3,000 and the county population is over 48,000.

Several congregations have expressed interest in mission work in the Carolinas. Will some congregation look into this? Time's wasting. Let's take the "good news" to every person in Surry County.

carolina CHRISTIAN

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Published monthly by Carolina Christian Publications, Inc., P. O. Box 5423, Station B., Greenville, S. C. 29606

Second class postage paid at Greenville, S. C.

POSTMASTER: Send undeliverable copies with Form 3579 attached to Carolina Christian Publications, Inc., P. O. Box 5423, Sta. B., Greenville, S. C. 29606

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UNDENOMINATIONAL FIRST CENTURY CHRISTIANITY

Bob Sorrell, Raleigh, N. C.

In order to grasp the meaning of the "Undenominational Nature of First Century Christianity," we must first define the terms. This is often necessary for a proper understanding, not merely because some may have no concept of the words used, but mainly because, being human, many of us tend to attach differing meanings to the same terms. Also, there is often a wide, general use of a term, as well as a more limited, restricted use of the same term. Finally, the non-Biblical usage often varies widely from the Scriptural usage.

The thing we are studying is Christianity, by which we mean the beliefs and practices of a religion started by Jesus of Nazareth, the Christ of God. This includes the doctrines and precepts of Jesus Christ and of His apostles, as well as the practices of His followers which were approved by the apostles. First Century, of course, is the time element of our study, limiting it to the period of time from its inception up to A. D. 100. As we have already noticed, this will not be all the beliefs and practices of Christians during the first century, but only those beliefs and practices which had the approval of the Holy Spirit as He worked in Christ without measure and as He was given to the apostles in the baptismal measure to guide them into all truth. (John 3:34; 16:13.)

We want to study the Nature of first century Christianity - which is its qualities, or what its original, natural order was. Natural means inborn, not artificial. Therefore, we are to consider characteristics of Christianity which were inborn (put in by the Spirit of God), rather than those things artificial, added by men, time and/or tradition, and, though generally considered by many today to be parts of Christianity, were no part of such in the first century. We shall consider those characteristics which relate to the Undenominational nature of first century Christianity. If we can determine what is denominational, by taking the negative of that, we will be able to perceive what is undenominational.

What are the characteristics of denominationalism? Again, different ones might have different ideas; but here is what is generally accepted. The basic concept of a denomination is that of a division or a part. Christendom as a whole is considered to be made up of the sum total of all the parts or denominations. This is closely akin to the mathematical concept of fractions. The fractional form indicates division into parts; the denominator of the fraction denominates, or gives the name of, the particular part. A denomination is a sect, a class, or a division. The basic premise on which denominationalism rests is a "divided Christendom."

But, the foundation on which first century Christianity was laid was one of unity. Jesus prayed for His disciples who were then following Him; then He went on to say: "I make this petition, not for them only, but for all who ever come to believe in Me through their message, for them all to be one, just as You, Father, are in union with Me and I in union with You, for them to be in union with Us, so that the world may be convinced that You have sent me." (John 17:20, 21 - The New Testament, A Translation in the Language of the People, by Williams.) Jesus prayed for all believers to be one. Would that include us? If we believe in Him, it would.

The apostle Paul, in Ephesians 4 pled for "the unity of the Spirit in the bond of peace ..." and said there is "one body and one Spirit, even as ye are called in one hope of your calling, one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." (Ephesians 4:3-6, K. J. V.) In his first epistle to the Corinthians, he besought

them that there should be "no divisions." (Verse 10.) He asked: "Is Christ divided?" (Verse 13.) Contentions were starting at Corinth, manifested in that the members of the church of God (1 Corinthians 1:2), were splintering into groups, one "of Paul," one "of Appollos," one "of Cephas," and one "of Christ (?)!" They wouldn't even eat the Lord's supper together! (1 Corinthians 11.)

By now it should be obvious why we defined the terms as we did, that is - the beliefs and practices of the Christians of the first century, as they had Divine approval ...What they were doing at Corinth was done by First Century Christians, but not with apostolic approval! In fact, this was really the seed of denominationalism. But, the Holy Spirit condemned it!

These names worn by some at Corinth were not authorized. The authorized names for God's people were: Christians, disciples, brethren, saints, etc., as you can read from your own Bible. And they were descriptive terms - not official, denominational designative terms!

But what were the churches called? Letters were written to several churches in New Testament times. There was the church at Corinth, the church of the Thessalonians, the church of the Laodiceans. We read also of the churches of Galatia, the churches of Macedonia, the churches of Judea, and the seven churches of Asia. There were all geographic designations. They were not denominations! The seven churches of Asia (Revelation 2, and 3) were different congregations of the one church Christ built and of which He is Head and Savior. (Matthew 16:18; Ephesians 5: 23.) Now, let us notice this very carefully. They were not all alike. But, the differences were due to departures from the faith they had been taught by the apostles. And, this is very important to see, these differences were not approved by the Holy Spirit. In fact, they were told (in substance) to repent, and go back to the way they originally started out - which was the right way.

Further, we read in the Bible of churches of Christ (Romans 16:16) and of churches of God (2 Thessalonians 1:4); but, they were the same in Bible times (or were supposed to be). Nowadays there are groups called Churches of Christ and those called Churches of God; but, it is generally known that they are not the same. In fact, they readily admit they are different.

The Lord only built one church. All others have been built by men. The Bible church is the body of Christ (Ephesians 1:23), and obviously, He has "but one body." (1 Corinthians 12:20.) In Bible times it was the various congregations which were called churches, not various denominations. There were no denominations then! Today, different doctrines are taught in the different denominations. But, in the first century, the same thing was taught everywhere in every church. (1 Corinthians 4:17.) (See 1 Peter 4:11.)

Thus far, we have noticed that the basic concepts on which denominationalism rests are a "divided Christendom" and a special name to designate each separate division. These names serve as rallying points for denominational loyalty. They are usually names which cannot be found in the Scriptures. They are certainly names used differently from the way they are used in Scripture. And, along with these is found denominational doctrine, different things, at least some different doctrines, being taught in the various denominations.

There are other characteristics of denominationalism, but they are secondary to these three: (1) the idea of a "divided Christendom," (2) a denominational name, and (3) one or more distinguishing doctrines. For example, there is usually the required acceptance of another book in addition to the Bible to which loyalty is pledged. I know men who started out to become denominational preachers and were turned down, not because of their lack of Bible faith, but for their failure to answer "the right questions" about the Discipline. It is an indisputable fact that the Bible alone will make Christians only. If one wants to become a member of a de-

(see page 5)

Undenominational ... (cont'd)

nomination, he has to receive some help from a book other than the Bible. The Bible will not make a man a member of a denomination. It will just make him a Christian!

Along with denominational doctrines, there are usually one or more items in the worship which are not authorized by the New Testament of Jesus Christ. (See John 4:24.) There is also usually an earthly headquarters, and an earthly head or ruling body, whether consisting of one man or a group. (Christ is the one lawgiver, and He is in heaven - Hebrews 9:24; James 4: 12.) And there is a vocabulary of religious titles, offices and functions not so used in the Bible. (See again 1 Peter 4:11.) We should not be surprised that these things are not in the Bible. The denomination is not in the Bible; its name is not in Scripture; much of its doctrine and practice (all that is distinctive to it as a denomination) are not contained in Holy Writ; its headquarters, yea, its very existence on earth is not authorized by heaven.

The very idea of Christ's people being divided is as erroneous as for Christ Himself to be divided. He and His Father are one. He would have His people and Himself to be one. The very nature of Christianity as set forth in the New Testament and approved by the Holy Spirit in the First Century is Undenominational.

CAMPAIGN WORKER'S CAMP

A camp for campaign workers is arranged June 5-9 near Springfield, Mo. Teachers are Otis Gatewood, Andy Ritchie, Jr., Fred Walker, Jerry Jones, and Bob Hare. If you



GREENVILLE SINGERS

Twenty of the Greenville Singers recently made a trip to Charleston on Sunday afternoon to present a program of religious songs after the evening services at the North Charleston church of Christ. This congregation entered their new 750 capacity auditorium in April, which is the largest among churches of Christ in the Carolinas. A large crowd remained for the program.

The 40 minute program began with the chorus singing, Soldiers of Christ, Arise, and near mid-point featured the Greenville Singers Quartet singing, In Times Like These, Wandering Child, Come Home, and Now the Day Is Over.

Other songs were: Here We Are but Straying Pilgrims; God Is the Fountain Whence; The Heavens Declare the Glory of God; The Statutes of the Lord; Into the Heart of Jesus; Medley in A-Flat Major; By Christ Redeemed, in Christ Restored; Lo! What a Glorious Sight.

Sopranos making the trip were Becky Curtis, Beth Curtis, Cheryl Hicks, Gene Hicks, Jan Jones, Bernice McGuire, Mary Thigpen, Linda Tong, and Hettie Westmoreland. Altos: Doris Burdett, Evelyn Curtis, Ernie Thigpen, and Rebecca Tong. Tenors: Larry Curtis, Dial Holder, and Bob Pierce. Basses: Mike Burns, Glenn Moreland, and E. G. Morris. Director: Burl Curtis. Members of the quartet are: Bob Pierce, first tenor; Dial Holder, second tenor; Larry Curtis, baritone; Mike Burns, bass.

A meal was served to the hungry "singers" after the program by the members of the North Charleston church.

We can't tell who enjoyed it the most--those visiting or those who received the visitors. We do understand that a double treat was in store for some of the school-age singers. Because they arrived home late, they were permitted to miss school on Monday.

CAMP (cont'd)

are interested write Sylvan Hills church of Christ, 117 W. Maryland Ave., N. Little Rock, Ark. 72118.

CHURCH OF FIRST CENTURY

David Pharr, Rock Hill, S. C.

In the first century all Christians were members of the same church. This church was established and guided by the Lord, being, therefore, an institution approved by heaven. As the early church was subject to the Lord's instructions, it serves as an example of religion which pleases God. It is possible, then, for us to know His will for us by examining the church of the first century. (1 Corinthians 11:1.)

Beginning

The church was in the plan of God from the beginning. (Ephesians 3:9-11.) During His earthly ministry, Jesus announced, "...I will build my church..." (Matthew 16:18.) Much of His teaching was designed to inform the twelve apostles of the characteristics of the kingdom. (Luke 8:10; et. al.) The kingdom and the church are the same, being different terms used to emphasize different features. Jesus used these terms interchangeably. (Matthew 16:18,19.) In the forty days between His resurrection and ascension, He instructed them further, promising the Holy Spirit, who would provide them with the power necessary for establishing the church. (Acts 1:3-5, 8; cf, Luke 24:49; Mark 9:1; John 16:13.)

On the day of Pentecost the Spirit came upon the apostles and for the first time the full message of redemption was preached. That day, about three thousand responded to the gospel, being baptized, and were added by the Lord to the church. (Acts 2: 36-47.) All who were converted were members of the church. There were no denominations to join and no one assumed he could be saved apart from the church. Becoming a Christian and becoming a member of Christ's church was the same thing.

From this beginning the church spread throughout the world. Where ever the gospel was preached and men obeyed it, the church existed. The same church is found today where ever there are those who faithfully follow the New Testament plan.

Visible and Invisible

Jesus taught, "...the kingdom of God is within you." (Luke 17:20, 21.) It was not a kingdom with geographic boundaries. Neither could it be recognized by such visible signs as race or nationality. (Galatians 3:28.) The church was spiritual and not of this world. (1 Peter 2:5; John 18: 36.) Membership in it required a spiritual renovation or new birth. (John 3:5.) Through faith, members of the church had an invisible relationship with their King, Jesus Christ.

At the same time, however, the church was visible. While the members sustained an invisible relationship with Christ, they were organized into congregations or "churches of Christ." (Romans 16:16.) Saul, the persecutor, could not identify the church by external signs of nationality or geography; but he certainly could identify it. (Galatians 1:13.) A traveler coming into a first century city might have inquired, "Where does the church meet?" Informed persons could have given a specific answer. (Acts 11:26; Philemon 2.) Each congregation was organized according to the Divine plan. (Acts 14:23; Philemon 1:1.) They met together regularly for worship. (Acts 20:7; Hebrews 10:25.)

The visible as well as invisible nature of the church is worthy of emphasis in view of modern misconceptions of the church. It is sometimes assumed that only the invisible characteristics of New Testament Christianity were by Divine decree, and that the visible characteristics of the New Testament pattern do not matter. This supposition has led some to conclude that members of all religious bodies are a part of Christ's invisible church, even if they have not followed the first century pattern of organization, work and worship. A careful study of the Scriptures, however, reveals that both the visible and the in-

visible features of the church were ordained by God and must be recognized as His pattern. Those who want to please Him will seek to conform in all things.

Universal and Local

The New Testament speaks of the church in both a local and universal sense. For instance, we read of "the church of God which is at Corinth." (1 Corinthians 1:2.) This includes all of God's people in that place. Paul sent a salutation to the church which was in the house of Nymphas, meaning the group of Christians who worshipped there. (Colossians 4:15.) Such were local churches. When, however, the church is mentioned in general terms without local implications it refers to the universal church, or all of God's people everywhere. (Matthew 16:18; Colossians 1:18; et. al.)

In the universal sense, the Scriptures recognize only one church. (Ephesians 4:4, 1:22f; 1 Corinthians 12:13.) There were many different local churches; but these all conformed to the same doctrine and practice. In other words, the local churches were not different sects, but local congregations of the same church. (cf. John 17:20ff.)

There was no earthly government for the universal church. Christ was the only head of it. (Colossians 1:18.) Through the apostles He revealed His laws. (2 Corinthians 5:18-20.) Inspired men recorded these laws. We are ruled by Christ when we follow the New Testament. (2 Timothy 3:16, 17.) The apostles held a position which was peculiar to the infancy of the church. No provision was made for their office to be perpetuated. No legislative council was ever convened by the New Testament church. Such was neither necessary nor permissable inasmuch as Christ had all authority. (Matthew 28:18.)

Local congregations were led by elders (also called bishops and pastors), who were selected according to certain God-given requirements. (1 Timothy 3:1ff; Titus 1:5ff.) Their governing powers were restricted, however, to action within the scope of the laws of Christ. (2 John 9.) Simply stated, their duty was to expound and expedite the commands of the Head of the church. (Acts 20:28; 1 Peter 5:1-5.)

It should be emphasized that while the elders could set the policy (within the limits mentioned above) for the local congregation, no man or group could determine the policy of the universal church. The congregations were autonomous. They were not organized into districts, dioceses, societies, or conventions. Cooperation between these independent congregations was voluntary and involved no inter-congregational government. (Acts 11:29, 30; Romans 15:26.)

Investigate further

It is not the design of this article to examine all aspects of the first century church. It has merely been our intention to show that the apostolic church can be clearly defined from the Scriptures and that every essential feature of its organization, worship and work is recorded therein. It is obvious that much of modern religion is out of harmony with the Christianity of the New Testament era. Those who are seriously concerned about pleasing God are encouraged, therefore, to make a diligent study of the church of the first century.

"Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen" (Ephesians 3:21.)

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Ten Questions Issue

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Questions

1. Why doesn't the church of Christ use instruments of music in worship?
2. Do you believe only members of the church of Christ are right or will be saved?
3. When, where, and by whom did the church of Christ begin?
4. Does the church of Christ teach that a person must be baptized to be saved?
5. What is the church of Christ?
6. Where are the headquarters of the church of Christ?
7. What denomination is it? What denomination did it branch out of?
8. Is the church of Christ similar to the Church of God?
9. What is the difference between the churches of Christ and the Christian Church?
10. Why do you not refer to preachers as reverends or pastors?

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First Century Terms Of Salvation

The word "terms" in our modern society touches many areas of life and is used in several different ways. It is used, among other things, to mean the length or duration of time, a firm footing, or the conditions which must be met before certain blessings and privileges are received. For instance, a man in need of money goes to a bank to acquire it. When he applies for the loan the banker sits him down and explains the terms, set by the bank, which must be met before money can be loaned. This is the way the word "terms" is used in our study.

When God made promises or offered blessings, these blessings and promises were always conditional. When man met God's terms he was blessed. When he failed to meet them, he failed to receive His blessings.

God's promises were not always a type of blessing to be desired, but were always based on conditions. God forbade Adam and Eve to eat of the tree of knowledge between good and evil and promised, "for in the day that thou eatest thereof thou shalt surely die." (Genesis 2:17.) Their dying was conditioned on eating. When they ate of the forbidden fruit they began dying, as God had promised. Until that time there had been no death.

In the wilderness, when God sent fiery serpents to bite a rebellious people, He commanded Moses to lift up a brazen, fiery serpent on a pole and promised, "And it shall come to pass that everyone that is bitten, when he looketh upon it, shall live." (Numbers 21:4-9.) When the people met God's terms by looking on the serpent they received God's promise and lived.

To Naaman the leper, captain of the Syrian Army, God's promise, through Elisha the prophet, was, "Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean." Naaman's leprosy was not cleansed until he did as God had directed. (2 Kings 5: 1:14.)

The principle set forth in the above passages was applicable in the first century when the apostles lived and wrote. Peter wrote, "The Lord is not slack concerning his promise, as some men count slackness..." (2 Peter 3:9.) The Lord will still do as He says when men obey him.

In the New Testament there are about seventeen things mentioned that enter into man's salvation. Many of these things have to do with the part God plays in man's salvation, while others are terms, set by God, for man to do. Let us examine God's terms of salvation in the first century.

1. FAITH. In Hebrews 11:6 the writer says it is impossible to please God without faith. When an unbeliever asked, "What must I do to be saved?" he was instructed, "Believe on the Lord Jesus Christ." (Acts 16:31.) Salvation begins with faith in Christ. This faith comes by hearing God's word. (Romans 10:17.)

2. REPENTANCE. On the first Pentecost after the resurrection of Christ, when believers asked, "What shall we do?" Peter said, "Repent and be baptized..." (Acts 2:37,38.) Jesus taught, "Nay: but, except ye repent, ye shall all likewise perish." (Luke 13:3.) Paul said, in his great sermon in Athens on Mar's Hill, "And the times of this ignorance God winked at; but now commandeth all men everywhere to repent." (Acts 17:30, 31.) To repent is to do an about face. It is to stop serving Satan and serve God.

3. CONFESSION. After repentance there comes the matter of confessing Christ, before men, as the Son of God. As Philip taught the eunuch from Ethiopia about Christ, they were riding down the road in a chariot; the eunuch said, "See, here is water; what doth hinder me to be baptized?" Philip's reply was, "If thou believest with all thine heart, thou mayest." Philip could not baptize him until he had confessed Christ. The treasurer then confessed, "I believe that Jesus Christ is

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THE RESURRECTION OF CHRIST

Noyles E. Sewell, Kinston, N. C.

I believe that Jesus Christ died on the cross, was buried, and on the third day came back to life never to die again. I believe it because that is exactly what the Bible says. (1 Cor. 15:1-4.) I find it no more difficult to believe in the bodily resurrection of Jesus as an historical fact, than to accept the other miracles of the Bible or the existence of God. To accept the Bible as the word of God is to accept the resurrection of Christ and to deny the resurrection is to remove the keystone from the arch of Christian doctrine sending it, to the last stone, crumbling to the ground in ruin. Let us observe that...

1. The resurrection gives integrity to the Old Testament prophecies. David prophesied of the resurrection of Christ in Psalms 22:10. Peter quotes this passage on Pentecost and clearly applies it to the resurrection. (Acts 2:27-31.)

2. The resurrection gives substance to preaching and to faith. Paul wrote in 1 Cor. 15:14, "And if Christ be not risen then is our preaching vain and your faith is also vain." A plainer statement as to the vital place of the resurrection in Christian truth would be hard to find.

3. The resurrection exhonerates the apostles as witnesses. In all their preaching the resurrection was repeatedly referred to. If there was no resurrection then they were all false witnesses. As Paul writes in 1 Cor. 15:15, "Yea and we are found false witnesses of God, because we have testified of God that he raised up Christ, whom he raised not up, if so be that the dead rise not." cf. also Acts 2:32.

4. The resurrection is an integral part of God power unto salvation. The facts of the gospel are the death, burial and resurrection of Christ. (1 Cor. 15:1-4.) Without the resurrection there is no gospel and without the gospel there is no salvation for "it is the power of God unto salvation." (Rom. 1:16.)

5. The resurrection is a prerequisite to the establishment of the church. Jesus promised in Matt. 16:18, "Upon this rock I will build my church and the gates of hell shall not prevail against it." The Greek word for hell here is "hades." Christ knew that he would die and that his soul would go into hades, but he also knew that he would be resurrected from the grave (hades). This promise in Matt. 16:18 was to assure the disciples that death could not hold him and thus prevent him from building his church. If there was no resurrection then the gates of hell did indeed prevail against him and prevent him from building his church.

6. The resurrection is inseparable from the divinity of Christ and to "believe in Christ" involves believing in his bodily resurrection. This is the faith necessary to salvation. As Paul writes in Rom. 10:9,10, "If thou shalt confess with thy mouth that Jesus is Lord and believe in thine heart that God hath raised him from the dead, thou shalt be saved."

7. The resurrection is God's great declaration of the divinity of Christ. Though the prophets predicted, the apostles preached, Christ himself worked miracles, and the Father spoke from heaven, the resurrection is God's demonstration in behalf of His Son. As Paul states in Rom. 1:3,4, "Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh, and declared to be the Son of God with power according to the spirit of holiness by the resurrection from the dead.

8. The resurrection gives to Christ the preimminence. He is the head of the body or society that is "called out." He comes first in everything connected with that society of church. He is the nearest to God, for this too is contained in the word, "preimminence," and this preimminence depends on His being the "firstborn from the dead..." (Col. 1:18.)

(see page 11)

THE RESURRECTION . . . (cont'd)

9. The resurrection gives substance to the Great Commission. The apostles were to go into all the world and preach the gospel, which Paul declared to be the death, burial, and resurrection of Christ. It was thus necessary for Christ to be crucified, buried and resurrected before the Great Commission could be given and carried out. This is precisely what Luke affirms in Luke 24:46,47, "Thus it is written and thus it behooved Christ to suffer and to rise again the third day..."

10. The resurrection assures the judgement to come. In Paul's great sermon on Mar's Hill the philosophers listened to his preaching until he declared the resurrection of Christ from the dead. They reacted to this great truth in the same way that modern infidels react to it. They snorted and jeered, mocked and sneered, and thus fulfilled some of the very truth of the Bible they denied. Jesus predicted that the majority would reject him and travel the broad way to destruction. Paul concludes his Mar's Hill sermon with a call to penitence and gives as his reason, "Because he hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained, whereof he hath given assurance unto all men in that he hath raised him from the dead." (Acts 17:31.)

I believe in the resurrection of Jesus Christ because it is the keystone in the arch of Christian doctrine. Without it there is no Christianity. Without it there is no Christ. Without it there is nothing. If there is no resurrection - the Old Testament prophecies have failed, If there is no resurrection - our faith is vain, If there is no resurrection - the apostles are false witnesses, If there is no resurrection - there is no power of God unto salvation, If there is no resurrection - the church was never built, If there is no resurrection - Jesus is not the Christ, If there is no resurrection - there is no Great Commission, If there is no resurrection - there is no judgement to come, If there is no resurrection - there is no heaven or hell. "Lord to whom shall we go?" Thank God there is an answer clear that rings by faith in the believer's ear, "I am he that liveth and was dead and behold I am alive forevermore, Amen."

First Century Terms . . . (cont'd)

the Son of God." (Acts 8:35-39.) Jesus said, on one occasion, that He would not confess men before his Father if they would not confess Him before men. (Matthew 10: 32,33.) In Romans 10:10 we learn that this confession is made by word of mouth.

4. BAPTISM. The last term set by the Lord in His plan for redeeming man, in the first century, was a burial in water (Romans 6:3,4), for the remission, or forgiveness of sins. (Acts 2:38.) It is in this act that one is born into the family of God. (John 3:5.) In baptism one obeys a form of the gospel and comes in contact with the blood of Christ, which He shed in His death. (1 Corinthians 15:1-4; Romans 6:3-5, 17.) Access to all spiritual blessings is made possible through baptism. Ephesians 1:2 says that all spiritual blessings are in Christ, and the only way into Christ is to be baptized into Him. (Romans 6:3,4; Galatians 3:26,27.) In the five passages where baptism and salvation are mentioned together, baptism is always mentioned first. (Mark 16:16; Acts 2:38; Acts 22:16; Romans 6:4; 1 Peter 3:21.) Peter says baptism "doth also now save us." (1 Peter 3:21.)

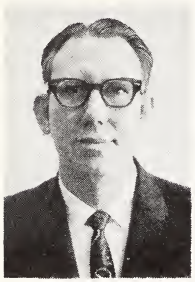
5. GROWTH. One who has just experienced the new birth is a babe in Christ and must seek food for the soul. (1 Peter 2: 1-3.) Among the things "that pertain unto life and godliness" Peter listed several graces that should be added by every Christian, with the admonition, "For if ye do these things, ye shall never fall." (2 Peter 1:5-11.)

The things taught and written by the apostles in the first century were written for all ages. Jesus said, "Heaven and earth shall pass away, but my words shall not pass away." (Matthew 24:35.) Through John, Christ said, "The word that I have

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BROTHERHOOD NEWS

Howard Winters, Burlington, N. C.



Congratulations to Madison. On April 3, the church in Madison, Tennessee, entered its new 3,000 seat auditorium, the largest constructed by members of the church of Christ since the Restoration Movement began. A new all-time record of attendance was set both for Bible school and worship service for churches of Christ. The total for Bible study was 5,508. Two morning worship services were held, the first at 8:00 A. M. with 3,216 present and the second at 10:00 A. M. with 3,432, a total of 6,648. Over 4,000 returned for the evening service. The contribution was $10,237.31. Both large daily newspapers in Nashville carried a tremendous amount of publicity for this event--probably more than has ever been given to a single congregation of the church of Christ before. Truly our congratulations are due Madison!

"The Year of the Bible." The United States Senate has designated 1966 as "The Year of the Bible." The resolution, passed by a voice vote, recognized the 150 years of service rendered by the American Bible Society. This indicates that even the United States legislature recognizes the valuable contribution the Bible has made to our society.

Preacher baptized in the Philippine Islands. Douglas Gunselman reports that Gabriel Garol, who had planned to be a Nazarene preacher, was recently baptized and now plans to spend his life preaching the ancient gospel of Christ as revealed in the New Testament.

Honored. Foy E. Wallace, Jr. recently gave six special lectures on preaching at Freed-Hardeman College in Henderson, Tennessee, during which more than 300 Christians gathered in Baden Memorial Gymnasium to honor his long years of service to the cause of Christ with an Appreciation Dinner. G. K. Wallace served as master of ceremonies.

Complimentary. Robert and Bonnie Hudson, a couple who have tried to establish a conservative Christian Church in Binghamton, N. Y., published an article in the December 4, 1966 issue of the Christian Standard in which they praised highly the Exodus Movements being planned and executed by members of the churches of Christ. They said, "Having recently come into close contact with the non-instrumental churches of Christ in the state of New York, we have come to appreciate many of their methods in starting new works where the Restoration Movement is but little known. Say what you may about our non-instrumental brethren, but one must respect their dedication to the task of soul-winning!" May it ever be so!

Campaigns. Future historians of the church may well refer to 1966 as the year of campaigns. Many such efforts are planned for this year. And judging from the first news that has reached us, it looks as if success is certain. From Christchurch, New Zealand, where about 50 workers spent more than two weeks in an intensive effort to win souls for Christ, comes the following report: 397 studies conducted in 164 homes; 1,112 homes contacted; 297 prospects at end of campaign; 90 enrolled in correspondence courses; 22 baptisms; and three restorations. Joe D. Gray did the preaching. From Greenville, N. C. comes the encouraging report that the campaign was "the greatest event ever to happen to the church" there. Twenty-four students from Freed-Hardeman College, Henderson, Tennessee, along with four teachers and a number of preachers from the Carolinas worked two weeks in this effort. Jimmy Dorris did the preaching and N. E. Sewell directed the personal work. Three were baptized and three restored.

CAROLINA CHURCH NEWS

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NORTH CAROLINA NEWS

Kinston

NOYLES E. SEWELL, Reporting: We set a new attendance record on March 13 with 143 present for worship. Another record was set when the average contribution for March was $237.00. One was baptized and one was restored during our meeting with Nelson Smith of Manassas, Virginia. Two were restored the week following the meeting. Our membership is at an all time high of 110. I was in a meeting with the High Point church April 18-24.

Burlington

HOWARD WINTERS, Reporting: The church in Burlington has had some heavenly experiences which will live in the hearts of Christians for eternity. We have baptized one very fine lady; set new attendance records; reached new heights in Christian fellowship and understanding; ordered three more complete sets of film strips, and set goals which none would have dared dream of just a year ago.

In addition to all the other extremely fine blessings, the church was host to the 22nd Annual Carolina Lectureship—a truly great event, measured by any standard. Fifty-three speakers were on the program, and every one was marvelous in his presentation. A book of lecture outlines was published and it has turned out to be a vast storehouse of rich material. A few copies of these remain and can be ordered from the church here at P. O. Box 1112, at one dollar each.

Rockingham

LILLIAN MORSE, Reporting: Several couples of the congregation are carrying on an active personal work program in homes in the community. Three have put on Christ and one has been restored this year. Plans are being made to have our Vacation Bible School in July.

Brother C. W. Bradley will conduct a meeting for us June 15-21.

Charlotte, Plaza

RICHARD L. PRIDGEN, Reporting: April 8th was a day which contained special spiritual significance to the Plaza congregation. A double treat was enjoyed by all when Melvin Wise of Chattanooga began our gospel meeting after which the Chorus of Freed-Hardeman College, Henderson, Tennessee, sang for the congregation. Brother Wise, who just returned from the Holy Land this past year, showed film strips of Bible Lands and narrated a very informative session for thirty minutes each night before the services began.

The meeting was a success to all in spiritual edification, and there were several responses to the gospel.

Blue Ridge

The Blue Ridge Encampment will be June 20-24, 1966 and will feature an adult program with the theme, "Seek Ye out of the Book and Read," a workshop for elders, deacons, and Sunday school teachers, plus the regular young people's and children's programs.

Among the featured speakers will be Jim Bill McInteer, B. C. Goodpasture, Gus Nichols, Rex Turner, Bonds Stocks, and L. R. Wilson.

More and more people from the Carolinas are attending and profiting from Blue Ridge. Space is limited; some obtain lodging nearby. For reservations and more information write Miss Era Emmons, 1726 Hillmont Drive, Nashville, Tennessee.

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First Century Terms . . . (cont'd)

spoken, the same shall judge him in the last day." (John 12:48.) When Paul wrote the young preacher, Timothy, he said concerning the word, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works." (2 Timothy 3:16, 17.) Peter, in his second letter, wrote, "According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue." (2 Peter 1:3.) The Bible as we have it today is as authoritative as the spoken word in the first century. The things that saved 1,900 years ago will save today. If you have not obeyed God's terms of salvation, now is the time. -by A. E. Swims

Anderson, S. C.

SOUTH CAROLINA NEWS

Anderson

VIRGIL JOHNSON, Reporting: The work in Anderson is progressing very well. The attendance on Sunday morning averages above 60. Attendance at Bible study, Sunday evening, and Wednesday evening runs near 50.

Brother A. E. Swims is doing a fine work in Anderson. He has several cottage meetings in progress, a five minute radio program, Monday through Friday, and then meets with six Christians in Williamston, S. C. on Tuesday nights. There have been 18 restorations and three baptisms since the middle of December.

The building program is progressing nicely. There will be six large class rooms and a nice study for the preacher. The brethren who have helped on the building have put in a lot of time and hard work and the congregation is proud of them. We are hoping our building will be completed by May 22 as there will be an area singing here on this date. We extend a warm invitation for you to visit with us.

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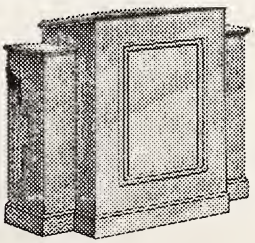
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Easley

BURL CURTIS, Reporting: During the last month we have had three responses to the invitation including one baptism.

We have doubled the size of our teaching ad in the Easley Progress. We now have a 20 column inch ad which appears once each month. Also, we began this month the Direct Mail Evangelism starting with the route nearest the place where we meet.

My next meeting will be at Englewood, Tennessee, May 9-14, 1966.



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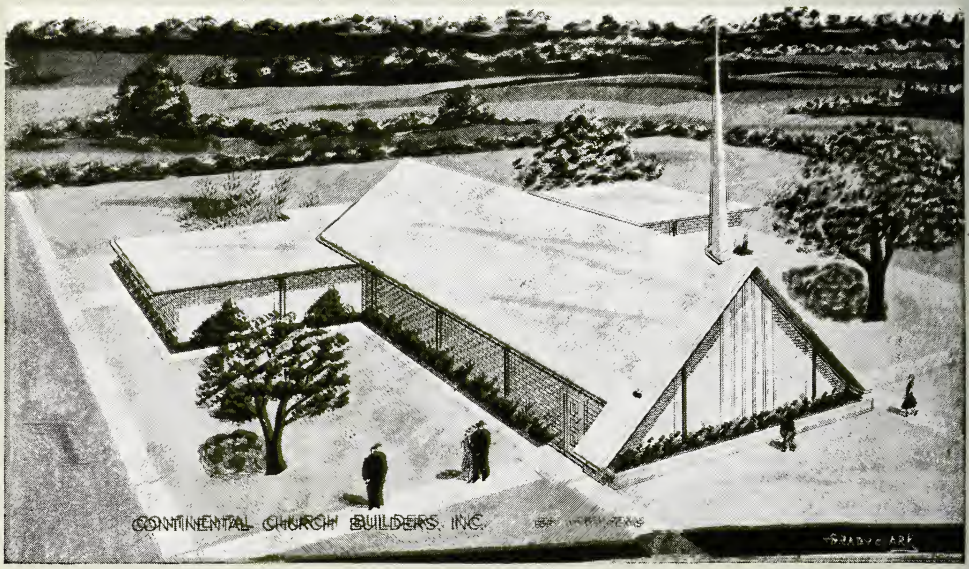
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JULY, 1966

VOLUME 8, NO. 6

"And he said unto them, Go ye into all the world, and preach the gospel to every creature."

Mark 16:15

EDITORIAL - EACH ONE WIN ONE

Carl E. Lancaster, Greenwood, S. C.

The Lord wants every person to hear the gospel (Mark 16:15,16.) Yet the church today is not keeping pace with the rapidly increasing population of the world. There are more than three billion people in the world and more than a hundred million births occur each year. We will have to increase our efforts and also drastically change our approach to the problem if we ever succeed in taking the gospel to every creature. The world can never be won to Christ by the efforts of a small minority of Christians. About the only hope for the accomplishment of this tremendous task is for each one to win one.

This is not a new approach. Andrew brought Simon Peter to Christ and Philip brought Nathanael. (John 1:40-47.) The early Christians went everywhere preaching the word. (Acts 8:4.) Every branch (Christian) on the Vine must bear fruit. (John 15:2, 5, 6.) The church, like leaven, is to influence the entire world. The bubble of yeast becomes two, the two four and the four eight. So each Christian is to lead another to Christ. Paul felt that he was a debtor to preach the gospel to others. (Romans 1:14-17.) He said, "Woe is unto me, if I preach not the gospel!" (1 Corinthians 9:16.) All who have received the blessings of the gospel owe the same debt.

Will you solemnly promise God that you will do all humanly possible to lead some soul to Christ within the next twelve months? Encourage a group in the congregation where you worship to make such a promise. Meet together regularly for mutual encouragement and to find solutions to problems encountered.

1. Pray fervently for God to direct you in such an endeavor.

2. Consider all your acquaintances and select the person you will try to lead to Christ.

3. Study materials on good techniques in personal evangelism.

4. Consider the things you can do and plan your action. There are many possibilities. Invite the person into your home. Get to know and understand him better. A Bible correspondence course, good tracts, subscription to a suitable religious paper, or a good religious book may prove to be good tools. You may be able to get him to attend Bible class with you or a gospel meeting within driving distance. Study with him in a cottage meeting. If you are inexperienced in conducting cottage meetings, secure someone's aid in this endeavor until you feel capable. The joy you will experience when you lead some soul to Christ will more than repay you for the hours of labor.

I believe you can lead a lost soul to Christ within the next twelve months. Making such an effort will make you a better Christian too. I challenge you to make such a promise to God and then do all in your power to keep it! "Let him know, that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins." (James 5:20.)

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Published monthly by Carolina Christian Publications, Inc., P. O. Box 5423, Station B., Greenville, S. C. 29606

Second class postage paid at Greenville, S. C.

POSTMASTER: Send undeliverable copies with Form 3579 attached to Carolina Christian Publications, Inc., P. O. Box 5423, Sta. B., Greenville, S. C. 29606

RETURN REQUESTED

Address all editorial matter to Burl Curtis, P. O Box 5423, Station B., Greenville, S. C. 29606

Address all N. C. News to Tony Forrest, P. O. Box 714, Taylorsville, N. C. 28681, and all S. C. News to Rhoden Presnell, 801 Durant Ave., N. Charleston, S. C. 29406. News items to be printed in a given month's issue should reach the news editors by the 15th of the preceding month.

SUBSCRIPTION PRICE: Individual, $2.50 per year; club of five or more, $2.00 per year; quantity, 13c for 15 or more.

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DEEDS OF COMPASSION PART 1

C. R. Franks, Spartanburg, S. C.

"Blessed are the merciful: for they shall obtain mercy." (Matthew 5:7.)

"But God, being rich in mercy," is a statement Paul wrote to Christians. (Ephesians 2:4.) Except for God's being rich in mercy, we would not know mercy. Indeed! We would not even have life at all. We certainly could have no hope of heavenly living if it were not for God's being rich in mercy.

Before we approach discussion of "Works of Mercy," we must pause and reflect on God's kindness and compassion toward mankind throughout ages past. When we so reflect, we are prepared to appreciate our discoveries in thinking about works of mercy. God has shown the supreme in mercy and our hope is to follow his principles as we think about mercy and as we resolve to execute works of mercy in our limited abilities.

What are works of mercy? What is the value of mercy? What benefit may we ourselves gain from extending mercy? It is much as it is with giving. Jesus said, "It is more blessed to give than to receive." It is more blessed in many ways to be merciful than to have mercy shown. It makes us stronger and better persons when we have extended mercy to another. Our text says the merciful are blessed, and we recognize that "blessed" in Matthew 5 actually means "happy." Joyous and contented are the merciful and there is a promise attached to this by our Lord Himself: Those who are merciful shall obtain mercy.

Contemplate life among people who have no mercy. Would you like such a society? Would you like everything done for you to be only what you have merited, what you have earned or what you have deserved? If any of us had to live in a society where there was no mercy and everything was based only upon merit, earning or deserving, we would have a very cruel life and it would be a miserable existence.

I remember times in my own experience where a traffic policeman has shown mercy to me. I can see that I would have paid a fine if he had not been merciful. You can think of many situations in which you would have been torn-up considerably if you had received no mercy; you would have had anguish of heart and mind if there had been no mercy. If, for instance, the traffic policeman had no mercy whatever and only acted upon what was deserved or merited by my conduct, there would have been anguish and expense.

Mercy must permeate life or life is hardly worth living. Mercy must permeate our souls, our own lives from within, or we are not worthy of life itself.

What does this expression "works of mercy" mean? "Works," defined scripturally, means "deeds." Every time in the New Testament that this word "works" occurs the original word signifies deeds.

As you think of the word "works" and its meaning as "deeds," it is interesting to notice scriptures where this word "works" occurs. Jesus said in John 14:11, "Believe me that I am in the Father, and the Father in me; or else believe me for the very works (deeds) sake. Because of the works (deeds) that I have done, accept the evidence that I am in the Father and He in me. Verily I say unto you, he that believeth on me, the works (deeds) that I do shall he do also and greater works (deeds) than these shall he do because I go unto the Father." Jesus must be our great example. The actions or deeds that he performed must be repeated in our own lives.

When he says, "Greater deeds than these shall you do," we wonder how it could be possible to exceed the deeds of Jesus Christ. When Jesus said, "You will do greater deeds," he must have referred to the preaching of the Gospel; preaching remission of sins in his name. He did not do that himself. He did not voice specifically

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LOOKING TO THE FUTURE

Kenneth Willis, Tryon, N. C.

Every year in our United States approximately twenty thousand people take their own lives. Pictured in a newspaper a few days ago was a young man sitting on a water-main beneath the railings of a bridge. Perched there, he stared into the icy waters below. Moments later, interested persons were reasoning with this about-to-be-suicide victim. Fortunately, this man did not end his life in the icy waters far beneath him. He was reached and reasoned with in time. Nearly twenty thousand other persons are not so fortunate.

These are only statistics for the United States. Only God knows of the many others each year who entertain the very thought and who make the actual attempt to end their lives. Perhaps these statistics would be much higher were it not for a dim flicker of hope for something better in the future.

Why Suicide?

With such a large number of fellow-citizens taking their own lives each year, we naturally question, Why? Why suicide? What condition could bring about such a sad state of affairs that one would want to end his life? What could be so bad that a person would not want to go on living? As an overall general statement of the reason, we could list their feeling of, "No Hope For The Future." A loving wife weeps over the loss of her husband who has shared with her so much of both happiness and sorrow. This companion with whom she has raised a happy family is no longer the head of the home. The sorrowing wife can not envision a future without that help-meet; thus, she thinks of ending her life. Or again, a business man awakens to the sad reality that his has been a life built upon a false sense of security and his weak foundation has suddenly crumbled beneath him. Thus, having no hope for the real foundation, he chooses what seems to him an easy way out. On and on we could list nearly twenty thousand stories telling of the end of those who did not look for a real future. These are stories of real people, real problems, real heartaches, real depression and of people with a real lack of faith and trust in God. Rather than looking for real life in the future, they have hoped to end it all.

To that general statement of "no hope for the future," must also be added the lack of real trust in God for these people. Misguided trust leads people to place their security in things material and temporary. Although banks, finance, trust and security companies are of great importance to our society, they can offer neither real trust nor real security. We need only look to the wealthiest countries to see that such is true. It has been said that only in two of the wealthiest European countries is the suicide rate higher than that of the United States. Thus, money and the material possessions it can buy or the things one can accumulate in this world are not the things that enable one to look to the future.

Need of Looking to the Future

With some, a look at the present reveals wars and rumors of wars. Through darkening clouds often is seen the gloom of pain, poverty, moral corruption and spiritual decay. And a close look at the present reveals an old earth that is not suitable to be an eternal home. Thus, a sad mistake is made by many when they allow themselves to sink to the depths of despair. They maintain no vision and hope for a better future! Then the statement by the wise man takes on an added meaning: "Where there is no vision, the people perish." (Proverbs 29:18.) Therefore, the real need is that of looking to the future trustingly and hopefully with confidence in God.

Tools For Looking To The Future

Just as they are needed to accomplish any task, tools are necessary with which to look to the future. Thus, we are led to ask, "From what source may one find that

which will give us hope for the future?" If money in banks, financial counsellors and material possessions can not provide a real source of hope for the future, surely there is something to which we can turn.

Guidance: An Essential Tool

The Bible, God's Word, is the source of guidance that can give one real hope for the future. Into the dark world of mankind shines the word that "is a lamp unto my feet, and a light unto my pathway." (Psalms 119:105.) It is a light more penetrating than any X-rays; "For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." (Hebrews 4:12.) The Word of God not only has these piercing, penetrating qualities, but also it is so adapted to man's every need "that the man of God may be perfect, throughly furnished unto all good works." (2 Timothy 3:17.) Thus, with man unable to direct his steps, the Bible is his all sufficient guide. Its words of comfort, warning, and its examples and promises give stimulus and calls forth the best within him to look continually for things better in the future. It reveals the source of blessings a hundredfold in this life, and blessings untold in the eternal life.

Faith: An Essential Tool

Another basic tool through which one may look to the future is faith. Defined by the Hebrews writer, faith is that which sustains one in the present and enables him to look to the future. "Now faith is the substance of things hoped for, the evidence of things not seen." (Hebrews 11:1.) Again, it is through the guidance of God's word that we turn to find the producer of this faith. "So then faith cometh by hearing, and hearing by the word of God." (Romans 10:17.) Through the reading and hearing of God's word, this faith can be made real in us, and thus become a working tool.

Faith In God

Basically, this faith must begin with and be in God. "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." (Hebrews 11:6.) As the Hebrews writer makes clear, not just a belief in the existence of God, but a real and living assurance that he is the Creator and the one who really will reward those that seek him. A faith that will allow one to accept the guidance of His word; as a book given by God and as the book that even reveals God. It needs to be a faith that will cause one to desire to please God in all that he does, a faith that causes one to fulfill his entire duty. "Fear God, and keep his commandments: for this is the whole duty of man." (Ecclesiastes 12:13b.)

Faith In Christ

Not only must the tool of faith give one a realization of God, but also it must give one a conviction of Christ as His son. He must have a faith in Christ, the manifestation of God's love, as expressed in John's gospel. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16.) With faith as his tool, man can go back over nineteen hundred years and accept the account of Christ's virgin birth; accept the teachings of Christ as truth; and rest assured in the promises made by him. With this faith, one can realize as did the Apostle Paul, that, "If in this life only we have hope in Christ, we are of all men most miserable." (1 Corinthians 15:19.) Also, like Paul, we can realize that through Christ we can be "more than conquerors through him that loved us." (Romans 8:37.) And, that in continued abiding trust in God and Christ there is real hope for the future.

Faith In Eternity

"Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you." (John 14:1, 2.) These three directions of faith: in God, in Christ and in Eternity, are necessary tools for us to look to the future.

Go to Blue Ridge Encampment June 20-24 !

WHAT MUST I DO TO BE SAVED?

Howard Winters, Burlington, N. C.

It is our firm conviction, based upon the teaching of the eternal truth of God, that man is an immortal soul--a soul that never dies. This is a fearful and wonderful thing! And since this is the case, the most significant, the most momentous thing that a man can accomplish in this life is the salvation of his soul. The following passages bear this out. Matt. 10:28; 16:26; Rom. 10:1; 1 Thess. 5:23. If this is the most significant accomplishment (and it is), then the most significant question in life would be, "What must I do to be saved?" But before we study this question directly, let us survey the grounds and see why the soul needs to be saved and what is involved in its salvation. To do this, we need to ask:

1. What is man? This is not a new question. The Psalmist interrogated long ago: "What is man, that thou art mindful of him?" (Ps. 8:4.) After God had brought into being all other entities, He made man in the image of God (Gen. 1:26,27), breathed into his nostrils the breath of life, and man "became a living soul." (Gen. 2:7.) So man is more than a material being; he is a living soul--a soul that never dies. With this in view, the wise man wrote, "Then shall the dust return to the earth as it was: and the spirit shall return to God who gave it." (Ecc. 12:7.)

"Life is real! Life is earnest!
And the grave is not its goal
Dust thou art, to dust returnest,
Was not spoken of the soul."
--Longfellow

What then is man? He is the crown of God's creation--a living immortal soul made in the image of his Creator. But if this is true:

2. Why does man need salvation? God gave man dominion over all created things (Gen. 1:28), placed him in a beautiful garden to dress and keep (Gen 2:9-15), gave him the right to eat of every tree in the garden except one, and placed only one restraint upon him. (Gen 2:16,17.) The serpent then appeared on the scene and deceived Eve (who in turn led Adam) into disobeying God's command. (Gen. 3:1-6.) Thus man sinned against God by disobeying His word, and the curse of death inevitably passed upon him: "For the wages of sin is death." (Rom. 6:23.)

Death is separation. Spiritual death is separation from God. Sin brings spiritual death or separation from God. (Isa. 59:2.) Thus when man sinned he was separated from God for all eternity unless a plan could be devised whereby man could be redeemed. Thanks be to God who has, in His own good pleasure, given a plan whereby a substitute death can be accepted and man be redeemed from death! "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!" (Rom. 11:33.)

Just here let it be noted again that God said to the first pair, "In the day that thou eatest thereof thou shalt surely die." This is simply to say, the day you sin is the day you die. But this was not only true of Adam and Eve it is also true of everyone today. So the day we sin is the day we die. Let me put this into a syllogistic form: 1. The law of God says the day we sin is the day we die. 2. But we have all sinned. (Rom. 3:23.) 3. Therefore the penalty of death has passed upon all. Since we have all sinned, and since God's word, which says I must die, is immutable, I must pay the penalty of death--must be separated from God--or else God in His infinite mercy must redeem me from that eternal separation. Why then does man need to be saved? He is under the penalty of death, he is separated from God. To be saved is to escape that penalty--to be reconciled to God, to be redeemed from death!

3. How is it possible for a sinner who must die for his sins to escape the penalty

of death? Salvation is possible only because God has prepared a substitute death-a death in the sinners stead. See John 3:16. God has in essence said to us, "Christ died for you. If you will accept Him, then I will accept His death for the full price of your debt." And so Christ's death, when I accept Him, becomes a substitute for my own. This principle is taught throughout the whole Bible. Cf. Isa. 53; Eph. 1:7; Heb. 9:22; 1 Cor. 1:18-24; 2:5. From this we can see that man is wholly dependent upon the death of Christ for his salvation. This is why the Bible says, "For by grace are ye saved through faith; and that not of yourselves: it is a gift of God; Not by works, lest any man should boast." (Eph. 2:8,9.) And we joyfully sing:

Just as I am! without one plea,
But that Thy blood was shed for me,
And that thou bidd'st me come to Thee,
O Lamb of God, I come! I come!

With this in view, we come now to life's supreme question:

4. What must I do to be saved? We have seen that as far as meritorious works are concerned, there is nothing one can do to be saved. We must accept the death of Christ as our only means of deliverance. But this does not rule out the fact that we must obey God before we can expect to be saved. When one obeys God, he is not trying to merit or work out his salvation; he is merely accepting the gift upon the terms by which it is offered. The Bible does not count obedience to God's commands as meritorious works; but rather it teaches that obedience is imperative in accepting God's free gift. Cf. Heb. 5:8,9; Rom. 6:16-18; 1 Pet. 1:22. Paul called this principle faith (Rom. 3:20-24), "obedience of faith" (Rom. 1:5; 16:19), and "faith that worketh by love" (Gal. 5:6.) James calls it works (James 2:24); but neither thought of it as something by which one could merit salvation. So whether we call it faith, obedience, or works is of little account so long as we understand the idea as taught in God's word. No apostle of Christ ever taught that one could merit his salvation by good works; but, on the other hand, no apostle ever taught or even hinted at the idea that one could be saved without full and implicit obedience to God's every command. By God's grace we have the privilege to obey His commands, and thus to be saved from sin and death.

We come now to the point where we must ask when, where, or upon what condition will God accept the death of Christ as full payment for the penalty of man's sins? Unless we say that all will be saved by the death of Christ (and this we could not do without rejecting the whole scheme of redemption), we must say that God has some specific place where man must put himself or some condition that he must meet before the sacrificial death of Christ becomes a substitute for man's death. The condition is obedience to God's will. The Bible clearly reveals that for a person to be saved he must (1) hear the word of God (Rom. 10:14-17); (2) believe that Jesus Christ is the Son of the Living God (John 8:24; Heb. 11:6); (3) repent or turn away from all sins (Luke 13:3; Acts 17:30); (4) confess the name of Christ before men (Matt. 10:32,33; Rom. 10:9,10); and (5) be buried with Christ in baptism for the remission of sins (Acts 2:38; Rom. 6:3,4). These are the conditions that God has stipulated in His word for man to meet--these are the commands God has by His grace given man the privilege to obey. Any man who is not willing to do what Jesus said is simply not willing to accept God's offer of Salvation from sin through Christ's death.

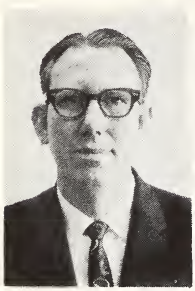
What must I do to be saved? We have now surveyed the grounds. We have found that man has sinned, and that sin brings death. In order to be saved from sin, man must accept Christ, and God then accepts the death of Christ as a substitute for the penalty of sin when man submits to obedience to every condition or command stipulated by God. If man is to be saved, he must be saved by God's way... and this is God's way.

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Carolina Christian

BROTHERHOOD NEWS

Howard Winters, Burlington, N. C.



Interesting statistics. According to reports, there are more than two and one fourth million members of the churches of Christ in America, making up some 20,000 congregations with approximately 8,000 preachers. There are 250 foreign missionaries (about 450 counting their wives) in 50 of the 140 nations of the world. (Churches are located in 80 nations, but 30 of these have no missionary from this country.) Foreign mission work has increased in the past 5 years by 25 per cent or more. There are about 70,000 members outside the U. S. which make up about 1,500 congregations. Nigeria, Africa has experienced the greatest accomplishments with some 50,000 members in 500 congregations and 275 native preachers. The Union of South Africa has 80 churches with over 2,000 members. There are churches in 20 nations of Europe, including some in Communist countries. Germany leads Europe with some 60 churches and over 1, 200 members. Churches are located in 19 countries of Asia. The Philippines have the largest number with 136 churches and 6,000 members. Japan has 80 churches with 2,000 members. Korea has 20 churches with 1,500 members. There are some 500 Christians in Australia composing 30 congregations. New Zealand has 10 churches. Canada has 4,000 Christians in 100 congregations. In war-torn Viet Nam there are 11 congregations with a total membership of 665, including about 8 native Vietnamese preachers.

The Herald of Truth. More than 12 million persons in Scotland can now hear the truth via radio. The Herald of Truth broadcasts began over Radio Scotland when the station went on the air January 2, 1966. This was made possible both by the quality of the program and by support from churches of Christ in McMinnville and Warren counties in Tennessee. With this and other recent additional stations now carrying the program, the Herald of Truth is now on a record number of 678 stations, 552 radio stations and 123 television stations.

Fort Worth Christian College. A storm that struck terror through certain parts of Texas ripped through FWCC on April 29 doing an estimated $250,000 to $500,000 damage. Tornadic winds stripped the roofs from the high school and administration buildings. Minor damage was done also to the cafeteria and college class-room buildings. The President, Dr. Curtis Ramey, and one of the maintenance men were slightly injured. No one else was hurt.

Expansion at Harding Academy. Announcement has been made that the Harding Academy of Memphis, Tennessee, plans to build a new auditorium, expand the gymnasium and cafeteria, and add a new wing to the elementary building. The proposed new auditorium will seat 1,500 people and will be utilized not only by the Academy but also by all members of the churches of Christ throughout the Mid-South.

Training for service. The largest Mid-South Training for Service series ever to be conducted in Memphis ended earlier this year, as more than 3,000 people gathered on the final day to hear a faculty of twenty challenge the Mid-South to March For The Master. The series had an average nightly attendance of over 2,500. David Ralston was coordinator for the event.

Going afar. Brother and Sister Don Deitrick are to go to Korea where they will be replacing the O. P. Bairds. The Russell Banks family are ready to go to Australia. More than 200 adult workers have already committed themselves to Operation '68 Brazil, and the number

(see page 10)

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Deeds Of Compassion (cont'd)

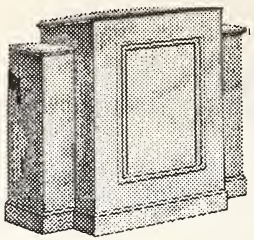
that to the multitudes. True, he did forgive sins two or three times without condition or qualification or obedience or action. But he did not preach the terms of forgiveness of sins while he lived in the flesh. The fact is that he did not bind this work on the apostles even until after he had been crucified, buried and resurrected. He then charged them what to tell people to do to have their sins forgiven. In Luke's record of the conversation, he adds that Jesus forbade them to go immediately, but said "Wait... until you receive power from on high," and, when you have, then preach remission of sins in my name. This must have been what our Lord meant when he said, "You will do greater works than what I have done." He did not do that personally while living in the flesh.

There is another interesting place to gain appreciation of the fact of works being deeds or performances. "They profess that they know God; but by their works (deeds) they deny him, being abominable, and disobedient, and unto every good work (deed) a reprobate." (Titus 1:6.) Who are these? These are some who are not pure, whose minds are defiled and who claim, who shout, that they know God, but by their deeds and by their performances they prove that they do not. When it comes to a good and worthy action, they are reprobate. Jesus and Paul have brought to our minds an appreciation of what it is to do deeds that are merciful.

Brotherhood News (cont'd)

continues to grow weekly. This has become the largest and most diversified exodus movement for any field outside the U. S. Lyle and Thelma Pomeroy returned to Salisbury, Rhodesia in April. Gregg Whiteacre, who will graduate from the Sunset School of Preaching in Lubbock, Texas this summer, along with his wife and children, plans to go to Kaiserslautern, Germany. He needs additional support. Interested churches or individuals can obtain more information from the Central Church of Christ in Nashville, Tennessee.

Christians in the News. Gene Stallings, a deacon of the College Station church of Christ in Fort Worth, Texas, is head football coach of Texas A&M. Because he forbids profanity, filth, and drinking and insists that his players dress like gentlemen off the field as well as on it; and because he refuses to participate where liquor is served, he has made the headlines all over the country and has been praised editorially by both the secular and religious papers. He is a living example of the power of Christianity in action.



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North Carolina News

Wilmington

MILTON PARKER, Reporting: Next Sunday will be one year since I began work with the church here. In this time 22 have been baptized, eight restored, three placed membership. We have had three gospel meetings and two more are planned for this year. We have set new records in attendance at all services, and the contribution has almost doubled in this time. When coming this way we invite you to visit and worship with us. U. A. Hall will preach in our next meeting, June 13 - 19.

Charlotte, Plaza

RICHARD L. PRIDGEN, Reporting: Work at the Plaza this month has been going quite well. We have enjoyed an average attendance of two hundred (200) persons for our Sunday morning worship service, and there have been ten (10) responses to the Gospel invitation.

We are beginning this month what we hope to be an enthusiastic personal work program. Brother Kidwell is preaching at a meeting in Danville, Illinois beginning May 15, and we solicit the prayers of all.

Burlington

HOWARD WINTERS, Reporting: In the past month the church in Burlington has passed through one of the most exciting and thrilling periods in all its history. God is truly blessing; Christians are hard at work; and precious souls are being saved. Since last month's report, we have baptized four more very fine people (two young couples, one with two children and the other with five) whose families represent an increase in attendance of 12, and we have other prospects whom we expect to baptize within the next few days. We set a new Bible school record of 125 on May 8 (the previous record was 123), and then broke it the next Sunday (May 15) with 150 present. On May 15, we had set a goal of 175 for morning worship (which was 11 above our record attendance) and overshot it by 44, thus setting a new attendance record of 219. But this is not half the story for the church is growing in other ways as well. Christ is becoming more and more meaningful to Christians, and the work of the Lord is being given its rightful place in more and more lives. Our personal work program is buzzing like a hive of bees - and we have just begun to teach! The Lord being willing, I will round out 17 years of preaching on September 11, and in all that time I have never seen anything to compare with that which is taking place in Burlington. To the gracious and living God of glory be all the praise! Amen!

Kannapolis

ED. F. HILL, Reporting: C. W. Bradley of Memphis, Tennessee will be with the church here in a meeting June 22-28, 1966. Services will be at 7:30 P. M. daily.

Goldsboro

RAY D. FULLERTON, Jr., Reporting: Marvin Phillips, evangelist to Perth, Western Australia, preached April 24 through May 1, in what has been one of our most outstanding meetings. Eight were baptized, and nine others responded, including one restored from the Christian church. In the week just preceding the meeting there was one baptism and four other responses. Our non-member attendance was perhaps the highest ever and

nearly every member-family of the church brought friends and neighbors and we have many prospects who are interested.

On June 12, Brother Talmadge Solomon will begin full-time work with us. The church in Goldsboro is operating this year on a $305 weekly budget.

I might be of some help if churches in the Carolinas needing preachers would contact me.

Rockingham

Tent Evangelism

BILL G. SMITH: Please read my article on editorial page October, 1965. We now have a tent which has been used about four times - seats 300 - with P.A. system and 100 folding chairs. We also have 50 song books to be used with it.

We need a man for this work. If you are interested please contact me at Box 95, Rockingham, N.C. (The tent is available for meetings this summer.)

South Carolina News

Greenwood

CARL LANCASTER, Reporting: We moved here January 1st and everything is moving along in a fine way. The church is made up of sincere and very capable Christians who are working together in harmony in the interest of advancing the Lord's cause. We feel that the efforts here have been providentially blessed by the Lord in many respects. The Riverside church in Columbia, Tennessee is supporting me in this work.

During April attendance for morning worship averaged 62 and contributions $99. 50. There have been eight responses this year. Vacation Bible school is scheduled for June 20 - 24. Three families from the Riverside church plan to use some of their vacation to come work in this effort.

The major physical need here is an adequate building in a good location. Plans are to sell the present property, purchase a lot and build a new building. A building fund has been begun and we are searching for a suitable lot. Remember these endeavors in your prayers.

Clinton

U. A. HALL, Reporting: We have finished removing the hall wall in our building which gives us much more room in the auditorium. We had 50 present Sunday, May 15, and still had room for more.

Brother Brannon, Dean of Alabama Christian College, Montgomery, Alabama, will be here for a meeting, June 26 - July 1. Everyone please come and hear this great man.

Our VBS will be July 18-22. More than 30 workers from Donelson, Tennessee, are expected this year. Our daily radio programs seem to be well received. Continue to pray for us.

Greenville, Augusta Road

JERRY SENN, Reporting: The work here continues to move forward in a fine way. Recently a beautiful new preacher's house was completed. Our attendance is averaging better than 125 per week. Our mission program includes monthly contributions of $30 to Carl Lancaster, Greenwood, S. C. and Keith Tripp, Woodruff, S.C. Two were baptized into Christ and one restored last week. Our summer schedule includes a gospel meeting, June 12 - 19 with Jerry Senn speaking and VBS, June 26 - July 1. The work shows great potential in this area with many fine Christian families and more moving in all along. We began working here April 24 of this year.

Renew promptly.... Don't miss an issue!

Blue Ridge

The Blue Ridge Encampment will be June 20-24, 1966 and will feature an adult program with the theme, "Seek Ye out of the Book and Read," a workshop for elders, deacons, and Sunday school teachers, plus the regular young people's and children's programs.

Among the featured speakers will be Jim Bill McInteer, B. C. Goodpasture, Gus Nichols, Rex Turner, Bonds Stocks, and L. R. Wilson.

More and more people from the Carolinas are attending and profiting from Blue Ridge. Space is limited; some obtain lodging nearby. For more information write Miss Era Emmons, 1726 Hillmont Drive, Nashville, Tennessee.

Greenville, Northeast

EVELYN COLEMAN, Reporting: This congregation has shown remarkable enthusiasm and growth since the arrival of our new minister, Ronald Greenman, on April 10th. Several committees have been organized to perform the responsibilities of the church since, as yet, we have no qualified elders and deacons. We have had 13 baptisms and one restoration in the last month and are involved in a personal work program and cottage meetings which will result in still more people being saved. Contributions have shown an encouraging increase and are still growing higher. We are now in the process of re-organizing our classrooms and adding more teachers. Our next big project is V B S that is scheduled for August. A cordial invitation is extended to all who wish to visit us.

Greenville, Edgewood

ERNEST THIGPEN, Reporting: For the past six months we have been in a building program. Our new auditorium is being finished and we hope to begin using it by June 19. Bro. Ray Fullerton of Goldsboro, N. C. will speak for us on that day, and we plan to have open house and a dedication service at 3:00 P. M. The new building is 90 feet long and 50 feet wide and has a 10 foot porch on the front. On the left side it is joined to our present building by an 8 foot breeze-way. On the other side is a double car-port drive way. New furniture has been ordered and will be installed around the tenth of June. We are looking forward to using our new facilities and feel sure they will be a real asset to the work here.

Everyone is invited to be with us for our opening day June 19th, and also to attend a meeting which will begin June 26th and continue through July 1st. Services will be nightly at 7:30 and we plan to use different preachers to do the speaking.

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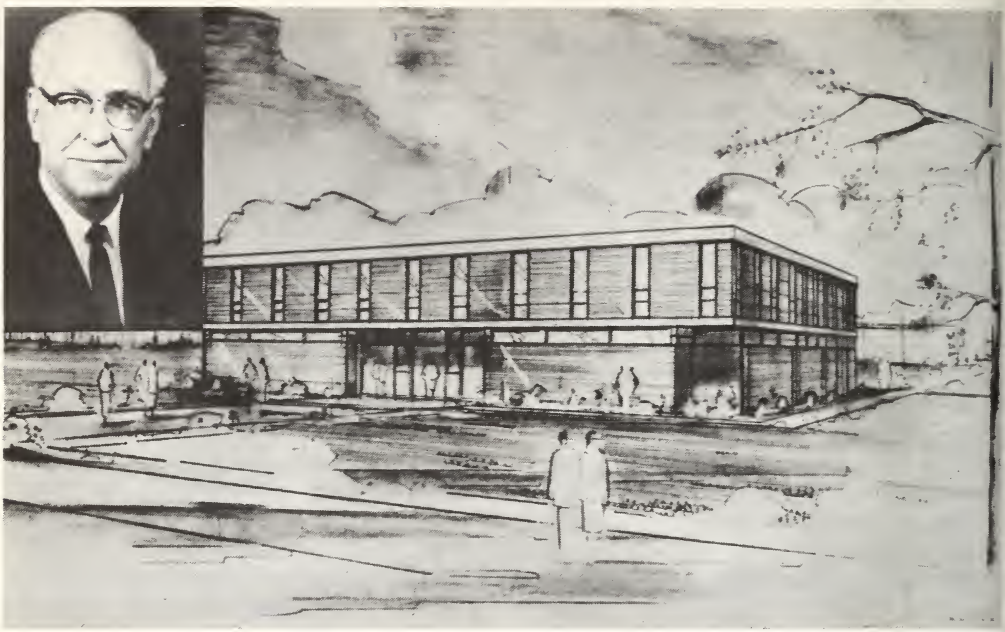
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NEW LIBRARY LEARNING CENTER TO BE NAMED IN HONOR OF GUS NICHOLS

Marvin F. Bryant, National Campaign Chairman

The proposed new Library Learning Center to be constructed at Alabama Christian College, Montgomery, Alabama, is to be named in the honor of Gus Nichols of Jasper, Alabama. Construction is to begin on this building when the campaign for funds is completed. In appreciation for his unique life, ability, and extra-ordinary example, the Board of Directors of Alabama Christian College resolved to have this new center of learning bear the memoralized name of Gus Nichols.

Gus Nichols was born in 1892, on a small farm in Walker County, Alabama, where he now lives. He married Matilda Brown in 1913. On January 1, 1933, he moved to Jasper, Alabama, where he has served faithfully and ably for some thirty-three and one-half years. He is on the Board of Directors at Alabama Christian College and also at Childhaven. He received the "Christian Service Award" from Pepperdine College of Los Angeles, California, in 1963. Magic Valley Christian College of Albion, Idaho, conferred an honorary doctorate of law degree upon him in 1964.

It is most fitting that this great man of God be memoralized by having The Library Learning Center to bear his name. The library will be a two-story structure - costing in excess of $400,000 - and fully adequate to meet not only the present needs of a junior college, but also the future needs when Alabama Christian College becomes a senior institution.

The friends and admirers of Brother Nichols are invited to join in helping to build this great center of learning to his honor. Mail all contributions to:

The Gus Nichols Library Fund
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Atlanta Highway
Montgomery, Alabama 36109

Book Review

SELECT SHORT STORIES BY CHRISTIANS, Volume 1, Edited by Leslie Eugene Fooks (Telegram Book Company, 1961, 213 pages, $2.95.)

Here is a truly delightful book which teaches effectively principles of New Testament Christianity to the reader while he is engrossed and entertained by the stories he is reading. This book is suggested, in addition to a personally desirable possession, as a gift to those in whom you have a special interest relative to their becoming Christians or of their being restored if their first love for Christ has waned. It would be an excellent present to the boy or girl in High School or College whom you wish to impress with the noble life the Christian must maintain. Here is a most effective tool for the soul saver and edifier.

Ira Y. Rice, Jr., a man widely known for his missionary work in Singapore and the Far East, has a story in this book entitled, "Around The World On $2.38." It tells of his first attempt at age 16 to circle the globe. Before he left on his trip he had to settle his debts. "Honesty was something both my parents had drilled into me (both ends) from childhood. And I cound not honestly undertake a world tour, I felt, until I had first paid up all my debts." As you read this true story you will identify with Rice and travel with him all the way.

Wyatt Sawyer is known among our people nation-wide as a preacher, writer and counselor of young people. He wrote about a couple of soldiers, one of which was a Christian, stationed in the Solomons during the second World War in "Who Is My Neighbor?" Here is a searching story of the Christian attitude toward one's enemies and the fact that those who are not truly dedicated to Christ cannot quite understand the struggle within the hearts of those who are willing to die to help an enemy.

"The Challenge" tells of an unfaithful Christian and her husband who were influenced for Christ by her sister and brother-in-law. It tells of the struggles faced in changing from a life of worldliness to the Lord and of the greater joys of the latter.

Space does not allow us to discuss "But Can We Marry?", "Death In The Family" and the rest. You really ought to have this book!

MORMONISM EXPOSED, G.B. Hancock (A. Doggett, 1902, Reprinted by Telegram Book Company, 1950, 151 pp., $2.25.)

This book is for the person who wants to make a study in depth of some of the principal errors of the Church of Jesus Christ of Latter Day Saints. There are numerous syllogisms which present in concise form and in powerful manner the flaws of Mormonism. By nature the book is argumentative as it sets out to show that Joseph Smith was a false prophet and that the religion he founded is not from God. Herein is to be found a wealth of valuable material, expressed in pointed language, which shows that the Book of Mormon is not from God.

While the book is written in view of Mormonism, it would be a mistake to think that it is useful only in refuting the views of that particular group which are contrary to the Scriptures. Some of the matters discussed, such as latter day revelations, will be found applicable to a variety of groups who also hold belief in latter day revelations. Modern "miracle workers" do not escape either.

Brother Hancock has presented us with a strong refutation of Mormonism in this work. He has rendered a genuine service by way of this publication. You will be better equipped to meet the errors of Joseph Smith after having added to your knowledge the information contained in this work.

Perhaps it should be said that the print is not especially easy to read, that there are no chapter headings and that some arguments are more conclusive than others.

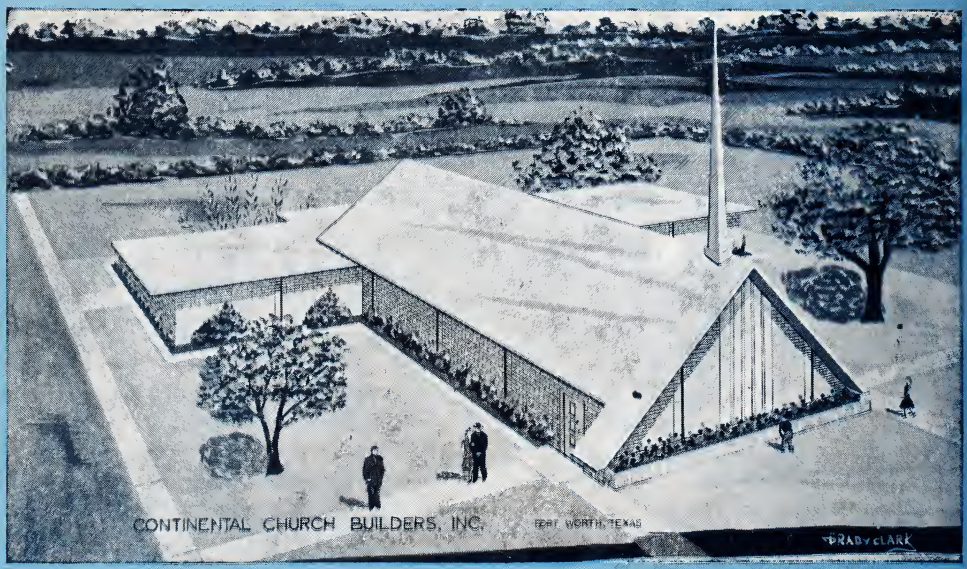
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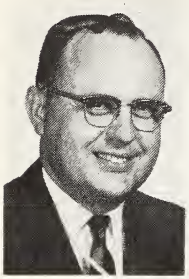


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JULY, 1966 VOLUME 8, NO. 7

SPIRITUALITY - - A SUMMONS

C. E. Mannon, Guest Editor, Greenville, N. C.



Webster defines a summons as "a call by authority to appear at a place named or to attend to some duty." Out of a call by the authority of heaven, issued in the revelation of God's word, this series on Spirituality has been structured as a summons to attend to duty, inspired by fervent love.

The quest for spirituality has become the unpopular challenge of our time. With an increasing emphasis on materialism and that which feeds the carnal mind, our world faces a famine of spirituality, and few seem to care! Oh, yes, many there are who want all the qualities they admire in the spiritual, but have far less desire to know or to go with the view that these qualities shall glow in their lives. With many, freedom from that which drags down is fine so long as there is no attending responsibility for that which holds up! Heaven would be claimed by all so long as there are no headaches in the preparation to go. But, alas, these might as well expect the rivers to run backward and the oceans to run dry as to suppose that one may partake of so great a load of jewels without assuming a load of care.

Just as surely as the composition of a material substance may be determined by chemical analysis, so the quality of one's character may be determined by the motives, attitudes, values, and interests expressing themselves in one's life. Spirituality is that consuming concern for putting Christ on the inside and letting him show on the outside. It is a summons to more than what comes naturally; it is a triumph over the carnal mind--a coming into and growing up in Christ. This quest is dramatically portrayed in Paul's mission to Corinth.

For those who cannot see in the word spirituality anything tangible and concrete, there should be an immediate satisfaction in knowing that it suggests all the major conditions which beget pure Christian living and afford permanent happiness. Some of these conditions and the qualities of character they produce are developed in this edition. Gratitude is here expressed to all who have contributed to this series.

COVER PHOTO

The Edgewood church of Christ, Greenville, S. C., entered their new auditorium, June 19, 1966. With an auditorium capacity of about 400, these facilities are the largest among churches of Christ in the Greenville area. Charles Hicks, Building Committee Chairman, did an outstanding job handling the details of construction for the church. Charles Hicks, Joe Tripp, and Carl Lindsay were appointed elders on June 19.

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Published monthly by Carolina Christian Publications, Inc., P. O. Box 5423, Station B., Greenville, S. C. 29606

Second class postage paid at Greenville, S. C.

POSTMASTER: Send undeliverable copies with Form 3579 attached to Carolina Christian Publications, Inc., P. O. Box 5423, Sta. B., Greenville, S. C. 29606

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Address all N. C. News to Tony Forrest, P. O. Box 714, Taylorsville, N. C. 28681, and all S. C. News to Rhoden Presnell, 801 Durant Ave., N. Charleston, S. C. 29406. News items to be printed in a given month's issue should reach the news editors by the 15th of the preceding month.

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A SUMMONS TO KNOW

James C. Dixon, Ayden, N. C.

No person possesses spirituality unless he is led by the Spirit of God (Galatians 5: 18), exhibits the fruits of the Spirit (Galatians 5:22-24) and places the kingdom of God first in his life. Spirituality is the opposite to sensualism and materialism. If a person's goals in life are limited to the satisfaction of earthly desires and ambitions he lacks spirituality. Thus, an inordinate love for fame, power, wealth, or ease is as sure an indication that a person lacks spirituality as is the commission of adultery and other sins more commonly recognized as works of the flesh. (See Galatians 5:19-21.)

God has issued a summons to all persons to put off the old man of materialism and sensualism and to enter on a new life dedicated to demonstrating and teaching the righteousness of God. (Romans 6:1-14.) A summons to know God and his will is a vital part of this broader summons to spirituality. A careful study of the New Testament reveals that God issues his summons to spirituality, that is, the new life in Christ, only through the preaching of the gospel of Christ. Christ stated that if his disciples would abide in his word they would know the truth which would make them free. (John 8:31-38.) He commanded that the gospel be preached to all people and that they be taught to observe all of his commandments. (Matthew 28:19, 20.)

Many instances of persons being converted to Christianity are related in the Book of Acts. Without exception, the convert first heard the gospel. This was followed by faith and obedience to the Lord's commands. (See Acts 2; 8; 10; 16; 18:1-9.) Paul states that the preaching of the cross is the means being used by God to bring men to salvation. (1 Corinthians 1: 18-25; Romans 1:14-17.) In Romans 10: 13-17 he explains that no one can call on the Lord until he believes on him and that he cannot believe until he has been taught the word of the Lord. He explains that the Corinthian Christians were begotten to spiritual life through the gospel. (1 Corinthians 4:15.) James expresses a similar thought when he says that God brought forth Christians by the word of truth that they should be a kind of firstfruits of his creatures. (James 1:18.) The knowledge that no one can be saved unless he learns the will of God caused Paul and other First Century Christians to devote their lives to the preaching of the gospel. (1 Corinthians 9:16-22.)

Those who begin the new spiritual life are urged to continue to grow in the knowledge of God and his word. (2 Peter 3:18; 2 Peter 1:5-9.) Paul prayed that the Colossians would increase in the knowledge of God and that they would be filled with the knowledge of his will. (Colossians 1: 9, 10.) Timothy was admonished to give heed to reading (1 Timothy 4:13), to diligently seek to properly handle the word of truth (2 Timothy 2:14-18), and to study the scriptures "which can make one wise unto salvation." (2 Timothy 3:14-17.) Though new converts are described as babes able to digest only milk, they are urged to develop the ability to handle solid food. Some who had failed to expand their knowledge beyond the rudiments of the gospel were rebuked. The writer of Hebrews states that they had been Christians long enough to have developed the ability to teach others. Instead, however, they themselves needed instruction in the first principles of the gospel. (Hebrews 5:11; 6:3.)

Christians must have an expanding and deepening knowledge if they are to produce fruit in the form of more mature characters and an increasing ability to teach others that Christ expects. (See Ephesians 6:10-20; Colossians 4:6; 1 Peter 3:15;

(see page 10)

A SUMMONS TO GO

Ray D. Fullerton, Jr., Goldsboro, N. C.



"Go." This word is really what Christianity is all about. When Christ contemplated man's doomed condition, he stripped himself of all the insignia of royalty, left the courts of heaven and answered the summons, saying, "I go, Father."

When he arrived "on the field," his was a ministry of going, of serving. He never missed an opportunity to win a soul. He went to individuals and he went to the masses. He not only sought such golden opportunities: he made them. He talked of going, he taught going. He did so by precept and by example. When he answered his Father's summons to go he knew full well its ultimate cost to himself, but he willingly took up his cross and became poor that we might become rich. And then his last word was, "Go ye..."

The time is so limited; a person who lives to be a hundred years of age has lived "but a wink."

"Gather ye rosebuds while ye may;
Old time is still a-flying
And this same flower that blooms today
Tomorrow will be a-dying."

The Christian who never hears, never heeds this summons to go is the Christian who wears blinders to hinder his vision, plugs to prevent hearing and braces to restrict action. In his persistent passing by "on the other side," he ultimately deadens his sensibilities, loses his ability to respond until total spiritual atrophy stifles his soul.

The first word is "Go." "Gospel" cannot be spelled without first spelling "Go." Christianity is a going religion. The New Testament church was a going church. New Testament Christians were going people. They went from city to city; from house to house. In two generations they succeeded in going to every creature under heaven because when they went, they went everywhere preaching the word. Even when they went to prison, or on a boat trip, or were shipwrecked, or to a gathering of intellectuals.

We must be concerned about others. The task becomes a thrill when we hear that first convert say, "My soul was precious in thine eyes this day." (1 Samuel 26:21.) We were saved to serve; won to win; brought to take.

We will never know the full joy of being a Christian until we are converted to converting others to Christ. To save ourselves, we must seek to save others.

"You must save another's soul
If you would save your own.
The door of heaven is closed
To him who comes alone."

Paul said, "I am debtor." We must feel that same burden of indebtedness, that driving need to tell others because someone told us.

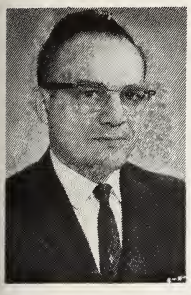
"If the name of the Savior is precious
to you,
If his care has been tender and
constant and true,
If the light of his presence has
brightened your way --
Oh will you not tell of your gladness
today?"

No one has to be "great in the kingdom" to be a soul winner. But he who wins souls is great in the kingdom. Soul winning is the key to great churches and great Christianity.

"If you cannot sing like angels,
If you cannot preach like Paul,
(see page 10)

A SUMMONS TO SERVE

Jesse Melton, Wilson, N. C.



"For even the Son of man came not to be ministered unto, but to minister..." (Mark 10: 45.) In this familiar passage our Lord reveals his true character. It was in contrast to what the Jews had expected in their leader--the promised Messiah. They had known kings before--some good, some bad--but few had voluntarily cast themselves in the role of a servant to the people. Contrary to the belief of the people, our Lord taught that true greatness lies not in being served, but in serving. Our summons to serve is clearly revealed in many ways in God's word. However, there is no clearer call than that spoken by the beloved apostle Paul as he challenges the Philippian Christians to emulate the example of Christ in service to God and man. "Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." (Philippians 2:5-8.)

In becoming a servant, Jesus Christ became a sacrifice for sin. The Hebrew writer declares: "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man." (Hebrews 2:9.) Paul tells us, "For when we were without strength, in due time Christ died for the ungodly." (Romans 5: 6.) Today, we enjoy many blessings which were made possible by the sacrifice and dedication of gallant men and women, most of whom, we have never met. Freedom from want, war and disease, while limited to be sure, is, nevertheless, a great blessing which we enjoy as the result of many answering the noble call to service.

As we think of Christ and the service which he rendered, we recognize that preaching was a key part of his service. After he was tempted of the devil, the record tells us, "...Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom..." (Matthew 4:23.) The word SERVICE suggests a NEED being present. Since Christ sought to serve humanity through preaching, we may conclude that human beings have a NEED for preaching. One needs only to recognize the lost state of man and the extreme consequences thereof in order to know that man has a great NEED (salvation.) To understand that salvation comes only to those who have the gospel preached unto them causes us to see just how great a service one renders through preaching. Paul wrote the Corinthians: "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God... It pleased God by the foolishness of preaching to save them that believe." (1 Corinthians 1:18, 21b.)

Humanity, apart from the preaching of the cross, is doomed to a devil's hell. God's only power to save them is the gospel of Jesus Christ. (Romans 1:16; 1 Corinthians 15:1-4.)

In view of this, Jesus told those who would serve him and humanity that they must"...preach the gospel to every creature." (Mark 16:15.) Having received this charge from the Lord, the apostle Paul wrote to the brethren at Corinth declaring: "For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel." (1 Corinthians 9:16.)

A SUMMONS TO SERVE (Cont'd.)

Another passage which emphasizes the responsibility and blessedness of preaching the gospel is found in Romans 10:13-15, Paul writes: "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and HOW SHALL THEY HEAR WITHOUT A PREACHER? And how shall they preach except they be sent? as it is written, HOW BEAUTIFUL ARE THE FEET OF THEM THAT PREACH THE GOSPEL OF PEACE, AND BRING GLAD TIDINGS OF GOOD THINGS!" Paul, writing to Timothy, said: "If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ..." (1 Timothy 4:6.) The word MINISTER means SERVANT. It is descriptive of the true follower of Christ. If we apply the term exclusively to those who publicly preach the word we err. Indeed, one who preaches the pure gospel is a minister -- serving both God and man. However, it would seem that some preachers have the idea that they hold some sort of glorified position; whereas, the church should cater to their every whim. Such egotism and self-centeredness precludes the possibility of one serving the Lord acceptably. God has taught us that he "... resisteth the proud, but giveth grace to the humble." (James 4:6b.) Only those with humility of spirit can lay hold on true greatness through a life of servitude. Whereas we minister in word, in benevolence, or in any other area, let us serve with love and humbleness of heart.

The world needs the gospel and we must become impressed and concerned with this need. A greater love for our fellow-man will emphasize the urgency of the <u>now</u>. We should never hesitate in answering the call to service; Nor, should we delay in calling others to serve. Truly, the great men of this world are those who deny themselves for the sake of others. Why should we ever be timid or ashamed in urging men to accept the call to serve Christ? We should be proud to let them know that they must give of themselves to please the Lord --what is so wrong with that? Do not those who give the most expect to receive the most? I believe that there are those, even in our modern world, who can and will be moved by the challenges of Christian service. Men, I believe, are somewhat tired of the shallow, false and meaningless goals which apparently can be attained very cheaply, but in the final analysis are not cheap at all.

Of course we must not lose sight of the fact that man is a sinner, and as such, he stands in dire need of salvation. Hence, the call to serve Christ is, in reality, an invitation to live (eternally). Jesus calls us to his service by saying: "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." (Matthew 11:28-30.) We must either choose the more comfortable yoke (service) of Christ, or the galling yoke (service) of Satan. "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death or of obedience unto righteousness?" (Romans 6:16.) There is no middle-ground; the paradox of freedom and servitude is as old as humanity. Why not choose the good service and be free from the vile and wicked things which destroy men's souls? Isn't it better to serve a friend than an enemy? "We become willing servants to the good by the bonds their virtues lay upon us." --Sir P. Sidney. What wonderful joy can fill our hearts as we look to Jesus and proudly proclaim: My Lord and my God!



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A SUMMONS TO SUFFER

C. E. Mannon, Greenville, S. C.

It may seem rather paradoxical to announce that those who become servants of righteousness must also expect to suffer. But written into the experience of spiritually rich lives, as well as on the pages of that law of the Spirit of life in Christ Jesus, is abundant testimony for concluding that "all who will live godly in Christ Jesus shall suffer persecution." (2 Timothy 3:12.) (Read and study Romans, chapter 8.) While neither glory nor honor rests with those who suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men's matters, "yet if any suffer as a Christian, let him not be ashamed; but let him glorify God in this name." (1 Peter 4:15,16.)

In our childhood, and even when we've grown older, our spiritual immaturity shrinks from the thought of suffering in any form, and our carnal mind would suggest that one who dares give himself fully to the will of God should then be delivered from the valley of trial. But no such illusion is entertained by the Father of our spirits or the Savior of our souls. Even while Jesus walked among men, he taught that "in the world ye shall have tribulation." By his own example, he vividly portrayed one's quest of a crown by the way of a cross. Therefore, the denial of our expectation of being "carried to the skies on flowery beds of ease" must of itself be a shocking disappointment, but "God hath not promised skies always blue, flower strewn pathways all our life through. God hath not promised sun without rain, joy without sorrow, peace without pain. But God hath promised strength for the day, rest for the labor, light for the way, grace for our trials, strength from above, unfailing sympathy, undying love."

It is highly unlikely that our faith will ever mature or be purified apart from our suffering according to the will of God. Some of the greatest contributions to our spirituality--virtues like humility, trust, patience, kindness, penitence, sympathy, perseverance--will be seen to result from the fiery trial. While life is a continuous process of adjustment by which we seek to meet our needs and maintain harmonious relationships with our environment, a willingness to accept pain as a part of our gain saves us from those frustrations that breed unhappiness and despair. While being careful to avoid ugly attitudes that invite suffering, one is making progress who understands that "it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake." (Philippians 1:29.)

That suffering may take many forms and be seen the effect of multiple causes is generally accepted. Some view suffering primarily as the effect of natural causes (e.g. floods, tornadoes, drouth, faulty cell development, decay and decomposition of body, etc.) while other suffering is understood as self imposed, such as comes with a disregard for the laws of good health or decent human behaviour. But a summons to suffer for righteousness' sake is often a strangely difficult assignment. And, unless one believes "it is better, if the will of God be so, that ye suffer for well doing, than for evil doing, even as Christ also hath suffered for sins (of others c. e. m.)," (1 Peter 3:17,18a), our adversity may easily overwhelm us as stumbling blocks rather than lift as stepping stones.

Those given to suffering in well doing will be reminded that some of the best people who've lived have suffered severely and were made even better by it. But some have been made hard, sullen, resentful, and paralyzed for good work by allowing roots of bitterness to spring up within them, even forgetting God and good. Abandoning the Lord's truth and his church,

(see page 8)

A SUMMONS TO SUFFER (Cont'd.)

these give themselves over to a haunting past and morbid future. Oh, my brethren, take care that you do not waste your sorrows with ridicule and revenge. Take heed that you do not let the chastening gifts of disappointment, pain, loss, betrayal, loneliness, rejection, ill health, or similar afflictions mar instead of mending you. Oh, beware that a lying tongue, an envious spirit, a selfish heart, a reprobate mind venting its evil in response to the good you intended be allowed to destroy you! "For what glory is it, if when, ye be buffeted for your faults, ye shall take it patiently? but if, when you do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example that ye should follow his steps." (1 Peter 2:20, 21.)

There are some positive approaches to suffering wherewith the spiritually minded can find blessed assurance. We can let the trying of our faith work patience, (James 1:3) believing that "tribulation worketh patience," (Romans 5:3) and that in our patience, possess we our souls (Luke 21:19.) We can look to others as our examples, not the least of whom are Moses, Job, and Paul, and some "who have spoken in the name of the Lord, for our example of suffering affliction, and of patience." (1 Peter 5:10.) We can determine on some special good from our persecution for righteousness' sake, yea, by this determination, be brought to a vital turning point in our life as we ask: "What is God trying to show me? where is he attempting to lead me?" It is quite possible that our plans may fail but that his plans for us may succeed; our disappointment may be his appointment; our persecution may be his providence; our suffering may be his sunrise! By adversity, many have come to know, to understand, and to accept themselves, yes to be made aware of their potential and alert to their limitations -- and what a blessing! Their number is legion who've come by suffering to know the folly of sin and the supremacy of spiritual values, the power of prayer, the worth of faithful Christians, the urgency of Bible study and regular worship, the beauty of unselfish service, and the meaning of hope. The words of Winston Churchill at the time (1940) when frightful disaster faced his country may be applied by dedicated Christians in times of suffering: "I felt as if I were walking with destiny, and that all my past life had been but a preparation for this hour and for this trial." The summons to draw on one's resources of faith, hope, and love is one that can well serve as a challenge to reinforce the same.

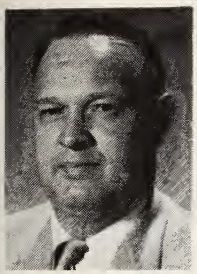
Finally, we forget the past that hinders and take the long range view ahead--and we must in order to endure hardness as a good soldier of Jesus Christ and be victorious through our suffering in his behalf. With comparatively few years upon this earth, and each of us, in this span of time, having only a moment among our companions, we foolishly waste our energies brooding over disappointments or nursing grudges over injuries that often do more harm to those inflicting them than those for whom they were intended. Moreover, in the eternal scheme of things, only a long range view will keep us reaching forward unto that prize of the "high calling of God in Christ Jesus." To this end, we do well to devote each day of our lives to great thoughts and worthwhile actions, to real affections and enduring undertakings. For life is too short for us to be little in purpose or perspective!

All the reasons for our suffering as a Christian we may never understand on this earth. "Farther along we'll know more about it." Even if it were possible to strip away all mystery from life, it would hardly be desirable before faith has become sight and hope a reality. But of this promise we are assured; namely, "that all things work together for good to them that love God." (Romans 8:28a.) Therefore, we may be confident that when a few years have told their story of our love responding to that summons to suffer, having imparted a rich legacy of good to those who remain, our spirits can rest in peace, for there will be

(see page 10)

A SUMMONS TO VICTORY

George A. McWhorter, Sr., Durham, N. C.



The summons to real victory is made known through the gospel, which is God's news for man. And man potentially wins this victory over the world as he responds to the summons. This is what John had in mind as he stated in 1 John 5:4,5, "For whatsoever is born (begotten) of God overcometh the world; and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" We overcome the world by being brought into union with Christ. When we become as he is (1 John 4:17), we become partakers of his victory. (John 16:33.) "Greater is he that is in you than he that is in the world." (1 John 4:4.)

The term "world" has reference to all of the forces (individually and collectively) which are antagonistic to the spiritual life. Galatians 1:4 (Christ) "gave himself for our sins, that he might deliver us from this present evil world according to the will of God and our Father." In 2 Timothy 4:10 Paul says that Demas had forsaken him "having loved this present world."

In Romans 8:5,6 Paul states that those who are after the flesh, mind the things of the flesh and carnally minded are spiritually dead," but those who are after the spirit are spiritual. To be spiritually minded is "life and peace."

To be carnally minded embraces such things as endowments, riches, advantages, pleasures, and such like, which stir desires, seduce from God, and stand as obstacles to the way of spiritual, godly living.

The "faith" about which John is speaking is equivalent to being a Christian. It is the conquering principle of Christianity which is ours as a result of our having obeyed the gospel. "Our faith" is that force within the soul which enables us to turn our backs upon the "world" and continually persevere and endure seeming defeat and overwhelming odds, clinging to those realities which are revealed by God. (Hebrews 11:7; Galatians 1:23, 24.)

With "our faith" centered in Christ we are given the assurance of victory over Satan, sin, and even death, knowing that all things work together for good to those who love God, to those who are called (summoned) according to his purpose.

Paul breaks into a triumphant song in the great resurrection chapter (1 Corinthians 15) as he reached the climax of victory over death in God's provision and summons through Christ Jesus Our Lord. "Thanks be to God, which giveth us the victory through our Lord Jesus Christ." (1 Corinthians 15:57.) Surely, there is victory for the obedient.

"VISION OF GOD"

My God, how wonderful thou art,
Thy Majesty how bright,
How beautiful thy mercy-seat,
In depths of burning light!

How wonderful, how beautiful,
The sight of Thee must be,
Thine endless wisdom, boundless power,
and awful purity!

Yet I may love thee, O Lord,
Almighty as thou art,
For thou hast stooped to ask of me,
The love of my devoted heart.

Author unknown

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A SUMMONS TO KNOW (Cont'd.)

2 Peter 1:5-11; Galatians 6:1.) Surely every Christian can see the need to take seriously this challenge to grow in knowledge.

But how can we grow in knowledge of God? I believe that we learn spiritual things in the same way we learn other things. The most important thing is that we desire (be motivated) to learn. If we are determined to learn we have already gone a long way towards overcoming such obstacles as poor educational backgrounds, a shortage of time for study due to other obligations, and the tendency to spend undue amounts of time for unproductive leisure. As Christians we must be as serious about increasing our knowledge of God's word and its application to present day problems as we expect lawyers, doctors, and college teachers to be about increasing their knowledge of their fields. Such persons spend hours reading material designed to assist in professional growth. They belong to professional organizations and attend meetings where they exchange information and insights with others in their fields. Most important of all, they seek to use in their teaching or other activities the information as it is acquired. Since Christianity is more important to us and to the world than any of these professional fields, can we afford to be less diligent in studying God's word?

A SUMMONS TO GO (Cont'd.)

You can tell the love of Jesus
And say that he died for all."

Whether we try or not, we either lead or hinder and in either case we are leaders. We lead men to Christ or from him. No one is better soul winner than the consecrated Christian who daily lets his light shine so that others may see that he, too, has "been with Jesus."

"We cannot be channels of blessings
If our lives are not free from sin;
We will barriers be and a hindrance
To those we are trying to win."

Purity and holiness in life are important; but so is cheerfulness, joy, happiness, peace, contentment. When the Christian lives and acts as though his chosen way of life is rough and hard and lacking in reward, he may believe his message will be read and heard!

"We are the sinner's gospel,
We are the scoffer's creed,
We are the Lord's last message
Written in word and deed.
But what if the line is crooked,
What if the type is blurred?"

Let us go in word and deed, in attitude and action, in example and motive. The summons comes ringing o'er land and sea. It comes from heaven's portals; it sends us to yonder shore. It beckons, it hastens us. Let us arise and be going.

A SUMMONS TO SUFFER (Cont'd.)

no disappointments in heaven. No theme seems more urgent in heaven's last messages to suffering Christians than that the shadows will pass and the sun will shine again. "Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin: that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God." (1 Peter 4:1, 2.) AMEN.

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SOUTH CAROLINA NEWS

Union

HAROLD SIMMONS, Reporting: During April, I attended the Carolina Lectures and had an enjoyable week. After this our spring meeting with U. A. Hall of Clinton brought forth the results of two being restored to Christ. So far in May we have had two baptized and one to make confession.

We have been having good attendance lately with over 140 one Sunday and over 100 the rest of the month, and with 131 May 8th, and a contribution of $378.

Last month W. P. (Billy) Davis died. His son, Jimmy Davis, is preaching in N. C. This was a loss to the church. Brother Davis was the first, I understand, to obey the Lord in S. C. as brother Burton began the work in Union. This is not to say he was the oldest in age in the state but the first native of the state to obey Christ.

We will be leaving the work in Union the last of July or the first of August. Those interested in contacting me, can write to Route 4, Box 269, Union, S. C. Phone 427-6372.

North Charleston

J. C. WATKINS, Reporting: Our Vacation Bible School is in progress this week (June 13-17) with very encouraging attendance. There were 354 present for the two sessions Monday; 384 for the two sessions Tuesday; and 437 Wednesday. Our adult class is being conducted by a different preacher each evening; Bill Patton, Riverside, Charleston; Cliff Shaver, Essex Village, Charleston; Don Stidham, N. Charleston; W. G. Eaton, Georgetown; and George Smith, Myrtle Beach, S. C.

On Tuesday, May 24th, George W. DeHoff of Murfreesboro, Tennessee, spoke to us on personal evangelism. All were inspired by the wonderful message he delivered. Len Nelson, Personal Work Director of the EXODUS to Stamford, Conn.; Reid Felps, Personal Work Director of the University Avenue church, Tuscaloosa, Ala.; and Ferris Jones, minister of the Sage Avenue church, Mobile, Ala. visited with us from May 24-29. They came to observe our work program for ideas that might be useful to them in their respective work. Bro. Nelson spoke about the Exodus on Wednesday evening and the church gave $275 to help in that work. Bro. Jones preached for us on Sunday evening, May 29. We are thankful for having had these brethren visit with us and we bid them God's speed in their labor for the Lord.

The Lord continues to bless the work here through the efforts of our good elders, brother Presnell, and every member. The contribution for the first Sunday in June was $1,003.00, which is a record, and there have been 59 baptized this year to date.

Johns Island

JACK ELLIS, Reporting: The Johns Island church of Christ began its work January 1, 1966 and already three souls have been added to the body of Christ; two have professed a desire to work and worship with us; one has confessed his faults. Kenneth Inabinnet is serving in a voluntary capacity, without pay, in this endeavor and has whole-heartedly entered into this work with the vigor and enthusiasm that were instrumental in starting two other congregations - The Durant Ave. church of Christ and Essex Village. Too much could not be said about his unselfishness in the work of evangelism he has undertaken in this area. This is brother

Inabinnet's third labor of love and dedication to his Master.

Easley

BURL CURTIS, Reporting: Our meeting, campaign, and VBS will be held July 3-10. We are expecting about 15 workers to come and help us. Most of these are from Etowah and Englewood, Tennessee, but one will come from Ohio and one from Arkansas. In addition, some from this area will be helping us.

The speaker during the campaign will be A. J. Hendrix of Pea Ridge, Arkansas. He uses flannelgraph in most of his sermon presentation.

The Lord willing, I will join the Abilene Christian College Bible Lands Study Tour Group departing from JFK International Airport at 7:00 PM. August 1. We will visit Rome, Naples, and Pompeii in Italy; Athens and Corinth, Greece; Cairo, Egypt; Beirut, Lebanon; Damascus, Syria, and numerous places in Jordan and Israel including Bethlehem, Samaria, Hebron, Petra, Dead Sea, Mt. of Olives, Nazareth, and Jerusalem. Dr. J. W. Roberts, Head of the Bible Department, Abilene Christian College Graduate School, will be the tour leader and instructor.

Palmetto Bible Camp

RICHARD BEASLEY, Reporting: We take great pleasure in announcing the initial steps in establishing the Palmetto Bible Camp. After two general meetings, a board of directors has been established. C. R. Franks has been made chairman, Ernest Thigpen, vice-chairman, Richard Beasley, secretary, and Ralph Richardson, treasurer. Other board members are Rhoden Presnell, Carl Lancaster, Gene Lindsey and W. G. Gantt.

It is the intention of Palmetto Bible Camp, the Lord willing, to begin operation in 1967. The camp site has not yet been obtained, however, several possibilities are being considered.

We ask the brethren of the Carolinas to remember this undertaking in their prayers and we would appreciate any helpful suggestions concerning a suitable camp site in S. C.

Woodruff

KEITH TRIPP, Reporting: Our meeting with Eston Macon of Seneca was in many ways the most successful in the history of the Lord's work here. We had an average of 40 for all services of the meeting and 26 of our friends and neighbors from the community came at least once. There were four confessions of unfaithfulness. Since I have been here, we had a record contribution of $100 on the first day of the meeting. This past Lord's Day, we reached our goal in attendance of 50 for the first time. Although progress may not be as fast as we like, with God's help we hope to move forward.

NORTH CAROLINA NEWS

Greenville

C. E. MANNON, Reporting: Our Campaign for Christ, March 20-April 3, was the greatest meeting which we have had here. From our prayer vigil, March 18, throughout the series, we were continually impressed with the power of God's word and the certainty of his promises. Twenty-four students and four teachers from Freed-Hardeman College endeared themselves to all with whom they had to do. We saw first hand some products of Christian education. The Dorris-Demon - braun combination, from Nashville, served well as preacher and song leader, respectively. A great host of brethren, from far and near, cooperated in many ways and to which we say again, "Thank you so much." To date (April 25) six have been baptized and three restored since the meeting began.

Whiteville

RON CARTER, Reporting: This is my first report after taking the work here at the first of the year. In the first five

months we have had five baptisms, nine restorations and three have placed membership.

Compared with 1965 averages our growth has been as follows: Sunday morning attendance up from 91 to 108; Sunday evening up from 72 to 88; Wednesday evening up from 61 to 78 and contribution up from $103.30 to $120.05.

Last month we broke three attendance records. Our record attendance for Sunday morning is now 121. The record for Wednesday evening is now 88. On June 26 this congregation assisted in the establishment of a Negro congregation in Clarendon, N. C. I am leaving for a meeting and a two week vacation in Colorado on July 19. I have one more week available this year for a meeting if any congregation is interested.

Kinston

NOYLES E. SEWELL, Reporting: Five were baptized here so far this month. A record contribution of $310 was set on May 8. We began our sixth year here on June 5. This congregation will become fully self-supporting in July, the Lord willing.

Winston-Salem, South Main

W. E. SKIPPER, Reporting: Since moving to Winston in August, 1964, 122 souls have answered the Lord's invitation. Attendance has grown from 225 to 360 for morning worship. Evening attendance has increased from 135 to 250. Due to this increase, we have been having two services on Lord's day morning for several months. In the first 15 days of June, nine have answered the invitation.

We have accepted the invitation of the elders at Camden Ave., Parkersburg, W. Va., to work with that congregation. We plan to move the first of August. Our address will be 505 Schultz, Parkersburg, W. Va. No one has been chosen to work with the South Main church; anyone interested should contact the elders.

I have published a "Sermon Chart Book" which is stocked in most bookstores of the brotherhood. Also, the first of a new series, "Light on the Way," has just come off the press. This is a senior-adult workbook printed by Park Press of Parkersburg. This series is being distributed by the Bible Herald Bookstore, Box 1093, Parkersburg, W. Va.

Gastonia

WILLIAM LOVE, Reporting: Paul Kidwell preached for us in a meeting April 24-30. There were two baptisms and one confessing faults. Brother Kidwell presented an excellent series of lessons. We would highly recommend him to any congregation planning future meetings. Since the meeting two others have been baptized.

The work here shows good signs of progress. A number of the men are dedicated to the work, and the spirit of love and willingness to work is manifested by a good number of the members.

The average contribution has risen five dollars each month this year. Our VBS is planned for the last week in July. We hope to enroll about 200.

We have another meeting planned for the fall in which Carl Lancaster will do the preaching.

Lexington

FLOYD GENTLE, Reporting: June 1 marked the beginning of our second year with the church in Lexington. Looking back over the past year, there have been 21 baptized; three restored; a building lot purchased, paid for and leveled off; and plans underway to begin construction of a new building.

Our new building will consist of a 200 seat auditorium and a full basement with 8 classrooms. It is to be located two miles north of Lexington on the High Point-Greensboro Highway (29,70). It is to be constructed by Continental Church Builders of Nashville, Tennessee, at an estimated cost of $36,000. Construction is to begin July 1.

We are selling bonds issued by Nashville Securities Co. dated June 15, 1966. When

this issue of Carolina Christian reaches you, this program should be well under way, if not completed. Bonds will be in denominations from $100 to $1,000 and any help you can give will be appreciated.

Aberdeen

BILLY VOSS, Reporting: The church in Aberdeen is making noticeable progress. Attendance is on an increase for every service. The contribution thus far this month has averaged $136.48. We have had five responses recently-four restorations and one baptism.

Plans are being made for a campaign and meeting the first two weeks of July. A group of workers from North Alabama plan to be with us.

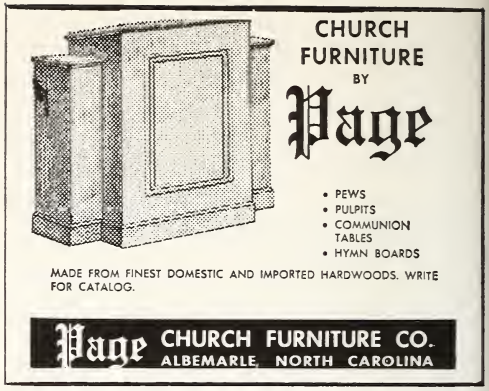
Our daily radio program (Mon.-Fri. at 1:00 P. M. over WEEB, Southern Pines, 990 KC) continues to have good reception. We have enrolled some of our regular listeners in Bible correspondence courses. Tracts are also being sent to those requesting them.

BROTHERHOOD NEWS

Howard Winters, Burlington, N. C.

A Million Dollars Refused. Pepperdine College needs a million dollars to finance a much needed science building, but it does not need it badly enough to sell its educational integrity. Mr. D. B. Lewis, dog food manufacturer, died on April 25 leaving a conditional onemillion dollars to Pepperdine. The condition was that Pepperdine College award Don Smoot, a political conservative author and radio commentator, an honorary degree within six months after Lewis' death. Because of this condition, the Board of Trustees and the President, Norvel Young, refused the grant.

Save Old Stamps. A group of Christians in Japan is planning to build a church building by collecting canceled postage stamps and selling them to collectors. They now have nearly 100,000 stamps, but need as many as they can get. If you should like to help them, save all canceled stamps, common or otherwise, by tearing off the corner of the envelop. Do not try to separate the stamps from the envelop. When you get a good number, send them to: Arcadia church of Christ, 1027 South First Ave., Arcadia, Calif.



The Bible in Translation. The United Bible Societies report that some parts of the Bible have now been translated and published in 1,250 languages and dialects. Although there are estimated to be over 1,000 distinct languages in which no part of the Bible yet exists, these represent only three per cent of the world's population.

Twenty-eight Radio Stations Purchased. The elders of the White's Ferry Road church of Christ in West Monroe, La., have announced that a network of 28 radio stations has been purchased by members of the church in Brazil at a cost of $1,-200,000.

Manhattan to Build. Elders of the Manhattan church of Christ in New York announced June 1 that the contract had been signed for construction of the $800,000 first unit of the new building there.

Three Hundred Seventy-Seven Respond in Amarillo, Texas Campaign. The largest religious event ever held in the Texas Panhandle was the "Christ for Today's Crisis" evangelistic campaign in Amarillo's Fair Park Coliseum, May 29-June 5. Jimmy Allen did the preaching, and 377 responded to the invitation, 85 for baptism and 292 for rededication. Jimmy Allen said, "Never have I preached in a service where more adult men answered the invitation."



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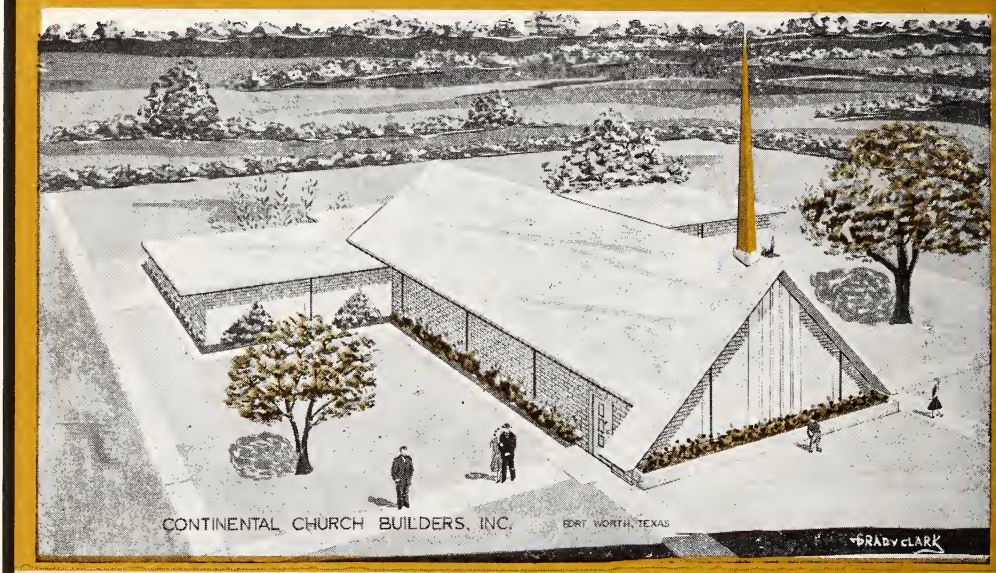
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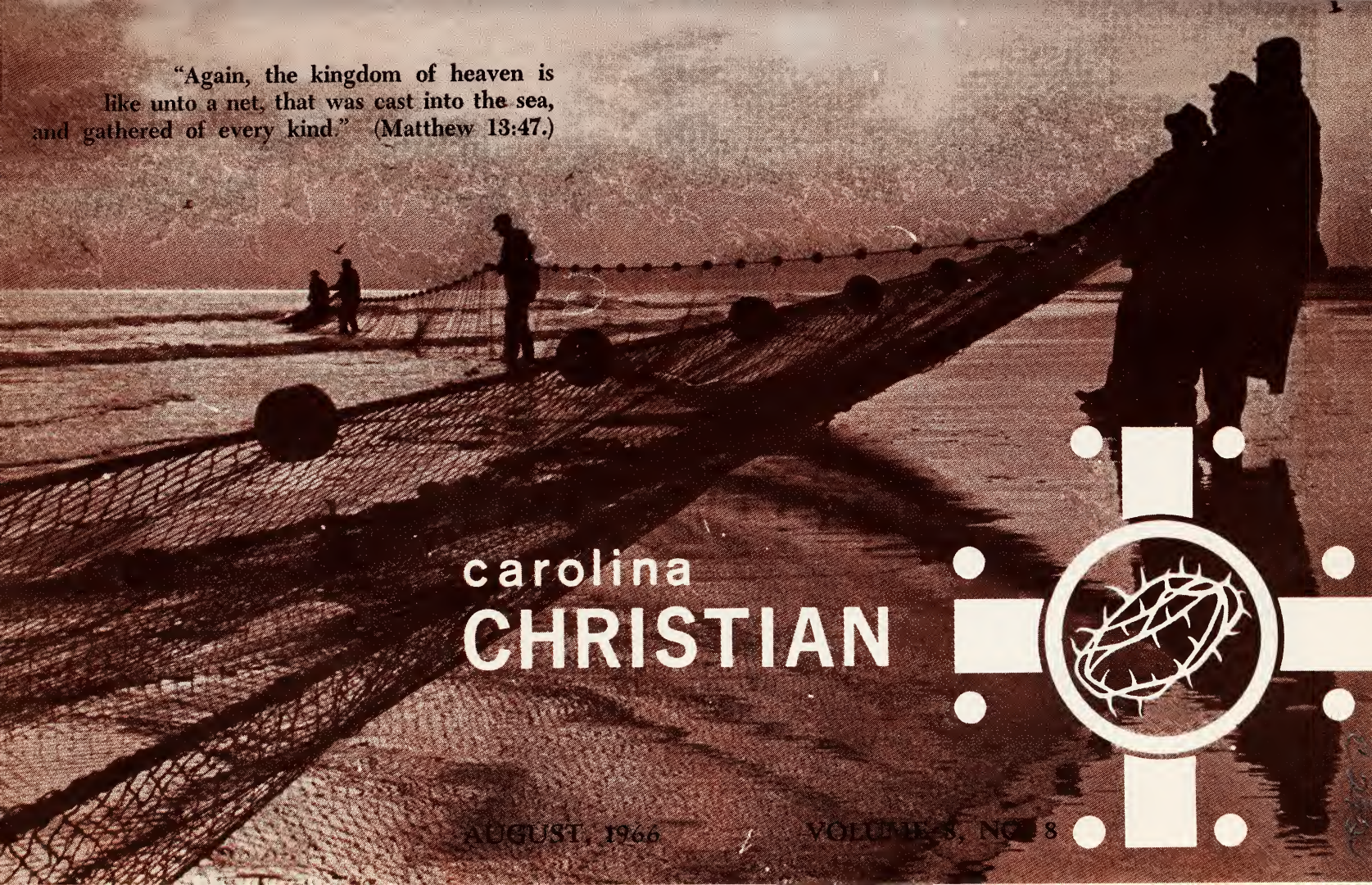
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"Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind." (Matthew 13:47.)

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AUGUST, 1966 VOLUME 3, NO. 8

EDITORIAL: THE PARABLES OF JESUS

B. G. Langston, Fayetteville, N. C.
GUEST EDITOR



Jesus is the master storyteller of all time and many of his stories are contained in the gospels. In his story-telling both privately and publicly, Jesus often used parables as an effective way of teaching. In fact, Christ perfected the parabolic method of teaching. A parable is an earthly story with a heavenly meaning. It is, as someone has expressed, "a comparison between a familiar fact and a spiritual truth." Jesus would tell a story about something with which the people were familiar and then make the application to spiritual or heavenly things.

Each parable has one central lesson or one major point. There are other less important comparisons made, of course, but always the parable emphasized one main point. Therefore, extreme care must be taken to avoid "stretching" a parable to make it teach something not intended, for it is only natural that certain details be given to complete the story which had no significance in the application.

In this issue our theme shall be based upon four parables of the Lord: "The Parable Of The Seed," "The Parable Of The Mustard Seed," "The Parable Of The Net," and "A Parable Of Watchfulness." Each of the four parables selected and used in sequence as they appear in this paragraph is used with the idea in mind of stressing different aspects of the Kingdom or Church. The articles are designed to emphasize that the seed is indispensable to the Kingdom, the growth and development of the Kingdom, the people in the Kingdom and the separation, and the importance of being prepared. In our quest for truth, let us not overlook the parables of Jesus, for contained in them are valuable lessons pertaining to the Kingdom of God.

ANNUAL MEETING

The annual meeting of Carolina Christian is scheduled for Friday, November 11, 1966. Featured speaker will be James W. Nichols, Editor of Christian Chronicle and one of the original speakers on the Herald of Truth radio broadcast.

Spindale, N. C., has been chosen as the place if all necessary arrangements can be made there.

Plans are being made to make this meeting the most interesting, informative, and enjoyable ever held by Carolina Christian. Make your plans to hear James Nichols and participate in the other activities.

Watch For Christian Chronicle

Carolina Christian has obtained a special issue of the Christian Chronicle devoted to the Carolina work. Watch for it about the middle of August.

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Carl Lancaster, Asst. Editor
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Published monthly by Carolina Christian Publications, Inc., P. O. Box 5423, Station B., Greenville, S. C. 29606

Second class postage paid at Greenville, S. C.

POSTMASTER: Send undeliverable copies with Form 3579 attached to Carolina Christian Publications, Inc., P. O. Box 5423, Sta. B., Greenville, S. C. 29606

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Address all N. C. News to Tony Forrest, P. O. Box 714, Taylorsville, N. C. 28681, and all S. C. News to Rhoden Presnell, 801 Durant Ave., N. Charleston, S. C. 29406. News items to be printed in a given month's issue should reach the news editors by the 15th of the preceding month.

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PARABLE OF THE SEED

Howard Winters, Burlington, N. C.

The parable of the seed, the only parable that is peculiar to the gospel according to Mark, reads: "So is the kingdom of God, as if a man should cast seed into the ground; And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come." (Mark 4:26-29.) To be properly understood, this parable should be studied in conjunction with the parable of the sower as recorded Matthew 13:3-9, 18-23; Luke 8:5-15, and Mark 4:3-20.) Its central point is the place and power of the seed in the inception and growth of the kingdom of God. To emphasize this, we divide our study into five sections.

1. Definition of important terms. (1) "The kingdom of God"--the saved, the children of God, the church, both collectively and individually. (2) "Seed"--the word of God (Luke 8:11.) Life is in the seed. (3) "Ground"--the soil into which the seed is sown, the human heart. Even though life is in the seed, it must depend on the soil to provide the necessary environment for germination. (4) "Sleep, and rise night and day"--the sower, after the seed is sown, has no further power to cause germination. When the seed is sown the results are out of his hands. (5) "Seed ...spring...up, he knoweth not how"--the mystery of the word of God at work in conversion. (6) "The earth"--the heart that has received the word. (7) "The blade"--the kingdom begun, after germination, either in a single heart or in the hearts of many. (8) "The ear"--the kingdom grows. (9) "The full corn"--the kingdom matures. (10) "The harvest"--the kingdom glorified. "And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation: Neither shall they say, Lo here! or, lo there! for, behold the kingdom of God is within you." (Luke 17:20, 21.)

2. The seed is sown (Mark 4:26)--the inception of God's kingdom. "The seed is the word of God" (Luke 8:11.) "The entrance of thy words giveth light; it giveth understanding to the simple." (Psalms 119:130.) "The word of God is quick, and powerful, and sharper than any two-edged sword." (Hebrews 4:12.) "The law of the Lord is perfect, converting the soul." (Psalms 19:7.) "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever." (1 Peter 1:23.) The seed, the word of God, is sown by the preaching of the gospel. Peter said, "And this is the word which by the gospel is preached unto you." (1 Peter 1:25.) Paul said, "For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel." (1 Corinthians 4:15.) "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent?" "So then faith cometh by hearing, and hearing by the word of God." (Romans 10:13-15, 17.) When the word of God is preached, it finds its way into the hearts of men. The heart is the soil in which the word of God must be planted before it can germinate and produce the kingdom of God. The seed is sown into the human heart: this is the inception of God's kingdom. "Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures." (James 1:18.)

3. The seed must germinate (Mark 4:27) --the birth of God's kingdom. The power

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PARABLE OF THE SEED (cont'd)

to germinate is in God--in the seed--and not in man--not in the soil. But before the process of growth begins the seed must have the proper conditions in the soil--man must receive the word of God into a good and honest heart (Luke 8:15.) This is exactly the idea advanced by James when he said, "Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls." (James 1:21.) Thus man is the master of his own heart--he has power to condition it to receive or to reject the word of God. When man prepares the soil (the heart) and the seed is sown in proper ground (the word received into a prepared heart), it germinates and produces fruit (the kingdom of God.) Thus God's kingdom is born. "I have planted," said the apostle Paul, "Apollos watered; but God gave the increase. So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase." (1 Corinthians 3:6,7.)

4. The seed brings forth fruit (Mark 4:28)--the growth of God's kingdom. The power to produce is not in the heart (earth), the power is in the word (seed), but the word (seed) cannot produce without the heart (earth.) In the parable of the sower we learn that there are four kinds of hearts (soils): (1) "The way side" soil represents hardened hearts from which Satan immediately comes and takes away the word (Matthew 13:19.) In this (because the heart is non-receptive) the word (seed) never germinates, not because the seed is faulty but because of the condition of the heart (soil.) (2) "The stony ground" represents a heart which gladly receives the word but which has no depths of earth in which to nourish the seed after it germinates. In time of temptation these fall away, not for lack of power in the seed but for lack of proper soil. (3) "The thorny ground" represents a heart in which the "cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke" the product of the seed and "it becometh unfruitful" (Mark 4:19.) But again, the failure to mature was in the condition of the soil rather than in the power of the seed. (4) The fourth kind of heart is represented by the "good ground." "But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience." (Luke 8:15.) Thus for the seed to bring forth fruit (the kingdom of God), it must be sown, God must give the increase, and the soil (the heart) must be in proper condition to nourish the seed from germination to the full fruit--"first the blade, then the ear, after that the full corn in the ear." "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." (Romans 14:17.)

5. The fruit (of the seed) is harvested (Mark 4:29)--the glorification of God's kingdom. The harvest is the purpose of the sowing. "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." (Matthew 25:31-34.)

Every parable has a central lesson--one central lesson. The parable of the seed simply teaches the power and place of the seed, the word of God, in the inception, germination, growth, and glorification of the kingdom of God. Without seed there can be no plant, no fruit; without the word of God (the seed of the kingdom) the kingdom of God would not exist. "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death." (1 Corinthians 15:24-26.)

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PARABLE OF THE MUSTARD SEED

Ron Carter, Whitesville, N. C.

The parable of the mustard seed is probably one of the simplest parables brought forth by Jesus. Its meaning is so obvious that no explanation was asked by the disciples nor was any offered by Jesus. It is not the purpose of this article to offer an explanation of the meaning of this parable, but rather to present a lesson of application.

When the surface understanding of a passage of scripture seems simple to the student, there is a tendency to give it the "once over lightly" effort. When this happens, there are many lessons that are lost in the cloud of limited application.

The words of this parable that were brought to the attention of man by the Son of God must not be limited in application to the original birth of the Kingdom which took place almost two thousand years ago. It includes this, but it has much more to say. When we date any passages of Scripture contained in the New Testament in their application, these scriptures become not much more than a history book. In this parable, Jesus has something to say to us--something we can apply today. Not only does he want us to know of how the kingdom grew but also of how it has this same potential today. If the power exemplified in this parable is completely understood, its lessons of application become a treasure.

As Christians, there is a common concern for the church universal. However, if the church is to prosper on a world wide basis, there must first be a concern for the local work. The parable that is under consideration can certainly be applied to the Kingdom on a local basis. Every congregation of the Lord's Church is a living example of this application.

To understand how we should apply this idea of the Kingdom to the local congregation, we must first understand the Kingdom. The Kingdom is made up of all individuals who enjoy the spiritual blessings of God. (Ephesians 1:3,4; Colossians 1: 13,14.) Therefore, a simple explanation of the Kingdom might be this--all that belongs to God through Christ. We know that the church belongs to Christ (Matthew 16:18) and we know that individual congregations are a part of this "one body." (Acts 14.) When the mustard seed (Kingdom) is planted in a specific area and it is given proper care, it will provide a place of rest for those who seek reconciliation through Christ. The strength of this haven is founded not upon the number of men involved in its care, but rather in the use of divine assistance that is available to these men.

In considering the growth of the local church or Kingdom, there is a popular idea of measuring this growth by numbers alone. This is a mistake. Just as the Kingdom came from a small beginning, small things can also stand in the way of its growth. Being aware of this should make us realize we must constantly be on our guard against those things that would hinder the work and divine cause of the church. The only way we can prepare ourselves for this defense is through knowledge of God's word. The spiritual strength of a congregation is not the size of its membership, but rather the amount of biblical knowledge within the mind of each individual member. 2 Peter 1:5-10 gives the Christian instruction as to how "to make your calling and election sure." Within these verses the strength of every congregation is to be found. A large congregation with members that have little knowledge of God's word is not the success that is referred to in this parable. Hebrews 11:6 states that, "without faith it is impossible to please him." Romans 10:17 tells us where we can obtain this faith. Without this "word," there is not faith and without faith, there is no Kingdom. Without a strong, constant knowledge of the

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A PARABLE OF WATCHFULNESS

Roland Adams, Lumberton, N. C.

It seems to me that many members of the church have the idea, subconsciously perhaps, that one can make preparation to meet Christ when he returns, and then forget about it, as some teach, the impossibility of apostasy. But this idea is made void by the parable in Luke 12:35-41 and many other scriptures. The child of God is to watch continuously for his Lord's return. From this responsibility, there is no vacation. Also, some seem to think they are watchful enough when they make sure that they attend at least one assembly per week. But again, the scripture makes this idea void. Perhaps the reason some are not as watchful as they should be, is: they do not understand why, how, when, nor what to watch. But, our Lord not only tells us to watch, he tells us why, how, when and what to watch.

Why should we watch? One of the most certain things in the life of the Christian is that Christ is coming again. (Acts 1:11; 2 Thessalonians 4:13.) "We must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." (2 Corinthians 5:10.) We should remember, if death comes before His return, we will still meet Him as we were when we died. A man cannot die prepared unless he lives prepared. Therefore, since life is uncertain (James 4:14), we, to make our calling and election sure, (2 Peter 1:5-11), must get ready and be watchful to see that we stay ready.

The devil never takes a vacation from his work or trying to get a child of God (2 Peter 5:8), therefore, the minute we cease to watch we fall into his trap, yield to his temptation. (Mark 14:38.) A continuous watching is an absolute necessity to being ready for the Lord's return. "The lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers." (Luke 12:46.)

How are we to watch? "Be sober, be vigilant, because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." (1 Peter 5:8.) We are dealing with a crafty enemy, therefore, we must have a sober mind at all times, judging every act of our lives by the same standard the Lord will use when he comes. (John 12:48; Revelation 20:12.) "O Lord I know that the way of man is not in himself: it is not in man that walketh to direct his steps." (Jeremiah 10:23.) We need to watch with our minds firmly fixed upon eternity, realizing that if we "neglect so great salvation," if we let the things of God slip, there is no escape from the wrath of God. (Hebrews 2:1-3; Romans 1:18.)

When are we to watch? Since we do not know when the Lord will return nor when we will die, our watching begins when we become a child of God and is to continue until Christ comes or we die. (2 Corinthians 6:2; 1 Corinthians 16:13.) Jesus said, "And this know, that if the good man of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. Be ye therefore ready also: for the Son of man cometh at an hour when ye think not." (Luke 12:39,40.) Christ is coming suddenly, as a "thief in the night ...the elements...earth also and the works that are therein shall be burned up ...be diligent that ye may be found of him in peace, without spot, and blameless." (2 Peter 3:10-14.) My friend, the only way for one to be sure, is to be alert all the time. "...be thou faithful unto death, and I will give thee a crown of life." (Revelation 2:10.)

What are we to watch? There are so many things to be watched that neither time nor space would permit us to deal with all of them. However, let me say,

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PARABLE OF THE MUSTARD SEED (cont'd)

"scriptures given by the inspiration of God," the man of God will not be perfect and thoroughly furnished. Without this type of strength, the local congregation becomes not much more than a group of people.

In every age, there are dangers that confront the true church. Today everyone seems alarmed about some of the things that are going on in the church. For the most part, this alarm is well grounded, but it is too bad the defense against these things isn't aimed more towards the home-front than towards the church in a universal sense. It could be we have too many would-be "Apostle Pauls" and not enough local workers. More time and effort should be made to insure that each member of the Lord's church is well grounded in the faith. The lack of study could be one of the reasons the work of the local church slows down and sometimes stops when the preacher is gone. If we do all we can to provide the whole armour of God to every individual within the body of Christ (Ephesians 6:11), our defense against the enemies of the church (both small and large) will fall beneath the power of the sword of the Spirit.

The lesson contained in the story of the mustard seed is not necessarily reflected in the amount of people that claim membership, but rather the amount of knowledge of the gospel--for it is the power of God unto salvation.

A Parable Of Watchfulness (cont'd)

emphatically, that there is nothing in which the Christian is not to be watchful. We must watch our thoughts (Philippians 4:8), purposes (2 Corinthians 9:7), affections (1 John 2:15-17), and deeds (Colossians 3:17.) We must watch what we are taught, and ask, "is it from heaven, or of men." (Matthew 21:25.) We must watch what we teach (Galatians 1:8, 9; Revelation 22:18, 19.) We must watch our companionships, for "evil companionships corrupts good morals (1 Corinthians 15:33.) Perhaps, right now, the devil is more pleased with himself than ever before, because of the way God's people are letting evil companionships influence them to dress immodestly or, maybe I should say, undress. We should watch our dress and make sure it is pleasing to our Lord.

After Adam and Eve knew they were naked they made themselves aprons (Genesis 3:7.) With this God was not pleased. So, in Genesis 3:21 we are told that God made them coats and clothed them. The man in Mark 5, out of whom Jesus cast the devil, put his clothes on when the devil was no longer in him. (Mark 5:15.) Paul commanded women to "adorn themselves in modest apparel." (1 Timothy 2:9.) Our dress is just one thing that the Christian must watch, but I believe a thing we need to give more thought to.

Watchfulness is not a matter of gazing into the heavens until Christ returns in the clouds, but a matter of watching our deeds to see that we live according to his will until he returns. And blessed is the man he finds so doing.

Let me conclude by saying that if we as children of God are not watchful we will surely be lost. But, not only will we be lost, but will lead others to the same destruction.

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PARABLE OF THE NET

Billy R. Voss, Aberdeen, N. C.

Read Matthew 13:47-50.

Before going into the parable and its component parts, we need to get some definitions clearly in mind. Especially do we want to understand the term parable itself. May we refresh our minds by considering just what it is and what it was to accomplish. We suggest Mr. Trench's remarks in this respect.

> ...the parable differs from the fable, by moving in a spiritual world, and never transgressing the actual order of natural things--from the myth, because in that there is an unconscious blending of the deeper meaning with the outward symbol, the two remaining separate in the parable--from the proverb, inasmuch as it is longer carried out, and not merely accidentally but necessarily figurative--from allegory, in comparing one thing with another, and not transferring as the allegory, the properties of one to the other. (R. C. Trench, Notes on the Parables of Our Lord (Baker Book House, Grand Rapids, Mich., 1958, p. 5.)

In the first place, we are generally agreed that the term "the kingdom of heaven" refers to the church of our Lord. This term is often used in the scriptures to refer to the church. (Cf. Matthew 16:18,19; Hebrews 12:28.)

Secondly, let us think briefly about the "draw net" of the parable. That which is commonly known of as a seine--such as is used in catching minnows--is a good representative of the net spoken of in this text. It is weighted at the bottom and has at the top floats so that it reaches from the surface to the bottom. The major difference would be relative to size. The one referred to in this account, we are told, is sometimes half a mile in length.

The "casting into the sea" represents the entire process of "fishing for men" (Matthew 4:19), and the launching out into the sea of humanity to "catch them for Christ." In our modern age we have many "aids" in this great task. Yet, we haven't much more than "skimmed the surface" in our efforts. That which is greatly needed is a "launching out into the deep and a letting down of our nets" in such a way as to enable us to affect a greater "gathering into vessels."

The far reaching effects of the "in-gathering" is presented in the phrase "every kind." All are to come under the scope of this term. Not only does this suggest all nations and races of earth (Matthew 29:19, 20; Mark 16:15,16), but as well the divergent classes of men. Christians are embraced in this statement as well. "If we say we have no sin, we make him a liar, and the truth is not in us." (1 John 1:10.) No distinctions are made in regard to wealth, social standing, etc. We feel reasonably sure all understand the inclusiveness of the term "every kind."

The "gathering into vessels" surely is to be understood as the judgment, in the final analysis. The "casting away" refers to the everlasting result of the process. At the judgment bar of God, in the last day, the accomplishing of this will occur. However, is there not the implication in this that a "judgment" is to take place before the final decree of Christ is given? We feel that such is the case--as we shall point out later in the article. Just here, though, we refer to the "good and the bad" of the parable. In commenting on this, Mr. Trench says:

> Although at first sight this parable would seem to say exactly the same thing as that of the Tares, yet there is this fundamental difference: that the central truth of that is the present intermixture of the good and bad; of this, the future separation; of that, that men are not to effect the separation; of this that the separation will one day be effected by God. That concerns the

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gradual development--this, the final consummation of the Church. (R. C. Trench, op. cit.)

Now, unless we did not follow correctly his reasoning, we cannot wholly agree with his conclusion--or rather the conclusion to logically follow. Namely, that if "men are not to 'effect' the separation" now, and that it "will one day be effected by God," there is an overlooking of some primary teachings of the New Testament. We do not mean to imply that man's part in the separating is to be as God's final judgment --however, the final separation is in a great measure dependent on man's facing up to his responsibility in the matter. By this we mean that in the Church "a little leavening leaveneth the whole lump." The whole Church becomes contaminated when "sin-sick members" are given free rein in the body of Christ and are allowed to remain unrestrained and undisciplined. (Cf. 1 Corinthians 5:6,7; Galatians 5:9.)

There is, generally speaking, among us a gross failure to comply with New Testament teachings in the area of care and concern for the erring and sinful members of the church. Primarily this is true because of an attitude of reluctance to administer discipline when necessary. We know the chief purpose in such action is "that the spirit may be saved in the day of the Lord Jesus." (1 Corinthians 5:1-5.) It is in this context we are admonished to "purge out therefore the old leaven, that ye may be a new lump." Brethren, it would be well for us to reconsider the emphasis of the scriptures in this area of responsibility. (2 Thessalonians 3:11-15; Galatians 6:1; 2 Peter 2:20-23; Romans 16:17; Philippians 3:17-19.) The Lord taught "by their fruits ye shall know them." (Matthew 7:16.) This principle holds true in regard to both good and bad fruit. A Christian, or a congregation of Christians, will have to make "judgments" in order to conclude which fruit is being born. We are admonished to "mark them which cause divisions." How can we if we are not to judge at all--as some brethren insist? Again he says, "choose the right companions" (1 Corinthians 15:33.) This cannot be done without judging.

So then, brethren, let us not excuse ourselves of this grave responsibility, but rather, let us carry out the Lord's will in this matter. In this way we may "save a soul from death, and hide a multitude of sins." (James 5:20.) If we fail to carry out these disciplinary measures we condemn ourselves. Of course it will be unpleasant! Is discipline ever a pleasure? Even when we discipline our children it is because we love them and want to help them, and not because we enjoy it! To allow them to go undisciplined causes them to become unruly and disobedient. The same is true of God's children.

Again, we say, Christ is to be the final judge as to who shall or shall not inherit eternal life. However, we feel that the principles of truth in this parable applied to our lives will help to secure for us a place among the redeemed of the ages in that final day of judgment. May we ever in humility and love help one another along life's pathway. If it means an exposing of error, let us not hesitate in so doing. For again, in this we "save a soul from death, and hide a multitude of sins."

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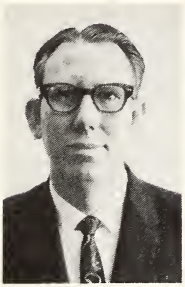
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BROTHERHOOD NEWS

Howard Winters, Burlington, N. C.



Disaster turned to blessing. In September of 1965, Hurricane Betsy struck the New Orleans, La. area with a terrifying force, leaving thousands dead, or wounded, or homeless, or virtually helpless. But churches of Christ all over America quickly responded by supplying the churches there with both money and needed goods to help relieve the dire situation. More than a thousand families were helped directly by the church. From this background much exciting news continues to come. A new congregation has been established as a result of this in one of the hardest hit areas of the city, and a full time preacher is now working on the scene keeping in touch with all those who were helped. Plans for a year long campaign for Christ also came as a result of the hurricane. Phase 1 of the campaign got underway April 30 and May 1 with a cooperative survey by six congregations. Approximately 350 members of the church completed 6,360 interviews which resulted in 1,628 favorable response, including 1,245 families who requested to see film strips designed to aid in home Bible study. With barely a quarter of the area covered, the workers had to be called off because it was realized that the opportunity of personally teaching those who requested home studies far exceeded the abilities of the limited number of workers. But the campaign continues and will be climaxed August 14-21 with George Baily preaching in a meeting. The brethren in New Orleans have thus shown that disaster is often clothed with opportunity.

Reims, France. The Reims, France, Church of Christ has launched the first two year phase of a long-term program of evangelization. Plans call for the completion of their building, adding printing facilities, training of native workers and a series of special evangelization activities. Four full-time evangelists will be required. Jacques Lefevre, a native of Reims, and one of three men in the native workers' training program will be responsible for printing materials in French.

Methodist preacher baptized in Japan. Elmer Prout reports that Mr. B. Obo, preacher for the Methodist Church in Japan for over 50 years, was baptized for the remission of sins early this year. Mr. Obo had been studying with Brother M. N. Limb for the past two years. The two men discussed many points about Christianity in general and about the nature, work, and worship of the church in particular. Mr. Obo reached the conclusion that Jesus would not have his church in the divided condition that Christendom is in today. He then gladly presented himself for baptism in obedience to the teaching of the Bible.

Debate with scientists in Little Rock. James D. Bales, Bible professor at Harding College, and Jack Wood Sears, head of the Biology Department, debated four science and philosophy professors on evolution and the Bible account of creation June 28 and 29 at Little Rock, Ark. before 2,000 persons in Robeinson Auditorium. Bales and Sears affirmed that "Genesis gives the most probable explanation of the origin and nature of the universe." On the second night, they denied the following proposition: That evolution has been scientifically established as certainly as that the earth is round."

Congratulations to a sister publication. One of the many fine brotherhood publications is called CHRISTIAN WORKER, edited by Rue Porter. The issue that is now before us announces that Omar L. Bixler signed a contract and extended option June 24 which makes him managing

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BOOK REVIEW

A Review of Jerrell's "GOSPEL IN WATER." Richardson, W. P. 2nd printing by: Telegram Sermons Book Company, 1949. Paper bound, pp. 114. $1.00

"A Review of Jerrell's 'Gospel in Water'" is controversial writing at its best. A. G. Hobbs, Jr. says in the preface, "Brother Richardson did a masterful job...I have never seen error more completely crushed and overwhelmingly defeated than in this volume. The position of the Baptists, and particularly the Primitive ('Hardshell') Baptists is 'pulled up by the roots' and completely demolished.

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LESSONS ON THE HOLY SPIRIT, by Clarence C. Gobbel (Quality Printing Company, Inc., 1963, 32 pp., 35¢.)

The Holy Spirit is a much abused personality in many denominational circles because of false conceptions regarding his person and work. While this is true, perhaps we will admit that with many of us the Holy Spirit is a neglected personality and that our knowledge of that which the Bible teaches on this subject is very limited.

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BROTHERHOOD NEWS (cont'd)

editor of the WORKER as well as editor in chief, with Rue Porter Editor Emeritus. Brother Bixler announces plans to rebuild the WORKER for greater service to the cause of Christ. CAROLINA CHRISTIAN offers its congratulations to the WORKER and its new editor.

Bible Chairs. Bible Chairs among churches of Christ are growing rapidly in number. (A Bible Chair is an arrangement whereby Bible courses are offered to students in state schools and is one of the church's best (and sometimes the only) contacts with students on state campuses.) Those offering credit courses have doubled from 25 to 50 in the last five years.

WORSHIP IN SONG

Irma Lee Batey, Nashville, Tenn.

MEMO TO THE SONG LEADER

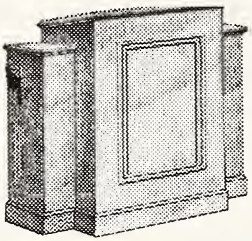
Preparation in heart, in life, in knowledge of the Word, and in the knowledge of music--singing and directing--are needful before the most effective worship is possible. Leading Christians as they sing is an immensely important and worthwhile duty. The song leader has the responsibility to choose songs that are helpful and to lead in such a way that he does not attract attention to himself. It is his privilege to point the congregation to God. The mere knowledge of singing and directing, however, does not assure worshipful singing unless the leader knows the best songs and, with the preacher, plans the worship to draw all closer to God.

Memo To The Congregation

Preparedness for worship! Beyond the clean life, consecrated by love and service, the Christian comes to worship, ready in heart and mind, awake to the privilege of honoring and glorifying God. He has done all he can to eliminate distracting ideas and problems from his mind. He has prepared himself by thinking on things spiritual. He has prayed. He has sung hymns. He has provided his contribution. In all humility he seeks God's blessings. The great emotional experience of lifting his voice in worthwhile hymns will make the worship hour the occasion to rededicate his heart and life to the Lord.

MEMO TO THE PREACHER

Preparation of the preacher to preach--with the planning of every detail of his lesson, perfecting it and delivering it in his most effective manner--is considered imperative, and rightly so, but what of the total hour of worship? What is his opportunity to make worship meaningful in every aspect? Singing songs of praise and admonition have much to offer toward uniting the congregation in spiritual insight and in dedication for daily living. All the avenues of worship should be explored, and all songs should be chosen to brighten the emotional impact of worship through deeper understanding of His Word and of His Will for all Christians.



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CAROLINA CHURCH NEWS

Tony Forest, N. C. News Editor
Box 714, Taylorsville, N. C.

Rhoden Presnell, S. C. News Editor
P. O. Box 5343, N. Charleston, S. C. 29406

NORTH CAROLINA NEWS

Pantego

JESSE CONDRA, Reporting: Attendance in our V. B. S. June 13-17 averaged 111. Our meeting will run July 28 through August 5, with Paul Kidwell of Charlotte doing the preaching.

We have resigned the work here effective between August 1st and 15th. We would appreciate hearing from any interested congregation.

Greensboro, Florida St.

G. J. HARRIS, Reporting: We have just concluded a meeting in which brother Paul E. Sikes did the preaching. This meeting resulted in 15 being baptized into Christ. The average attendance was 80.

We began the year with a membership of 21, but on February 13 our cottage classes (filmstrips) began to draw a response. Since that time we have had 22 baptisms, two restored to the faith and four to place membership with us. With these 28 new members our total is now 49, representing an increase of more than 100% thus far this year. Overall our cottage work is getting better than a 50% response to the gospel.

We are now looking for a larger lot on which to build a larger meeting place.

Taylorsville

TONY FORREST, Reporting: The Lord's work in Taylorsville continues to move along nicely. The summer months have brought many new activities and new contacts in the community. Our June V. B. S. averaged 41 in attendance with most of these coming from denominational homes. The relocation of a fine Christian family here recently promises to add new impetus to our program.

We will be engaged in an extensive Campaign for Christ, September 4 - 11. Ray D. Fullerton of Goldsboro will be doing the preaching each evening at 7:30. Roger Powell, soon to work with the Broad St. Church in Statesville, will direct the personal work activities. Major funds for the campaign are being furnished by the South Fork Church in Winston-Salem, which has contributed to our support for the past five years. A good number of workers will be coming from South Fork as well as preachers and others from area congregations. We are still in need of additional workers. If you can come for all or part of this campaign please call collect at 632-4835.

The Christian Camping Association located here, is planning its annual FAMILY CAMPOREE the week-end of September 3-5. Everyone is invited for Christian devotion, fellowship and fun. As you notice the dates overlap with our campaign, but plans are being made accordingly. For more information, write me at P. O. Box 714, or call 632-4327 (area 704.)

Fayetteville, Bonnie Doone

JAMES L. FRAZIER, Reporting: I began work with the church here at Bonnie Doone one year ago the 11th of this month, (July) during which time 36 have been baptized, 23 restored, and 15 have placed membership. Also during this time a church of the colored brethren has been born of this congregation with a constituent membership of 15. They are located in Lumberton, N. C., 32 miles south of Fayetteville. Brother Jackson English of the congregation here is responsible for the new work.

As this is a military church adjacent to Fort Bragg, N. C., we have lost several of our men and families to the Viet Nam

exodus. We will have our first gospel meeting for this year July 10-15, with Brother Bobby Wade of Huntsville, Alabama doing the preaching. I am very happy to be back with my North Carolina brethren to labor in the progress of the church.

The church here at Bonnie Doone would like to send me to preach in some meetings. If you would like me to come for a meeting we would like to hear from you.

Marion

M. F. NORWOOD, Reporting: Ira Rice will conduct a great Commission meeting at Marion, July 28-31 at 7:30 P.M. Area congregations are invited to this.

On May 15, a lady was baptized who had listened to our radio program. On June 12, a man who had been unfaithful for more than eight years, was restored. Then on June 19, a couple placed membership with us. This makes a total of 52 members. Our V.B.S. was June 13-17 from 7:00 - 9:00 P.M. with an enrollment of 86 and an average attendance of 68.

Durham

GEORGE A. McWHORTER, Sr., Reporting: We rejoice in the fellowship, love and congeniality shown by each member during our first year here. The unity of purpose has, in general, been strengthened and the church has grown in love, spiritually and physically.

During this time there have been four baptisms, four restorations, and 21 identifications, with an increase in average attendance by approximately 25%. We have made extensive repairs to existing property; added new equipment (including air conditioning); given assistance in benevolent cases; conducted several cottage Bible classes; and begun a program of Direct Mail Evangelism. Our budget is set for $230 weekly.

Our fall meeting will be held October 10-16 with W. Gaddys Roy as the speaker.

Don't delay, renew today; only $2.50!!!

SOUTH CAROLINA NEWS

Greenwood

CARL LANCASTER, Reporting: Our V.B.S. during June was most successful. Four fine Christian families from the Riverside church in Columbia, Tenn. used vacations and at their own expense came and taught in it. Attendance ranged from 121 to 127 with a daily average of 125 (our goal)! 102 students came from homes not affiliated in any way with churches of Christ.

Efforts here have been hindered by the loss of three faithful Christian families who have moved away in recent months.

The M. F. McKnight films on Personal Evangelism were shown here and we now have a class in progress on the subject.

Our meeting is scheduled for October 19-26. Charles Tidwell of Columbia, Tenn. is to do the preaching.

Williston

MILTON S. PAEKER, Reporting: After fourteen months of very pleasant work with the church in Wilmington, N. C., we have moved to Williston to work with the church here. During our stay at Wilmington, 30 were baptized and 10 restored. We enjoyed our work there very much. This move was made necessary because of a health problem. Harold Simmons follows me at Wilmington. We look forward to a good work in Willisotn. When coming this way, we invite you to worship with us.

Easley

BURL CURTIS, Reporting: Our meeting and campaign resulted in four restorations and many home Bible studies conducted. A. J. Hendrix of Pea Ridge, Arkansas, did an outstanding work in the preaching.

New records in July have been contribution, $145; Sunday night, 60; Wednesday night, 50.

We are continuing our newspaper ads and will mail to another route this month. Radio work will be added later.

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HOW MANY PEOPLE

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2. Do you believe only members of the church of Christ are right or will be saved?
3. When, where, and by whom did the church of Christ begin?
4. Does the church of Christ teach that a person must be baptized to be saved?
5. What is the church of Christ?
6. Where are the headquarters of the church of Christ?
7. What denomination is it? What denomination did it branch out of?
8. Is the church of Christ similar to the Church of God?
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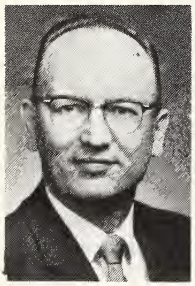


SEPTEMBER, 1966

VOLUME 8, NO. 9

EDITORIAL — YOUNG PEOPLE AND CHRISTIANITY

T. Pierce Brown, Winston-Salem, N. C.



When I was asked to serve as guest editor for an issue dealing with subjects that would be especially helpful to young people, I was thrilled with the thought of what would happen in the world today if we could harness the intelligence, energy and enthusiasm of our young people to inspiring and challenging tasks. It is impossible to do it by any one means, and certainly this magazine can not do it in any measure until and unless it gets into their hands, and in the hands of others who are vitally interested in doing something about it. If it should turn out that the articles in this issue touch any of the problems or issues which may be helpful to young people in their commitment to Christ, we urge you to get copies into their hands.

Too often our brand of Christianity consists of insipid sermonic material in which all the answers are given to questions that are not even being asked. There is little challenge, either intellectual, physical, or spiritual given to the young people who are told, "You are the church of tomorrow," and then an effort made to satisfy their appetite with a picnic or wiener roast. One can not fill the God-shaped void in the heart of a boy or girl with a hot dog!

Boys and girls, you are not merely the church of tomorrow. You are the church of today! When and if you can see the vision of the responsibilities of life which you have today; when you can become aware of the temptations which confront you, and methods of overcoming them by discipline under Christ; when you can understand and appreciate the challenges which are presented you by the problems of today's world; when you can plan intelligently for the tasks of today and tomorrow, as the articles in this issue are designed to help you to do, you will be able to lead and inspire the church in a way that will thrill your soul beyond your wildest dreams!

Do you remember the story of Jesus feeding the 5000 as recorded in John 6:9? The question was raised, "There is a lad here with five barley loaves and two fishes; but what are these among so many?" But this lad who was willing to come with what little he had, bring it to Christ, and let it be used of him was responsible for feeding the 5000. When you have been given--or when you have taken--the opportunities for letting Christ live in you and be seen through you, you have changed the course of the church.

Although some of the articles in this issue deal with general principles of attitude, preparation and spiritual discipline, without which we can do nothing and be nothing for Christ, it is our hope that when you finish reading all of the articles, you

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carolina CHRISTIAN

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Published monthly by Carolina Christian Publications, Inc., P. O. Box 5423, Station B., Greenville, S. C. 29606

Second class postage paid at Greenville, S. C.

POSTMASTER: Send undeliverable copies with Form 3579 attached to Carolina Christian Publications, Inc. P. O. Box 5423, Sta. B., Greenville, S. C. 29606

RETURN REQUESTED

Address all editorial matter to Burl Curtis, P. O. Box 5423, Station B., Greenville, S. C. 29606

Address all N. C. News to Tony Forrest, P. O. Box 714, Taylorsville, N. C. 28681, and all S. C. News to Rhoden Presnell, 801 Durant Ave., N. Charleston, S. C. 29406 News items to be printed in a given month's issue should reach the news editors by the 15th of the preceding month

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RESPONSIBILITIES OF YOUNG CHRISTIAN PEOPLE

Harmon Caldwell, Clemmons, N. C.

In the formative years of youth, the youngster needs attention. Adults indeed have a profound responsibility toward those of the younger generation. Parents must correctly guide, influence, and teach their children that the children in turn might be sufficiently equipped to assume appropriate and responsible places in society. Teachers, counsellors, and civil authorities must realize their obligation to youth. Now the young person himself, however, must realize that he also is responsible--that he must attend to himself, even as in the varied walks of life his adult counterparts must attend to themselves.

Christianity is an individual matter. Every child of God is responsible for his conduct and for his relationship with, his worship of, and his attitude toward God. As with the eating of the Lord's Supper, so is every facet of life an occasion of self-examination. It is true that young people as such are subject to their parents or guardians, and that they must respect society and its authorities and laws. There is, however, the matter of individual responsibility that is ever before the Christian young person.

HIS RESPONSIBILITY IN THE HOME

By the word home is meant the existence of a family--not the physical abode. That which makes the home divine is the God-ordained relationship and the divinely appointed responsibilities that obtain between the husband and the wife, and between them and their children, if indeed children exist as a part of the home.

Sin always produces trouble. The first home in Eden was hurt and brought to grief because of sin and rebellion against God. Adam and Eve were not themselves separated, but because of their disobedience to God together they were separated from him. Sin in its many forms and guises causes disaster and calamity in many homes today--attitudes, immoralities, religious difference and indifference--to mention a few. Were divine principles instilled within the minds of all, and applied, with regard to the sanctity, sacredness, and teachings in the word of God concerning the home, then the home itself would be maintained as God would have it.

That the home be as it should be there must be authority. The church of Jesus Christ is organized by divine appointment. So is the home. God knew that Abraham would command his children and his home. (Genesis 18:16-22.) God has decreed that a man is the head of the family. (Ephesians 5:23-25.) Thus, discipline is essential in order that a child be trained properly. (Proverbs 22:15; 23:13; 29:15-17; 22:6; Ephesians 6:4.) Children in turn are to respect this home authority. (Ephesians 6:2.) This includes not only the smaller children, but young people in their teens are to recognize, respect, and regard authority in the home, and parents are to conduct themselves as befitting examples so as to demand and expect this respect.

There are several very practical reasons why young people should be obedient in the home. The good order of the family depends on it. The welfare of the youngster depends on it, for in being taught to respect authority in the home, the youth learns to regard authority in civil law, and above all, the authority of Christ. Furthermore, a teen-ager is not full grown. Though constantly developing into a degree of self-dependence, he is not yet in the position in life to be competent to reason sufficiently for himself on what always is the best and the right thing to do. As a youth he is not yet qualified to direct himself in all walks of life. The parent by his age and experience is presumed to be

RESPONSIBILITIES (Cont'd)

qualified to direct the young person. The love that God has implanted in the parent secures in general the administration of discipline in such a way as not to injure the youth, but aids him in looking out after his best interests. No young person, even in his teens, who is disobedient to his parents who love him and who strive to bring him up in the way that he should go, will be obedient to God. No rebellious, selfish, disobedient youth is virtuous, prosperous, or really happy.

Where there is love, patience, obedience, respect--where there is the application of principles pertaining to the spirit of Christ in the home--then there is the kind of home God expects. Christian young people should see to it that they do their part in this.

HIS RESPONSIBILITY AT SCHOOL AND WORK

All Christians are examples. Jesus taught, "Ye are the light of the world." The Christian young person must be aware of the fact that he, too, is to shine as a light in a world of youth entrenched deeply into the darkness of ignorance of God's word, immorality, lewdness, and rebellion. Honesty, industry, patience, a good attitude toward others—honor, faithfulness to duty, righteousness--these principles are to be applied by youth as they seek their way in the world that is about them. Young Christians are responsible Christians in their spheres as young people. In his associations and activities, the young Christian should employ himself always with the spirit of Christ. Just as the world observes his parents and other older Christians, so the teen-ager's classmates and fellow-workers observe him. Kindness, humility, and respect for authority at work and school--these comprise his responsibilities.

HIS RESPONSIBILITY AT PLAY

The church in the days of the apostles was composed of characters having been purified from sin and unrighteousness. (1 Peter 1:22.) Obedience to the gospel appropriates and applies this blessing to the individual. Such imposes separation from the world, and in turn a life of purity and holiness. (2 Corinthians 6:14.) We are not to be conformed to this world, for we cannot be a friend of the world in its sinfulness and continue to be the friend of God. (Romans 12:1,2; James 4:4; 1 John 2:15.)

By what standard can a Christian young person determine what is permissible in his recreational activities, and what in turn should be avoided as wrong, worldly, and harmful? The Bible does not deal with this always in so many "Thou shalt not" statements. But there are principles involved, and concerning any activity certain questions should always be before the youth. For one thing, does it destroy his identity as a Christian? Does it cause him to be regarded as every one else? Is the practice itself questionable in his own mind and therefore offensive to his conscience? Again, does it have a weakening influence on others? Is it destructive to his own body? (1 Corinthians 6:19,20.) Does what is done conflict with his duty as a Christian? (Matthew 6:33.) Does it bring the young Christian under a weakening influence and association? (1 Corinthians 15:33; 1 Thessalonians 5:21,22.) And does what is done cultivate an inordinate fleshly appetite? (Titus 2:11-13; Colossians 3:5, 6; Galatians 5:19.) Now petting, and dancing, and immoral, suggestive movies, literature, or TV programs, indecent apparel--anything that is lacivious would be included in this question. Youngsters should give diligence to distinguish that which is good, wholesome, prudent, godly, and right from that which even would tend to be lewd, vulgar, obscene, and tempting.

Plenty can be done. We mustn't think negatively always. Go fishing. Play some golf, if you like. Watch an uplifting TV show. Hunt a little. Have a friend in your home. Go picnicking. Play some wholesome games. Read a good book, write

(see page 8)

TEMPTATION AND VIRTUE OF DISCIPLINE

Frank R. Milton, High Point, N. C.

"...flee youthful lusts, and follow after righteousness, faith, love, peace, with them that call on the Lord out of a pure heart." (2 Timothy 2:22.) This admonition from the apostle Paul still rings through the ages warning youth on a storm tossed sea which grows more violent with each generation. Many standards for morality claim recognition among nations and peoples of the world.

Plato and Socrates were rationalists and idealists. Their philosophy demanded experiment to find the best way of life for the individual. They advocated that there is no higher reasoning than man. However, temperance, sobriety, and the love of knowledge is considered virtuous.

Heathenism proclaimed the philosophy of pleasure. This doctrine stated: "The better you are the better time you are having, or the better time you are having the better you are." The ideal is to have all the pleasure possible with as little pain as possible. This world is all we have for sure, so "eat, drink, and be merry, for tomorrow you may die." It might be well to notice that this philosophy is very much in vogue today.

The Stoic philosophers, mentioned in Acts 17:18, were critics of Heathenism. They taught that "in this world the best life is not lust and pleasure, but self discipline and sobriety." Wisdom, courage, temperance, loyalty, and high ideals are to be desired.

The philosophy of Fredrich Nietzsche borrowed much from Darwin. The "survival of the fittest" is the doctrine of this philosophy. This is the age old "Iron Rule" that "might makes right." Power is virtuous, but weakness is death. The influence of this doctrine is demonstrated in such characters as Hitler and Mussolini.

But against this background of palliate doctrines and millions of derelict souls, there is one clear beacon penetrating all storms and guiding every soul into the heaven of rest. This beacon is the doctrine of the Lord Jesus Christ. In no other has there ever been such a virtuous life, and consolation for the ills inherit in man. This philosophy calls forth the deepest ambition, and will raise every adherent to the highest level. It requires discipline and sacrifice, contrary to modern demands. In contrast, novel teaching suggests: "Son go play today, spend much, care less; the price can be paid tomorrow, if there is a tomorrow." But the philosophy of Jesus demands: "Son go work today..." (Matthew 12:28); and "...if any man would come after me, let him deny himself..." (Matthew 16:24); because "...whatsoever a man soweth, that shall he also reap." (Galatians 6:7.) Lust and passion of the flesh are the seat of all malady. If one should really be concerned about treacherous shoals where so many have been shipwrecked, then he should notice the warning in Galatians 5:19-21. The apostle Paul explains that "...the works of the flesh are manifest, which are these: fornication, uncleanness, lasciviousness, idolatry, sorcery, enmities, strife, jealousies, wraths, factions, divisions, parties, envyings, drunkenness, revellings, and such like..." Most of these corruptions are self-evident, but we must pay special attention to some.

Lasciviousness is not a common word, and it has a peculiar meaning. A dictionary definition: "Wanton, lustful, lewd; wanton as a person desires; tending to excite, lewd or wanton thoughts or emotions, as objects or pictures." (The New Winston Dictionary.) There is a panoramic collection of debris for the human mind on every movie and television screen, and hordes of lewd and lustful magazines pouring off the press, so that we might conclude this deadly disease one of the most dangerous in society today. It certainly includes "petting," "dancing" and what

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CHALLENGES TO YOUTH

Paul E. Sikes, Greensboro, N. C.

Several years ago my wife and I visited a former slave market in Charleston, South Carolina. We were shown the booths where the slaves were examined before they were auctioned. The qualifications of the slaves were advertised in an effort to enhance their desirability.

Recently I read about a "Slave Sale." This was an annual event here in the United States. The football players in a certain school were auctioned off to the highest bidders. They followed their "masters" from class to class carrying their books and in general doing whatever was asked of them.

In a much different way we are slaves of Christ. Christ died to pay for our sins so we are his slaves or followers. But we are willing to be his slaves because we love Him. "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" (Romans 6:16.) But Jesus did not consider those who served him as his slaves. Listen to Jesus: "Henceforth I call you not servants; for the servant knoweth not what his Lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you." (John 15:15.) So we can be friends of Christ! The devil has "slaves" - Christ has "friends."

Unless we are going to live as Christians we should not call ourselves Christians. There is the story of a soldier who was in the army of a famous general. Both the soldier and the general had the same name. However the soldier was known as a coward. When the general discovered this, he called for the soldier. He said, "Soldier, I am told that you carry the same name as I, but that you are a coward. Now you must do one of two things: change your ways or change your name." If we call ourselves Christians we should act like followers of Christ or stop calling ourselves by his name. "Even a child is known by his doings, whether his works be pure, and whether it be right." (Proverbs 20:11.)

Until we feel that we can stand it no longer if we are not used in the Master's service we will be of little use to him. "Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee..." (2 Timothy 1:6.) Everyone has been given at least one gift or talent. A talent is a special natural ability. Talents are given to us in order to bring glory to God. From the parable of the talents in Matthew 25 we learn that we are not equal in talents but we can be equal in efforts. Either we use our talents or we will lose them. The moles that live under ground and the fish that swim in Echo River in Mammoth Cave have eyes but they cannot see.

At one time Byron Nelson was winning all the major golf tournaments. He played with such precision that he was called the "mechanical man of the fairways." Then he retired and went to live on his ranch in Texas. Later he was no match for the leaders. Byron Nelson proved he had talent by winning so regularly when he was playing, but by failing to exercise that talent he lost the power to win.

Ability alone will not make one successful in the Master's service. Your ability indicates what you can do, but the answers to the following questions show what you actually are:

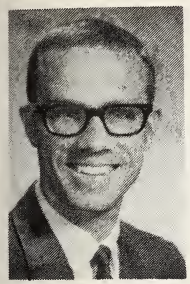
HOW AVAILABLE ARE YOU FOR SERVICE? In order to be unusually used by God we must be available. We need to capture Isaiah's spirit: "I heard the voice of the Lord saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me." (Isaiah 6:8.)

HOW RELIABLE ARE YOU? Can you be depended upon to do the job and to do it right? Can the elders depend upon you to

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PREPARATION FOR THE FUTURE

Talmadge L. Solomon, Goldsboro, N. C.



These are threatening times. We wonder what the future may hold. We are living in an era of fear, tension, deep concern, and anxiety. We watch one crisis after another, and yet man remains plagued with loneliness, despair, and death. Man continues to seek a solution to life's burdens. No one can adequately predict the future, but everyone can adequately prepare for it. It matters not what the future holds for you, but what you hold for the future. Instead of worrying about yesterday or tomorrow, why not work for the best today? "Today well lived will make every yesterday a memory of happiness and every tomorrow a vision of hope." The foundation you lay today will help you meet tomorrow.

America is a fast moving country and time goes by more quickly each day. Man must rise to meet the challenge to be prepared for the future. Has God asked too much? I think not, for man will never rise any higher than his thoughts. The apostle Paul stated, "I have learned in whatsoever state I am, therewith to be content." (Philippians 4:11.) We must not give Satan the advantage through excuse-making, ignorance, indifference, and negligence. Rather we need to have the attitude that "all things work together for good to them that love the Lord." (Romans 8: 28.) The very heart of one's preparation for the future is his dedication. Christ admonished the brethren, "Seek ye first the kingdom of God and His righteousness; and all these things will be added unto you." (Matthew 6:33.)

In our modern society, man can still find a life of purpose and meaning. Christ also warned us, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves do break through and steal, but lay up for yourselves treasures in heaven." (Matthew 6:19, 20.) As we seek a new life in Christ, we must prepare our lives in every aspect to meet the challenges. The "new morality" is nothing more than the old morality done over. History tells us of the 22 civilizations that have appeared, 19 of them collapsed when they reached the moral state that the United States is now in. Our moral status as "Christian nation" can no longer be used as a model to follow.

Perhaps the second most important preparation in life, apart from becoming a Christian, is marriage. How little prepared our young people are to choose a wife or husband. Parents no longer teach their children the principles given by God concerning marriage and morality. We have lost respect for the age old God-given law of behavior. Court records show that three out of every four marriages are failures. Eight and one half years is the average duration of a marriage. About one half of the 400,000 divorces each year are granted before the sixth year. In 1965, approximately 268,000 babies were born out of wedlock. Probably twice as many were born which are not on record. Fifty percent of these were born to teenagers and one half of these were under 15 years of age. There are too many erroneous concepts of marriage; marriage is not for everyone. Marriage is for life and not everyone is prepared. Broken marriages leave scars on everyone involved. For every liberty, there is a responsibility. Parents must put first things first, and help their children to be prepared to accept their responsibilities in growing into adulthood. Young people must accept their responsibilities and respect the authority of their parents and God.

One also needs to be prepared in Christian education. Far too many of us are lax in seeing that our children are pre-

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EDITORIAL (Cont'd)

will be moved to ask and answer the question in your own life, "What can I do NOW for Christ?" It is our hope that these articles will help you to see the following things: First, God has given you the proper motivation in the redeeming, saving love of his Son, and that the commands of the Great Commission include you. Second, you must prepare for the task ahead through study, self-discipline and godly living, but you must not wait until you have finished preparing to start. If you do, you are lost and the souls you could have won for Christ are lost, for no one ever "finishes preparing." Third, NOW is the time to begin. You can begin by asking your Bible teachers and elders for leadership in carrying on an Area Religious Survey. (Materials for such can be secured from Carolina Christian or from Christian Publishing Co. of Dallas.) Boys and girls from Texas have set up thousands of cottage meetings and enrolled thousands in correspondence Bible courses by this means. There is not a congregation in the country that could not double in size in a short time if the young people of the congregation would take such a religious survey and thus put pressure on the older people to conduct Bible studies. Isn't it a tragic shame that we even suggest that young people have to take leadership in this or any other work of the church? But your parents have failed to take the gospel to the world! Who else is left to do the job? If you can do no more than go with your preacher on a Bible study (if by some stroke of luck you have a preacher who conducts Bible studies), pass out tracts, invite others to church services and set up special Bible studies, you have done a great deal in working with Christ for the salvation of mankind. DON'T FAIL HIM!

RESPONSIBILITIES (Cont'd)

some letters, go to the fair, attend a football game, enjoy a basketball tournament, root for the Dodgers, or Pirates, or Braves, or Yankees, or some other team if you want to. Go hiking. Be happy as a Christian. Don't think of doing something just because "everybody else is doing it." Popularity is good, and is to be desired, but not at the expense of your life as a Christian.

HIS RESPONSIBILITY IN THE CHURCH

The church exists because the Lord gave his life for it. It is composed of those who have obeyed the Lord. Young people have just as much responsibility in their sphere to maintain its purity and fulfill its mission as older folk have. Youths are not always expected to do what adults can and should do in the church. But they have their places. Just as each of the three servants received talents with which to work according to his ability, so it is that God wants each Christian to do no more than he can, but as much as he can and as he is able. The Christian youth should know himself. He should understand life as God desires through prayer, study, and consultation with persons trained to help him. He should recognize his spiritual needs and act on them. He should seize every opportunity for responsible service in the kingdom of God. He should devote himself to God and rely entirely upon him. There is a unique role that the Christian young person can fill, a peculiar function to perform. He should search diligently for his abilities and engage them to the greatest possible good.

Every Christian youth should strive diligently and prayerfully toward unwavering conviction in that which is truth and right. One doesn't have to be a prude to be a loyal Christian young person. To the contrary, people will love him, and above all God will love him and bless him if he activates himself in worship and in service in his behalf.

CHRISTIAN CHRONICLE RESPONSE

Each year we try to do something to tell the Carolina Story and emphasize the need

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CHALLENGE ... (Cont'd)

carry out your responsibilities? "And whatsoever ye do, do it heartily, as to the Lord, and not unto men: knowing that of the Lord ye shall receive the reward of the inheritance; for ye serve the Lord Christ." (Colossians 3:23, 24.)

HOW HONEST ARE YOU? Paul wrote: "Provide things honest in the sight of all men." (Romans 12:17.) As Herbert Hoover said, "No public man can be just a little crooked. There is no such thing as a no-man's-land between honesty and dishonesty. Our strength is not in politics, prices, or production, or price controls. Our strength lies in public sensitiveness to evil."

Several years ago Dr. Madison Sarratt, who was Vice-Chancellor Emeritus of Vanderbuilt University, made a rather memorable announcement to his trigonometry class before putting an examination on the board. He said, "Today I am going to give you two examinations, one in trigonometry and one in honesty. I hope you will pass them both, but if you must fail one, let it be trigonometry, for there are many good men in this world today who cannot pass an examination in trigonometry, but there are no good men in the world today who cannot pass an examination in honesty."

HOW LONG CAN YOU BE DEPENDED UPON? Do you last only as long as the praise and attention does? A diamond is a piece of coal that has stuck with it. It is so easy to be "...choked with the cares and riches and pleasures of this life".. (and thus).."bring no fruit to perfection." (Luke 8:14.)

Your ability shows what you can do, but your availability, reliability, honesty, and durability show what you are. These characteristics are not vague. They are as practical as the money in your pocket and as real as your neighbor next door. May we ever be willing to say; "...Speak, Lord; for thy servant heareth..." (1 Samuel 3:10.)

When Christ controls our thinking, cultivates our disposition, makes our decisions and dictates our actions, then and then only can we say that we have conformed to the manner of life taught by him, and exemplified by Christians in the first century.

"Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." (1 Timothy 4:12.)

PREPARATION ... (Cont'd)

pared to meet the challenge of colleges which do not emphasize a Christian education. Our educational system was founded and based upon Christian principles, but religious differences have caused the elimination of religious instruction. Beliefs contrary to the Bible are taught as fact. Education is pictured as a student on one end of a log and the teacher on the other end. If the teacher tilts the log, the student will fall. In 1960, the University of Wisconsin revealed in a survey, that the chief motive for attending college was to improve the financial or social status. Man searches for peace of mind, leaving God out. Christ said, "What shall it profit a man if he gain the whole world and lose his own soul." An education can be scarcely termed worthwhile, if it fails to help the student become spiritually mature as he develops intellectually. Man is incurably religious and he must solve his problems within the realm of religion. According to Paul in 2 Corinthians 4:16, "The outward man may be decaying, but our inner man is being renewed day by day."

What in life has value for you? Achievement and victory are not free. They cost something and call for preparation. Knowledge, wisdom, honesty, and honor are far more valuable than money. But more valuable than these is the redemption of the soul. We need self-evaluation. It was Robert Burns, the Scottish poet, who said, "O, that God the gift would give us, to see ourselves as others see us." Our preparation is determined by the companions

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TEMPTATION ... (Cont'd)

youth commonly call "making out." Dancing, which has become as common as eating in a modern godless society, is condemned by act in both the Old and New Testaments. Job tells us it is an act of the wicked in Job 21:11,12. In 1 Corinthians 10:7 we are warned that dancing is a form of idolatry. See especially The American Revised Version.

Another word we should notice in this catalog is "revelling." The Greek word from which this is translated is "Komos," and although Mr. Thayer published his lexicon nearly one hundred years ago, his definition clearly pictures such characters as the Beatles, and Rock'n'roll music. It is a personification of the festivities which are so common among youth today.

But such warning and definition of today's extravagant living may seem so old-fashion and out of place. It might well be concluded that no youth today would pay much attention. Therefore why should we be so concerned? The answer is given by the apostle Paul in his conclusion of the "works of the flesh." "...I forewarn you, even as I did forewarn you, that they that practice such things shall not inherit the kingdom of God." (Galatians 5:21.)

Thanks be to God there are thousands of youth all around the world who "shine as the sun in the midst of a crooked and perverse generation." (Philippians 2:15.) But how can these withstand all the pressure and temptations of a modern society? The answer is clear. It is the answer to any successful endeavor and all worthy accomplishments. There is just one word for it: "discipline." We can truly say that all blessings in a world with so many wonderful opportunities come as a result of discipline, perhaps even in the dim silent past of a forgotten age. "All chastening seemeth for the present to be not joyous but grievous; yet afterward it yieldeth peaceable fruit unto them that have been exercised thereby, even the fruit of righteousness." (Hebrews 12:11, American Standard Version.)

PREPARATION ... (Cont'd)

we have, the way we spend our time and money, and the way our lives measure up to the scriptures. Paul wrote, "This one thing I do, forgetting all things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." (Philippians 3: 13,14.)

You shape your own future. Christianity may not be a cureall for every problem, but the Christian is far better equipped to handle the problems as they appear. Your personality is characterized by freedom of choice. Psychiatrists tell us that man is a part of all that he has met and no experience is ever lost. Christianity is a way of life and you must choose whether to follow it. More than anything else, be prepared for the second coming of Christ. Don't be caught unprepared as were the five foolish virgins in Matthew the 25th chapter. The bridegroom came while they slept. When they awoke, the door was shut and there was no admission. "But of that day and hour knoweth no one, not even the angels in Heaven neither the Son, but the Father only. Watch therefore: for you know not what hour the Lord doth come." (Matthew 24:36 & 42.) Can you say as did John in Revelation 22:20, "Even so, come, Lord Jesus"?

RESPONSE (Cont'd)

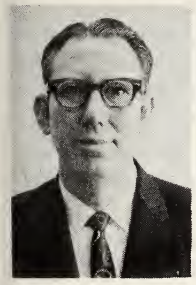
to preach the gospel to the people here. In 1963 we obtained a special issue of the Gospel Advocate; in 1964 we mailed 8,000 copies of a special issue of Carolina Christian to many parts of the nation; in 1965 we mailed 20,000 copies of a specially prepared Carolina Christian to nearly every part of the U. S. and on August 26, 1966, the special issue of the Christian Chronicle appeared.

Almost daily we are receiving letters saying, "Send information on mission opportunities in the Carolinas." If there is

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BROTHERHOOD NEWS

Harold Winters, Burlington, N. C.



An explanatory note. In this column in the June issue of Carolina Christian we carried a report of a church planning to raise money to build a church building by selling old stamps. To this item we have had a good degree of protest because it seems that some understood that we were endorsing and encouraging a church raising money by unscriptural means. But it should be understood by all that neither the composer of this column nor the editor of Carolina Christian either approves or disapproves of every action that is involved in news items. It is our aim and purpose to pass on to our readers "Brotherhood News," and not to pass judgment on the Scripturalness of the news itself. Whether right or wrong, the action in the news item under question happened in the brotherhood, it was interesting news, it was reported as news...and that is all.

"Operation Doorbell." Last November Dean Morgan, a teacher of personal evangelism in Abilene Christian College assigned as a homework requirement that each of his students either knock on 10 doors or teach two home Bible study classes. The students took this assignment to heart and went to work on their homework and the results have been nothing short of amazing. The students have now worked in a number of campaigns, they have talked to thousands of people about Christ, hundreds have asked for further home Bible studies, and a good number, including at least one denominational preacher, has already obeyed the gospel. But perhaps the greatest results have been with the students themselves: it gives them an opportunity to work for Christ. One student said, "This is just what I have been looking for." "Operation Doorbell" has proven so successful that a recent issue of the Christian Chronicle, an international newspaper reporting news among churches of Christ, was devoted to tell its story and its plans for further expansion. We predict that we have not heard the last of "Operation Doorbell."

"Journey to Eternity." A television program entitled "Journey to Eternity" was broadcast nightly from May 16 through the 20th in Abilene, Texas, sponsored by the 16th and Vine Street church. The elders have announced that thirty-five baptisms were reported in less than fifteen days after the program was televised. In addition, the follow-up program has secured the names and addresses of 6,801 persons in the Abilene area who want a summary of the five one-hour lessons. The programs similated home cottage meeting by means of television. Mid McKnight, minister at the Fifth and Highland church in Abilene, was the teacher in the series.

New record at Madison. On Sunday July 17, the Madison, Tenn. church set a new contribution record. The total contributed on that day by Madison members was $17,543.78.

Among the Colleges. J. M. Powell has been named the new President of Ohio Valley College. He succeeds Dr. Lewis Chase who recently resigned in order to teach and do some post-graduate studies in Eugene, Oregon. Christian College of the Southwest in Dallas, Texas has announced the appointment of E. W. McMillon, founder and first President of Ibaraki Christian College in Japan, as head of its department of Biblical studies. Bill Patterson, editor and founder of The Christian Bible Teacher, will become associate professor of Christian Education at Harding Graduate School of Religion on September 1. The Board of Directors of Michigan Christian College recently an-

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CAROLINA CHURCH NEWS

Tony Forest, N. C. News Editor
Box 714, Taylorsville, N. C.

Rhoden Presnell, S. C. News Editor
P. O. Box 5343, N. Charleston, S. C. 29406

NORTH CAROLINA NEWS

Rockingham

LILLIAN MORSE, Reporting: Very much interest was shown in our Vacation Bible School. The average daily attendance was almost 127 pupils.

Three elders were ordained in July. One young lady put on Christ.

Good attendance was shown by the Negroes during the meeting. No one accepted Christ, but desire to know more about the truth is at a high peak. The brethren are trying to find a building to use for furthering this work.

Jacksonville

BUFORD CARROLL, Reporting: Bonds have been sold for the construction of a new auditorium in Jacksonville, N. C. Within 24 hours 80% of the bonds were sold to the congregation; the remaining bonds were purchased by friends of the church. The Guaranty Bond and Securities Corporation, Nashville, Tennessee, was instrumental in assisting us with the program. Our new auditorium will be of colonial brick and the "old" auditorium will be divided into classrooms and a nursery, completely renovated and finished with colonial brick to match the new construction. The building will be able to seat more than 300 and has 10 classrooms, a nursery, and an office - completely air-conditioned. There will be ample parking space in that we have purchased the adjacent house and lots.

By this time (Magazine issue date), construction will be 75% completed.

Burlington

HOWARD WINTERS, Reporting: The work of the church in Burlington is still moving along in a great way, even though it has been slowed down somewhat this summer by the vacation season. Even this has not been as serious this year as in years gone by. Since my last report, we have baptized five very precious people into Christ. Plans for our new church building are becoming more concrete with each passing day, and we are in good hopes of appointing elders and deacons before the summer ends. We are soon to start a new personal work class and program, to be taught and headed by Jack Hudgins, our most successful personal worker. We expect a great deal more fruit from this program than that which we have already seen. God is blessing in Burlington because brethren are willing to work, pray, give, trust him to provide, and praise him for results.

Mooresville

RONNIE L. ULREY, Reporting: We have recently completed the move from Woodleaf, N. C. to the church just established in Mooresville, N. C. The outlook for this congregation is wonderful, because it is a vital link in reaching the souls of more than 50,000 people between Charlotte and Statesville, N. C.

We are supported by the Moore Street church in Tullahoma, Tenn. The church is also receiving support from Woodleaf, N. C., and Eastside in Columbia, Tenn.

We have a debt of $3,600.00 that is pressing in that we must raise this amount within the next 60 days. We are confident that our wonderful brotherhood will come to our aid.

We have had elders from Roanoke, Va., and Tullahoma, Tenn., in Mooresville looking over the potential of the church here. We are also expecting one of the elders from Graymere church in Columbia, Tenn., around the middle of August.

CAROLINA CHURCH NEWS . . . (cont'd)

All have been impressed with this fine city which has a population of about 9,000, but serves a metropolitan area of more than 20,000. Its growth is tremendous and we expect to have a strong church here in a very few years.

We are also in need of two or three sets of Jule Miller Filmstrips because of the extensive work planned in home Bible studies.

If any church is seeking to help in a great and promising work for the Master, it would be of great benefit to you and us if you would write (or send representatives) to Mooresville Church of Christ, P. O. Box 312, Mooresville, N. C.

If you are moving to this area please write the above address; or if you plan to move to a new area, you could be of great benefit to the Lord's Kingdom here.

Charlotte, Plaza

R. L. PRIDGEN, Reporting: We regret to announce that our minister, Paul Kidwell, is leaving us, effective the first part of September, to labor with the saints at the Westside Church of Christ, here in Charlotte. Our prayers go with brother Paul for a successful work at Westside.

A Canvas is being made, in connection with our new Personal Work Program, to enroll persons in the Home Study course. We would appreciate the prayers of all who read this publication.

The Elders have announced that the "Campaign for Christ" would be called off temporarily.

SOUTH CAROLINA NEWS

Clinton

U. A. HALL, Reporting: We have had five members of the church to move away. We miss them very much.

The meeting and V. B. S. in July was the best we have had. The average attendance for V. B. S. was 138 with 151 here on Friday the last day. Honor goes to the workers from Donelson, Tennessee.

I have been in several meetings this spring and summer. In these there were 18 responses, seven were baptisms.

Easley

BURL CURTIS, Reporting: During July and August we have had seven responses to the invitation, including one baptism. We are very thankful for the interest being shown.

Our average contribution of $79.82 in July was a new record for us.

Recently we have started a building fund planning for the time when we can have adequate facilities for the church.

Preacher In Morganton, N. C.

The Broad St. church in Cookeville, Tennessee, is fully supporting E. Harold Cutler in Morganton, N. C., and will soon be paying for a 15 minute radio program Monday through Friday. There are now four families making up the church there.

A large house is being purchased which will be used for the preacher's residence as well as the church's meeting place. A large adjacent lot is available. The church in Morganton hopes to buy both pieces of property for $42,000.

Brother Cutler writes, "It is urgent that we raise $4,000 before October 1, 1966, to purchase the house alone. We have already put $500 down and need your help. In addition to this, we would need $10,000 for purchase of the vacant property for future use, or enough to make a down payment and promise of enough monthly to make payments. The property will not be available very much longer."

Please contact Joe Brown, 101 Hawthorne or Harold Cutler, 110 Holly Place, Morganton, N. C. 28655.

MONTGOMERY, ALA. - Dabney Phillips, minister of the Cloverdale church of Christ in Montgomery, has joined the faculty at Alabama Christian College. Phillips will teach Bible courses on the college level. He spent eight years in South Carolina.

BROTHERHOOD NEWS . . . (Cont'd)

nounced plans for a development program involving physical improvements and additions over a three year period at a cost of $1,000,000. Oklahoma Christian College is constructing a $650,000 auditorium which is to be named the N. B. Hardeman Auditorium, in honor of the late N. B. Hardeman who perhaps gave more years of his life to Christian education than any man in the history of the Lord's church.

Deaths. A. M. Burton, Christian, philanthropist, founder and president of Life and Casualty Insurance Company, and chairman emeritus of the Board of Directors of David Lipscomb College died at his home in Nashville, Tenn. on August 1. It is estimated that his gifts to worthy causes have exceeded $15 million, of which at least $3.5 million went to David Lipscomb College. Dr. Robert T. Clark, vice-president in charge of research at Harding College in Searcy, Ark., died July 7. He was a nationally known scientist and was making a great contribution toward a better understanding between men of science and men of the Bible.

Note paid in full. The World's Fair Evangelism Committee of the Queens Church of Christ in Flushing, N. Y. recently burned a $100,000 note, the final payment on the $850,000 program conducted at the fair. It is reported that more than 1,800 churches and approximately 4,000 individuals contributed to the total cost.

ANNUAL MEETING

Friday, November 11, 1966, is the date for the Annual Meeting of Carolina Christian. James Walter Nichols, Editor of the Christian Chronicle, will be the featured speaker. If you have heard him, you know that he is a powerful speaker and we expect him to be at his best. Make plans to hear him.

We are making extra efforts to make this meeting the best in every way, including attendance. Paul Kidwell, Charlotte, N. C., has agreed to serve as Attendance Chairman for N. C. and Richard Beasley for S.

BOOK REVIEW

BRADFIELD'S SERMON OUTLINES, by W. A. Bradfield (Bradfield, Henderson, Tennessee, 1964, 112 pages, paper: $2.00.)

The author of this series of sermon outlines is one of the best known preachers in the brotherhood today. He has had most unusual success in evangelistic meetings and it is known that his responses in evangelistic work are very numerous. This attests to his effectiveness as a public proclaimer of the word. In addition to his evangelistic work, he is on the faculty of Freed-Hardeman College and has been for a number of years.

BRADFIELD'S SERMON OUTLINES is divided into two major sections, the first consisting of fifty-two sermon outlines and the second consisting miscellaneous materials. The sermon outlines are on a variety of basic subjects. They have variety and interest. The outlines are brief and yet are suggestive of many other areas for study for a person who would make these outlines his own and would desire to use them in his own pulpit preaching. Within the second part are two baccalaureate sermon outlines, two funeral sermon outlines, two marriage ceremonies, and two outlines appropriate for graduation addresses. Also included are suggestions from a well experienced preacher for those who are preparing to baptize a convert. Questions and answers for a teenage Bible drill and songs children like are also a part of this miscellaneous section.

Your copy can be obtained by writing:
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HYMNOLOGY

Irma Lee Batey, Nashville, Tennessee

MEMO TO THE SONG LEADER

Ideally the song leader is the best informed musician in the congregation. He not only sings well and knows the rudiments of music and directing, he knows hymns, hundreds of hymns, how and when to use them in worship. This means that he knows the words (more than the first stanza) and the music. I have often admired the leader who chooses the third or fourth stanza of a song to teach a certain thought, or to set the mood for worship. This can only be done when the leader knows many hymns very thoroughly.

Knowledge of the authors and composers and the incidents that inspired their writings is important, but even more interesting are the historical situations under which they wrote and the goals they were trying to reach. The development of congregational singing is a facinating story. Many song leaders would find this a challenge to encourage the congregation to greater appreciation of worthy songs and greater endeavor to sing "with the spirit and the understanding also."

MEMO TO THE CONGREGATION

Hymnology is defined as the study or science of hymns. What have the members of the church to do with a study of hymns? Much in every way. Paul instructs present-day Christians, through the Ephesian letter, to "be filled with the Spirit, speaking to yourselves in psalms, and hymns and spiritual songs, singing and making melody in your heart to the Lord." (Eph. 5:19.) We not only have the obligation to obey this command but have the pirvilege of learning the types of songs listed here. Christians know that psalms are inspired Old Testament verses, that hymns "applies to musical settings of uninspired words addressed to God or Christ. Spiritual songs are songs of teaching and admonition." (Burford, Leonard, "Singing in the Lord's Church." Firm Foundation Publishing House, Austin, Texas. 1957.) It would be well to study our song books and classify the songs in the light of these suggested definitions. The uninspired words should be studied for the Truth (lest error be sung), for sentiment appropriate for worship, and for lessons suitable for teaching and admonition.

MEMO TO THE PREACHER

Next to his Bible and commentaries, the preacher needs to know hymns and some history of their development. Even more important is the poetic content, spiritual ideas, and the Truth of the words. Knowing at least one hundred hymns intimately and another hundred in a practical way is important to the preacher.

"He needs to know not only the general line of thought so as to recognize it as a hymn of praise, of comfort, or of definite exhortation, but also its minuter adaptation in style, thought, and music to special emergencies... He should be able to call us a dozen or more and select judicially the very one that fits the exact mental and spiritual situation at the moment. But this cannot be done by "inspiration." He must have studied the effective value of each hymn... just what each will accomplish if properly used and under what conditions." (Lorenz, Edmund S., Practical Church Music. New York. Fleming H. Revell Co. 1909. Page 176.) The preacher is further urged to learn the most "striking" lines of hymns to enrich his vocabulary and illustrate his sermons.

RESPONSE ... (Cont'd)

a good opportunity in your area, please put the facts on a duplicated sheet and send 25-50 copies to Burl Curtis, P. O. Box 5423, Sta. B, Greenville, S. C. 29606. This will aid in filling these requests.

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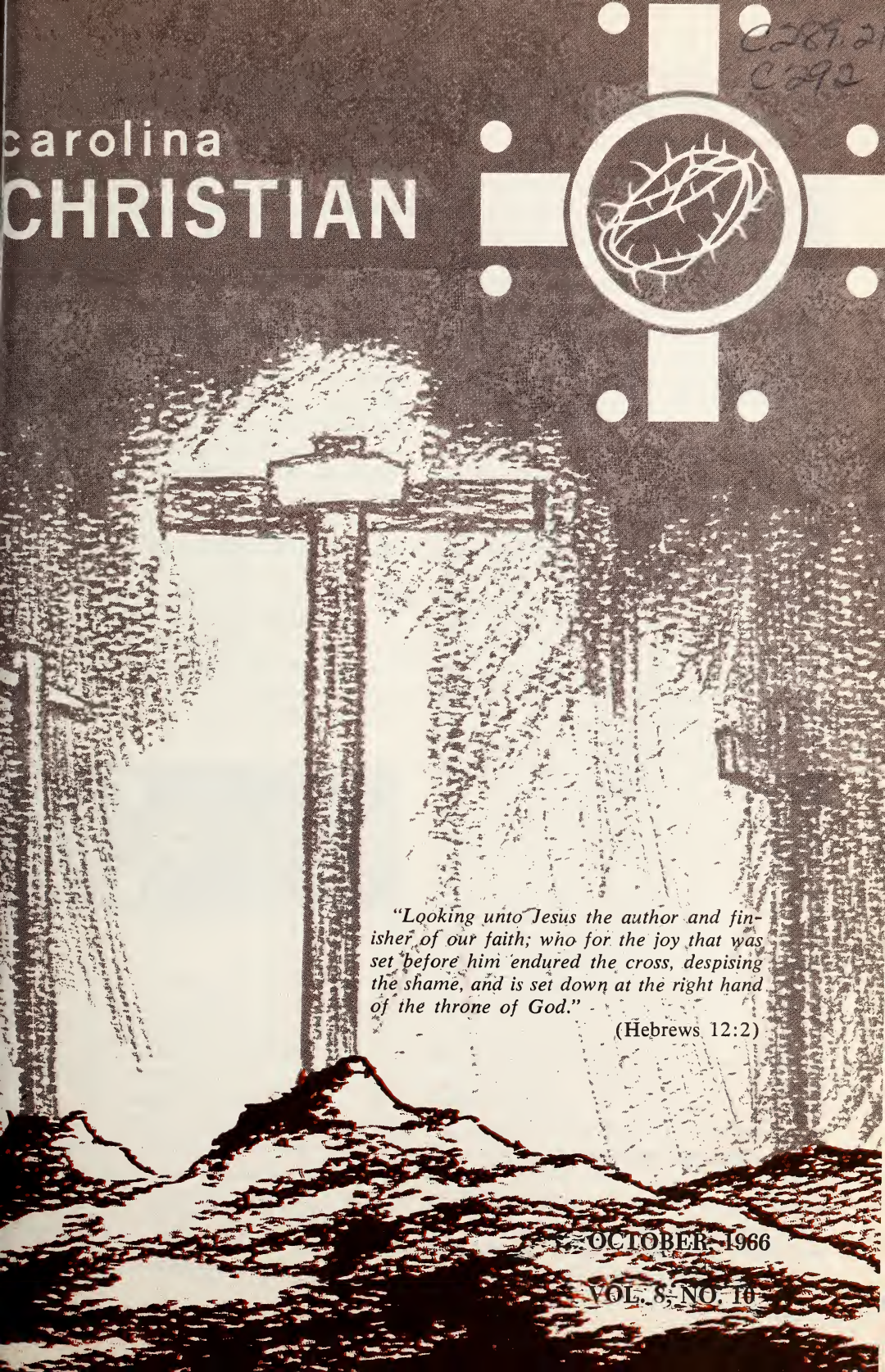
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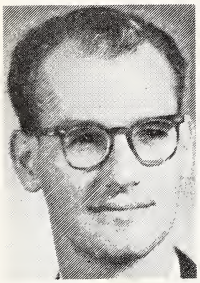
(Hebrews 12:2)

OCTOBER, 1966

VOL. 8, NO. 10

EDITORIAL—THE CONTINUING CROSS

Tom Bolick, Shelby, N. C.*



The theme of the cross is vital to all the New Testament teaching. With the cross removed, the Bible becomes nothing more than a set of ethics or moral behavior without a Savior. The Bible message is salvation from sin through the Savior, Jesus Christ. It is tragic that many have left this truth and made the cross of none effect.

Many Christians do not have a true concept of the cross and its power for living. Paul could not preach a sermon without the cross being central. To the Corinthians, he declared, "For I determined not to know anything among you, save Jesus Christ, and him crucified." (1 Corinthians 2:2.) He came to the heathen Corinthians with this foremost in his mind, and he remained there 18 months with this teaching still claiming his prime consideration. They had believed and been baptized, (Acts 18:8) which is the natural response to the preaching of the cross. To the Galatian Christians, Paul reminded, "O foolish Galatians, who did bewitch you, before whose eyes Jesus Christ was openly set forth crucified?" (Galatians 3:1.) Notice this word "crucified" in this verse and the one in 1 Corinthians 2:2 above. They both are perfect participles. That is, they show the act of crucifixion continuing, not just one act performed in the distant past. Paul not only showed the sinner the act of Christ crucified in a single event, but, then upon conversion to Christ, showed him that Christ's death is of permanent significance. Christ continues to be the "lamb slain from the foundation of the world." His blood remains shed that the forgiveness of sin may continually be obtained. It is here that many teachers of the Word fail. Faith, repentance, and baptism must be directed toward Christ on the Cross to be meaningful. After these primary steps, every act of worship and work still must relate to Christ crucified, having power now to elicit love and labor for the Kingdom. To merely teach duty, without connecting obedience to Christ crucified for our sins, is to teach self-righteousness. Paul let the continuing cross of Christ work out his daily salvation. "But far be it from me to glory, save in the cross of our Lord Jesus Christ, through which the world hath been crucified unto me, and I unto the world." (Galatians 5:14.) Only the cross before Paul daily could keep his affections on Christ and the world crucified to him.

Recently, I read of a group of citizens who wanted a cross removed from a high hill that overlooked their city. They felt it violated their rights. Indeed, this is the very reason why Christ and His cross have always been rejected. Man must recognize his complete unworthiness and come in trust to the cross.

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*Guest Editor

carolina CHRISTIAN

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Published monthly by Carolina Christian Publications, Inc., P. O. Box 5423, Station B., Greenville, S. C. 29606

Second class postage paid at Greenville, S. C.

POSTMASTER: Send undeliverable copies with Form 3579 attached to Carolina Christian Publications, Inc. P. O. Box 5423, Sta. B., Greenville, S. C. 29606

RETURN REQUESTED

Address all editorial matter to Burl Curtis, P. O. Box 5423, Station B, Greenville, S. C. 29606

Address all N. C. News to Tony Forrest, P. O. Box 714, Taylorsville, N. C. 28681, and all S. C. News to Rhoden Presnell, 801 Durant Ave., N. Charleston, S. C. 29406 News items to be printed in a given month's issue should reach the news editors by the 15th of the preceding month

SUBSCRIPTION PRICE: Individual, $2.50 per year; club of five or more, $2.00 per year; quantity, 13c for 15 or more.

Address commercial advertising inquiries to Jacobs List, Inc., Clinton, S. C. 29325

THE CROSS OF REBELLION

Richard H. Beasley, Columbia, S. C.

"And one of the malefactors which were hanged railed on him, saying, 'If thou be the Christ, save thyself and us.' " (Luke 23:39.)

The world's most electrifying event was made to be a rich and meaningful experience by the Grace of God. In this event the Son of God was delivered to man to be his Savior. At this event, the Crucifixion, were other personalities. These prove to be interesting subjects for our consideration. Think with me now about the rebellious thief who was killed beside our Savior.

LITTLENESS AND REBELLION

This outlaw, who railed on Jesus, was undoubtedly a little man. I am not speaking of physical littleness but of moral qualities. Brother B. C. Goodpasture once said:

"There are four kinds of people in the world,
those who have much and do much,
those who have much and do little,
those who have little and do little,
and those who have little and do much."

You probably know someone who is truly a great soul yet is poor in this life's goods. As well, you probably know someone who is great in this life yet is a petty and little person. Hitler will have his place in history as a great military leader, yet the events which led to his downfall indicate he had the soul of a pygmy. Let us look at some of the marks of littleness of this rebellious thief.

This man was little in that he was critical and insulting. Chances are that this man had never seen Jesus before. Yet when the religious leaders began to pelt him with insults, without any effort to find out the truth he joined his voice with theirs. He may have been an imitator or at best he was just weak.

Clovis Chappell relates this story in his book Faces About the Cross.

"Some years ago I saw a cartoon that pictures such petty souls. A woman was riding down a country path on a bicycle. At a spot where this path was bisected at a right angle by a second path, this lady encountered a flock of sheep, but also an athletic one. Therefore, he leaped over the woman, bicycle and all, and thus permitted her to ride in safety. But the second sheep came and leaped high in the air just as the leader. Thus also did the third and fourth. In fact the whole big flock leaped one by one, though by the time they finished the woman was home in bed. Had you asked the last sheep for the cause of his leaping he would have answered, 'Everybody jumped.' But such conduct is little, whether it characterizes a sheep or a man."

With this in mind the words of Paul in Romans 12:1, 2, take on real meaning.

"I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, Holy, acceptable to God which is your spiritual service. And be not fashioned according to this world; but be ye transformed by the renewing of your mind, that you may prove what is the good and acceptable and perfect will of God."

LIVING AND REBELLION

This rebellious man had within him the common desire of all mankind to live. Yet this man wanted to live by the toil and effort of others.

He is now being killed because of his unlawful ways. He found the "fast buck" a thing worthy of his attention. He is like the man of today who has his hand out to the world saying, "Here I am, you owe me a living."

When his hour to die came he still had an attitude which was vastly different from that of his counterpart in crime. "If thou

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THE CROSS OF REDEMPTION

Jerry Senn, Greenville, S. C.

"For the word of the cross is to them that perish foolishness but unto us who are saved it is the power of God." (1 Corinthians 1:18.) Yes, the story of the cross of Christ is powerful. Yet, this power comes only through meditation and serious thinking with regard to the actual crucifixion scene. After being betrayed by one of his most intimate companions Christ was seized and bound as though he were a common criminal. He was subjected to an illegal trial, then scourged until his back was a bloody mass of lacerated flesh. Upon this trembling body was placed a cross of rough timber and as men slapped him and spat upon him he was commanded to carry his cross through the winding streets toward the place of the skull. Upon reaching that place Christ was spread out upon that cross and spikes were driven through hands that had done no wrong and feet that had brought him voluntarily to that moment. Finally, the cross was placed upright and there before the raging mob the only begotten of God experienced the most terrible of deaths. In Hebrews chapter twelve and verse two we learn that Christ endured the pain but that he despised the shame. Not only was the cross a disgraceful way to die but other things added to that shame. For instance, a sign which read, "KING OF THE JEWS," was placed just over his head to make fun. His garments were taken from him so that he hung there in nakedness. And not the least of the shame was the fact that two malefactors were crucified - one on either side. A shameful picture it is! Yet, the scene at the cross and the message that it brings must be considered by all who hope for salvation. That day marked the record of history as the place to which all men must look for remission of sins. "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; for whosoever believeth may in him have eternal life." (John 3:14.) "In whom we have our redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace." (Ephesians 1:7.) In 1 Peter 1:18-20 we read, "Knowing that ye were redeemed, not with corruptible things, with silver or gold...but with precious blood, as of a lamb without blemish and without spot, even the blood of Christ: who was foreknown indeed before the foundation of the world, but manifested at the end of the times for our sake." The death of Christ redeemed us and this deed was known from the beginning, said Peter. To be redeemed is "to be released on payment of ransom." To be delivered from the guilt and consequence of sin God demanded the sacrifice of a perfect life. "...the Son of man came...to give his life a ransom for many." (Matthew 20:28.) Having paid the price for my sin and yours Christ redeemed or gave us life again.

The cross has no power for the unfortunate soul who feels no guilt of sin. Christ came to save sinners (1 Timothy 1:15) or those who mourn over their sinful condition (Matthew 5:4.) As Martin Luther once said, "The recognition of sin is the beginning of salvation." "Therefore, as through one man sin entered into the world, and death through sin; and so death passed unto all men, for that all have sinned." (Romans 5:12.) Paul said, "all sinned." We then are worthy of spiritual death. Ezekiel 18:20 warns us, "The soul that sinneth it shall die." "But we behold him who hath been made a little lower than the angels, even Jesus, because of the suffering of death crowned with glory and honor, that by the grace of God he should taste of death for every man." (Hebrews 2:9.) The divine love which moved Christ to die for us, "while we were yet sinners," is "the power" that draws all men unto him. To the extent that a man sees himself as a sinner to that extent will he appreciate

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Cross Of Redemption (Cont'd)

and love Christ.

HOW IS REDEMPTION APPLIED TO MAN?

First, let us consider how those who lived and died before Christ's death are saved by his blood. This has puzzled many people. They were saved by FAITH in his blood. "For without the shedding of blood there is no remission." (Hebrews 9:22.) From the time that Abel offered to God his perfect sacrifice until Christ offered himself upon the cross--every lamb that died on the altars of earth--was a picture of the Lamb of God that was to die to take away sins. Those dying lambs were not able to take away sins (Hebrews 10:4) but by having faith in God's command to offer them they had the hope that God would in some manner remove their sin from them. This he did by moving them forward each year until Christ died. Thus, those who lived before Christ made the supreme sacrifice were saved by obedience to God's commands. God commanded, man obeyed, and the blood saved.

But what of the sins of those this side of the cross? We are also saved by faith in his blood. Our sins are washed away by the blood of Christ as we obey God's commands by faith. In Acts 2:38 Peter said, "Repent and be baptized...for the remission of sins..." Since we read in Matthew 26:28 that the blood of Christ was shed "unto remission of sins," we must conclude that baptism in some way connects one with Christ's blood. Notice Romans 6:3,4: "Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into his death? We were buried therefore with him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life." There we have a likeness of his death again. As the obedience of the Israelite pictured the death of Christ, then future, so the obedience of the man coming unto God commemorates, symbolizes, and pictures the death of Christ, now past. The blood of Christ therefore rolls all the way back to the walls of Eden and into the future to the walls of eternity.

THE CROSS OF REDEMPTION CHANGES MEN

The story of the cross pricked the hearts of 3,000 on the day of Pentecost. It reversed the life of Saul of Tarsus. It changed this headstrong enemy of Christ into one of his most effective followers. In Colossians 3:5-11 Paul reminds those redeemed people of their past condition. He lists several sinful things, "fornication, uncleanness, passion, evil desires, and covetousness," and recalls that they had "once walked" in them. But he continues, "But now do ye also put them all away...and have put on the new man, that is being renewed unto knowledge after the image of him that created him." What power could cause men to turn from such basic wickedness? The love of Christ had been "shed abroad in" their "hearts" and this compassion touched and changed their attitudes and eventually their lives. As they obeyed the simple commands of the gospel their relationship with Christ was changed from sinners to redeemed sons of God.

It was this doctrine of the cross of redemption which sustained the apostles even unto death. It was the faith of the martyrs in the death of Christ that gave them victory over fear, doubt, death, and hell. It is the faith that gives us also that victorious life if we too will make it the center of our lives. Let us determine with Paul "not to know anything...save Jesus Christ, and him crucified" and that our faith will always stand, "not in the wisdom of men, but in the power of God." (1 Corinthians 2:2,5.)

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TAKE UP YOUR CROSS

Rhoden Presnell, N. Charleston, S. C.

The disciples had returned from a preaching tour, Jesus had fed the multitude and with him, his followers were enroute to Caesarea, Philippi. This is in all probability the farthest point north that he had ever traveled during his personal ministry. No doubt they had stopped to rest as they reached the outskirts of town. Christ prayed, and as they were relaxing and talking about their experiences, Christ asked them a question, "Whom do men say that I the son of man am?" They made an immediate reply to him. They were well equipped to answer his question since they had been in the public and knew their opinion of him. Their answer was, "Some say that thou art John the Baptist, some Elias, Jeremias, or one of the prophets." This answered the question which was of no real concern to Christ. It also fixed their attention on him, and made them ready for the second question. This question was also of little concern to their master, since he already knew what they thought. However, this would deepen their faith in him, and make it possible for him to teach a lesson of great importance. He said to them: "Whom say ye that I am?" Peter answered without any delay, "Thou art the Christ, the Son of the living God." "Peter," he said, "I accept your answer because it is right. I am the anointed, the Son of the living God. I know man did not teach you my true identity, because he does not know it. You see, man thinks of me as being John the Baptist, Elias, Jeremias, or one of the other prophets. Since man does not know my true identity he could not teach you my true identity. Still it is not by your own wisdom that you have come to know me, but it is because my Father which is in heaven has revealed it unto you. And now I want to say something of great importance to all of you. It is upon this foundation, this rock, this truth, that I shall build my Kingdom. However, I do not want you to tell any man that I am Jesus the Christ at this present time. There are several things I wish you to know first, I must go to Jerusalem. Many hard things will I suffer there. I shall even be killed, but God will raise me up the third day." At this point Peter interrupted and took him aside and began to say to him, "You are the Son of God. You said you would build your church. But if you have to suffer, if you are rejected, if you are put to death, No! No! Be it far from thee Lord, this shall not be unto thee." "Peter," he said, "You are in my way. You are a stumbling block to me. You are a snare to me. You are blocking progress and stand as an offense to me. You are a hindrance to me all because you are thinking in terms of man and not as God thinks. Know this for sure, if any man wants to imitate me, that is to say, if he wants to follow me or desires to be my disciple (Christian) that one must deny himself, take up his cross and follow me. Here are the terms of discipleship given in the doctrine of the cross. (Matthew 16: 13-24; Mark 8:27-34; Luke 8:18-24.)

Let us notice one by one the two things Christ says is necessary to those who would follow him. First, self denial. He taught that if a man would follow Christ he must deny himself, not of the natural blessings which are his, but he should rather use these blessings for the good of others. He should put God's way first. It is not an easy matter for a man to lay aside his thoughts and his ways for the thoughts and ways of God; yet it is necessary. "Peter," he said, "Before any one can truly be a follower of mine he must do as I did. That is, empty himself, lose sight, and completely forget his own interests. He must disregard self altogether. Second, take up your cross. After one has completely exercised self-denial he then must take up his own cross. This is not always easy but it is always

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Take Up Your Cross (Cont'd)

necessary if one would follow Christ.

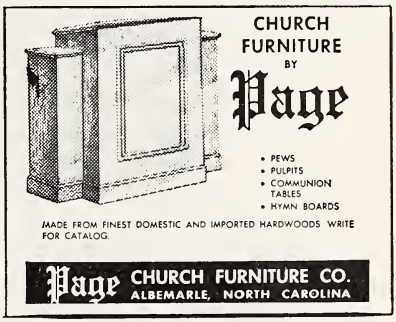
The doctrine of the cross includes our obedience to the gospel. "Without faith it is impossible to please God..." (Hebrews 11:6.) This faith comes by HEARING the word of God. (Romans 10:17.) "Except you BELIEVE that I am he you will die in your sins." (John 8:24.) ..."God is not willing that any should perish, but all should come to REPENTANCE." (2 Peter 3:9.) ..."With the mouth CONFESSION is made unto Salvation." (Romans 10:9,10.) ..."BAPTISM doth also now save us..." (1 Peter 3:21.) There is no mistake. Jesus included our HEARING, BELIEVING, REPENTING, CONFESSION and BAPTISM in his command to take up your cross. But obeying this command or following him does not stop here.

TOTAL COMMITMENT

By this we mean that in all we do in this life we must cling to him. We must in everything put him first. He must come first in our home..."He that loveth father or mother more than me is not worthy of me...he that loveth son or daughter more than me is not worthy of me." (Matthew 10:37.) In our employment, "Seek ye first the kingdom of God and His righteousness and all of these things will be added unto you." (Matthew 6:33.) In our recreation ..."Exercise thyself unto Godliness." (1 Timothy 4:7.) Being committed to Christ means that we are to be examples in word, in manner of life. (1 Timothy 4:12.) We are to present our bodies a living sacrifice unto Him. (Romans 12:1,2.) He should be our first consideration, others second, and ourselves third. Whatever we do in word or in deed we should do it to His glory. (Colossians 3:17.) Paul had the right idea of being committed to Christ. "To live is Christ..." (Philippians 1:21.)

It is for those who are now cross carriers, that will be crown wearers. Be not weary in well doing (don't be tired or discouraged at the weight of your cross) for in due season you will reap if you hold up to the end. Why not deny yourself, take up your cross and follow Christ?

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THE CROSS OF REPENTANCE

Howard Winters, Burlington, N. C.

Let us in our imagination go back through time until we are in Jerusalem about the year 33 A. D. We find ourselves being pushed along willy-nilly by a noisy mob through crowded streets toward a little hill just outside the city limits, known as Golgotha or the Place of Skull. As we move closer we are able to see what the turmoil is all about; there is to be a crucifixion--no, to be more exact, three crucifixions. There are three men being raised on three crosses--crosses from which we can draw useful lessons of life. The first has on it a man filled with resentment and rebellion--it is the cross that represents all those who have the disposition to disobey God. On the second or middle cross is the Son of God, dying for the sins of the world. It is the cross of redemption. On the third cross hangs a dying thief. But unlike the first, this thief has a penitent disposition. This is a cross of repentance.

As we stand there gazing at the three crosses, we are suddenly made aware of the fact that toward that middle cross, and him who hangs thereon, we must choose a cross for ourselves: either the cross of rebellion or the cross of repentance. Which will it be? Many have already chosen the cross of rebellion--they have rejected the center cross, the cross of redemption. But unlike the undisciplined multitude who are wandering about as sheep without a shepherd, we decide to take the cross of repentance. Let us now observe what is involved in accepting this cross:

1. The cross of repentance is the cross of acknowledging the fact that the punishment meted out for sin is a just reward. From this cross we hear the shrill cry, "Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss." (Luke 23:40, 41.) "For the wages of sin is death." (Romans 6:23.) There is no escape from this--and there are no exceptions. God has said in essence to all of us, "The day you sin is the day you die." But thanks be unto God! He has provided for us a means of escape through Jesus Christ our Lord. Even though we have all sinned, we now have a choice: we can either die or we can accept Christ and escape death. There is no need to argue, as some do, that the penalty of sin is too great. The cross of repentance is the cross of acknowledging the fact that the punishment for sin is a just reward. We must all pay the penalty of death, or else we must accept God's means of escaping the penalty. Christ is therefore our only hope of escape. We must accept him or die. The choice is ours. But if we take up the cross of repentance we must accept the fact that we have sinned. "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him?" (Hebrews 2:1-3.)

2. The cross of repentance is the cross of turning to Jesus as Lord of lords and King of kings. We hear a voice weakened by the burden of this cross, saying in piteous tones, "Lord, remember me when thou comest into thy kingdom." (Luke 23:42.) This is a despairing cry for help. It is characteristic of a penitent man. When there is nowhere else to go, one can always turn to his Lord...and the Lord is always there to help! In John chapter six, the inspired record tells us that many of the disciples of the Lord turned away and walked with him no more. "Then Jesus said to the twelve, Will ye also go away?

Repentance (Cont'd)

Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God." (John 6:66-68.) To escape sin and death there is no one to turn to but Christ. The cross of repentance is the cross of turning to Jesus for help--turning to him as Lord of lords and King of kings.

3. The cross of repentance is the cross of depending on Christ for the desired blessing. "Lord remember me," is a cry of helplessness. "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost." (Titus 3:5.) Of course this does not rule out the fact that one must do the will of God. One could not absolutely depend on Jesus without being willing to do what he said. Jesus said, "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." (Matthew 7:21-23.) Jesus depended on God, yet that did not exempt him from obedience; we must depend on Christ, but yet, if we are to be heirs of eternal salvation, we must obey him. "Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him." (Hebrews 5:8,9.) To the alien sinner in the Christian dispensation, Jesus has said, "He that believeth and is baptized shall be saved." (Mark 16:16.) How could one today believe or trust Jesus without believing and doing what he said? If we desire to be saved, we must believe in Christ and do what he says, and then depend on him for the desired blessing--this is the cross of repentance.

4. The cross of repentance is the cross of calling on Jesus for help. "Lord, remember me" is also a cry for help. But how do we call on the Lord today? As an alien sinner, we call on him when we humble ourselves in obedience to him. "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent?" (Romans 10:13-15.) The believing penitent praying Saul of Tarsus was told, "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord." (Acts 22: 16.) Thus when a penitent man calls on the Lord for help, he simply does what the Lord had commanded him to do.

5. The cross of repentance is the cross of following Jesus wherever he leads. When Jesus said to the penitent thief, "Verily I say unto thee, Today shalt thou be with me in paradise." (Luke 23:43), he was simply saying, "Today you are willing to follow me into paradise." To take up the cross of repentance, we must be willing to follow Jesus wherever he leads--follow him whether it be in life or death. The 23rd Psalm is a beautiful expression of this sentiment. It can be divided into three sections: (1) The Lord is my Shepherd in things pertaining to this life (verses 1-3.) (2) The Lord is my Shepherd in death (verse 4.) (3) The Lord is my Shepherd in the promises of the future (verses 5,6.) Those who choose the cross of repentance must therefore be willing to follow Jesus. "If any man will come after me," said Jesus, "let him deny himself, and take up his cross, and follow me." (Matthew 16:24.) "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps." (1 Peter 2:21.)

We have now learned from this cross on Golgotha's hill that repentance is a realization of the fact of sin in our own lives, and that to be freed from the penalty of

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EMOTION IN WORSHIP

Irma Lee Batey, Nashville, Tenn.

MEMO TO THE SONG LEADER

Much of the responsibility for acceptable singing in worship belongs to the song leader. What can he do to lead the congregation in heartfelt worship? Let me say again that he can plan the worship, always in cooperation with the preacher, not just the order of the songs, but each item of worship. Together they need to choose songs that will establish a worshipful atmosphere, that are conducive to praise and prayer to God, and that encourage their fellow Christians to righteous living. The leader would do well to study his hymn book and classify the songs according to emotions suitable for worship.

MEMO TO THE CONGREGATION

Some years ago a religious sect was widely known for its extremely emotional public meetings. Seemingly, in an effort to avoid any association with their frantic behavior, members of the Lord's church went to the other extreme of showing no emotion of any kind in public worship. Neither extreme is good. We may have schooled ourselves not to show emotion, but we do need to feel it and express it in every act of worship.

Members of the church need to answer these questions: Do I really mean it when I sing, "Have Thine Own Way, Lord?" Do I rededicate my life when I sing, "Out of my Bondage, Sorrow and Sin, Jesus, I come?" Do I gratefully express appreciation for God's wonderful blessings when I sing, "O Worship the King?" Do I praise God wholeheartedly when I sing, "Praise the Lord, ye Heavens Adore Him?" Let the best hymns be chosen, and let them be sung with the full depth of emotion that each requires. Music appropriate to the words of the songs help direct our attitudes and emotions.

MEMO TO THE PREACHER

Emotion in worship? Do you in preparing your sermons, think and plan for a definite response on the part of the congregation? Certain moods can be aroused through singing songs that produce these emotions. And blessed is the preacher who recognizes these and thoughtfully works them out. The background of the congregation and its current mental attitude, which changes with each worship; should be anticipated and used to the desired end.

If the mood is joyful because a hardened sinner has accepted Christ or sorrowful because of the death of a deeply-loved member, the songs chosen should bring deeper meaning of joy and encouragement or of consolation to the worshippers.

Let the preacher recognize his opportunities in this matter and capitalize upon his knowledge of the genuine emotional appeal of our best hymns.

Easley, S. C.

BURL CURTIS, Reporting: Much work has been done on the basement of our building. In it we have three class rooms, a class room - office combination, and a furnace room. An inside entrance to the basement has been built. These extra class rooms should be ready for use about the middle of October.

Our hope is that through the use of these seven class rooms we can build up the Bible School so that our auditorium will be overflowing by spring. We will then be ready to build the first part of our building.



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SOUTH CAROLINA NEWS

North Charleston

J. C. WATKINS, Reporting: Our fall meeting is scheduled for Oct. 16-23. Bill Smith of Rockingham, N. C. is to do the preaching. The work here continues to show good results. 92 have been baptized thus far in 1966. A number of people from here attended Carolina Bible Camp this year. Several adults served as counselors and many youngsters attended the encampment. Brother Presnell served as head counselor. Faye Evans, one of the 15 young people who were baptized at camp, is in this congregation. We are indeed thankful for Faye and her decision to follow Christ.

Recently a family of three were helped with food, clothing, and furniture. This family has an income of $35.00 per month out of which $20.00 per month is paid for rent. The man is physically unable to work. The condition of this family was announced to the church on Sunday morning. By 3:00 P. M. that same day all the items needed by this family were on hand. We are thankful for this quick response to helping those around who are in need.

Charleston, Essex Village

We welcome to our city Sam Watts who has come to be a full time minister for the Essex Village Congregation. Brother Watts comes from Moore, S. C. We know Brother Watts will do a wonderful work in this area. The congregation continues to grow in every respect.

Charleston, John's Island

Brother Kenneth R. Inabinet is doing a fine job in this new work. Already several have been baptized and placed membership in this new work.

Anderson

A. E. SWIMS, Reporting: Dow Badische Company, an associate of Dow Chemical Company, will build a multi-million dollar facility in Anderson, S. C. to produce synthetic textile fibers and employ in excess of 1,000 persons. According to present plans, the plant will be in production in 1968. Advertisements are now appearing in the newspapers for personnel.

The church in Anderson is small, composed of about 45 members. We have recently completed an addition consisting of six classrooms and a preacher's study. If any Christian presently employed by the Dow Company would transfer to this city, he would be a welcome addition to the congregation here.

Other industries in Anderson are also expanding and creating new jobs. M. Lowenstein & Sons' plant of Wamsutta Mills will employ 800 persons; Owens-Corning Fiberglas Corp. has a multi-million dollar expansion under way which will add about 200 new jobs, and the Singer Corp. has recently announced an expansion program.

As these industries grow, jobs will be created in the professional and service industries. Included in these would be barbers, beauticians, electronic servicemen, retail personnel, secretaries, etc. At the moment there is a definite shortage of competent secretaries. If you would like more information concerning employment opportunities, please write us.

Anderson is a beautiful city of 41,000 people, situated in the Piedmont area of S. C. near 65,000 acre Lake Hartwell. It is two hours drive from the heart of the Blue Ridge Mountains. A new brochure about Anderson and its growing industry

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South Carolina News (Cont'd)

is now available. If you would like to receive one of these and also information about the church here, write to:
A. E. Swims, Minister, Church of Christ
3307 Howland Drive
Anderson, S. C. 29621

Gaffney

BEN SHERFIELD, Reporting: During the past 10 weeks we have baptized six adults and are enjoying the best attendance since the work was begun in 1963. One year ago we averaged 34 per week on Sunday morning for worship and 28 for Bible study. We are now averaging 64 for worship and 56 for Bible study. 15 have been baptized during our 14 months with this work.

We have a small tent which I am putting up today in the poor section of the city. After two weeks of preaching we will make known the results of this effort.

Our colored work is also making every effort to save souls for the Master. Brother John Rout will begin a weeks meeting this coming Monday. He has received permission from a colored Baptist preacher to use the Baptist building for this meeting. Brother Rout has baptized some 14 in this area in the past year.

Union

JESSE R. MELTON, Reporting: We began work here August 1 after six and one half years in Wilson, N. C. A Vacation Bible School was conducted August 8-12 in the evenings. Average attendance was 130. During the month of August we averaged 121 at the morning worship. Our contribution for the same period averaged $294.13. We are in the process of organizing a program of work designed to involve each member according to ability. Efforts are being made to strengthen the work among the colored people. We hope to have a full-time evangelist working with the colored brethren by the first of the year. We have the man, but some support is needed. Three were baptized the last two months we were in Wilson. One has been restored at Union since our arrival. The church in Wilson is still in need of a preacher. They have adequate support and excellent possibilities for growth.

Clinton

U. A. HALL, Reporting: Several of our members moved away in August. This caused a drop in our attendance and in our collection. In the month of September, several moved into our area so everything is back up again. We are looking forward to fall and winter as this is the best time for showing film strips. Our daily radio program is being well received. We hope to begin our new building in 1967. Please continue to pray for us.

Williamston

A. E. SWIMS, Reporting: The church met in Williamston, S. C. for the first time on August 28, 1966. Ken Jerkins preached the first sermon and taught the Bible class. That night two men were baptized. Attendance has been in the high 20's and low 30's since its beginning.

Interest in Williamston began when our radio program was heard in that town. From that radio contact we started a study with the Furman Campbells, who were then out-of-duty, on Tuesday nights. It was not long until we were introduced to another family who began meeting with us. These two families were restored and two of the Campbell daughters were baptized.

It was not until another family from Belton, S. C. joined us that we gave any serious consideration to starting the church to meeting in Williamston on Sundays. From that time until now much work has been done by these brethren. A preacher has been secured and is already living in Williamston, a building, suitable for a meeting house, has been rented, and a house obtained for the preacher. Plans are being laid to buy property and build a preacher's house and the first stage of a

(see page 14)

BROTHERHOOD NEWS

Harold Winters, Burlington, N. C.

Campaigns. The climax of a year-long campaign in New Orleans, La. was reached August 14-21 with George Baily speaking to a combined audience of 10,000 for the eight day period. There are said to be less than 800 members in the New Orleans area, but nightly attendance averaged about 1,200, which means that each audience contained a minimum of 400 who were not members of the church. Response totaled 92, 39 for baptism and 53 rededications. George Baily said, "This was one of the greatest campaigns we've ever had." And all Christians in the New Orleans area agree with him... The 2nd Dallas (Texas) campaign, with Jimmy Allen doing the preaching, resulted in 465 responses, 100 of which were baptisms... A cooperative meeting in the Anniston (Ala.) City Auditorium, with V. P. Black doing the preaching, resulted in 60 baptisms and 138 restorations.

Is this a record? Last month we carried an item stating that the contribution one Sunday at the Madison, Tenn, church was $17,543.78. At the time of that report, this was the largest contribution I remembered seeing. But since then, it has been called to my attention that on July 31 at the Central church in Amarillo, Texas, where Joe R. Barnett preaches, the contribution totaled $25,083.19. Great! We wonder if this is a record? And if so, who will meet the challenge to break it.

Million dollar expansion. "The Board of Directors of Michigan Christian College has announced a three year million dollar expansion program which will include a new girl's dormitory that will house 120 girls, a library to house 30,000 volumes with a study area, an additional wing on the men's dorm and some additional classrooms and equipment. Minor building projects are now under way in preparation for this expanding program.

It can be done. This writer has just returned from a meeting in Centertown, Tenn. The strength of the church in Warren County (where Centertown is located) is newsworthy. The population of the county is approximately 30,000, and there are 47 congregations of the church of Christ meeting there. It was said, and I saw no reason to doubt it, that more than 50% of the church going people in the county are members of the church of Christ. To my mind, this points up two very important facts: (1) what can be done with enough effort; and (2) what remains yet to be done in the Carolinas.

Four hundred and fifty baptized. James Johnson, Leonard Johnson, and Jim Massey (all former missionaries to Nigeria) led a group of 34 preachers, elders, and Bible teachers in a month long campaign in Nigeria, West Africa. This intensive preaching effort spanned 300 miles in the eastern region, and was done mostly in the open air to enormous audiences. More than 450 were baptized.

Direct mail. Over 400 congregations are now participating in an effort to saturate the entire country with gospel literature by means of direct mail. A sixteen page magazine (with the first lesson in a free Bible correspondence course included) has already gone into almost 2.5 million homes. This effort is under the oversight of the elders of the Brown Trail church in Hurst, Texas.

Herald of Truth. Since the Herald of Truth started earlier this year to film its TV program in color, more TV stations are wanting to give free time for telecasting the program than films can be supplied to with the present budget. Already 40 new stations have added this program (two in the Carolinas, WGHP-TV, High Point, N. C., and WECT-TV, Wilmington, N. C.)

Full-time evangelists to enter field. The Omen Road church in Tyler, Texas has announced that its plans are completed for putting a full time man in the mission field

(see page 14)

The Continuing Cross (Cont'd)

While picturing Christ crucified, we do not wish to leave the impression that He never overcame the cross. He did. It is sad that many will carry a crucifix with a dead Jesus on it, rather than an empty cross with the victorious Christ enthroned in heaven and the heart. But, the permanent power of the blood shed on Calvary continues to save sinners and to give joy to the saved. "Thanks be to God for his unspeakable gift."

Cross Of Rebellion (Cont'd)

be the Christ, save thyself AND US." Had he been truly interested the power of the demonstration of Christ's coming down from the cross would have been enough.

A man who lives a life of rebellion can never hope to die with honor and grace.

"But seek ye first his kingdom and his righteousness and all these things will be added unto you." (Matthew 6:33.)

ETERNITY AND REBELLION

No matter what our chosen pathway of living might be we are all bound together in the common certainty of eternity. Those who are enlisted in the ranks of the rebellious in this life can only reap the portion of eternity reserved for them. (Matthew 25:14-44.)

There may be a time in this life when rebellion is considered stylish, but in eternity there will only be submission to God. "Every knee shall bow, every tongue shall confess," when Christ comes again.

The thief didn't realize that he couldn't be a rebel for ever.

The only hope for a hell-bent generation is Jesus living in the hearts of men. "The Lamb of God that takes away the sins of the world," lives in the hearts of those who submit to him --- never in a rebellious heart.

Cross Of Repentance (Cont'd)

sin we must turn to Jesus as Lord, trusting him as our helper to deliver us from sin and death and provide us with the desired blessing of salvation, providing, of course, that we show by our disposition that we are willing to follow him wherever he may choose to lead. It is our prayer that every reader will take up the cross of repentance--the cross that leads to the cross of redemption.

South Carolina News (Cont'd)

three stage meeting house.

We are very happy to have Robert, Mary, Stevie, and Mark Martin with us in the Lord's work here in Anderson County. They are fine young people dedicated to the cross of Christ. Brother Martin is working at the Belton Company until his monthly support can be raised.

At the time of this writing, John L. Wheeler of Tupelo, Mississippi is engaged in a gospel meeting in Williamston and interest is running high with several visitors attending.

Brotherhood News (Cont'd)

for the purpose of doing evangelistic work. Wayne Poucher, well known preacher and radio commentator, was to begin this work on October 1 under the oversight of the elders of the Omen Road church. It is expected that by June of next year, Marvin Bryant, well known by most Christians in the Carolinas, will join Poucher and the two will work together to preach the gospel in areas where the church is either unknown or very weak.

Your help is needed in increasing the effectiveness of Carolina Christian. More subscriptions are needed. Will you secure a club of five or more at $2.00 each?

NORTH CAROLINA NEWS

Tryon

KENNETH WILLIS, Reporting: After three and one-half years with the church in Tryon, my family and I are moving in October to work with the church in Hendersonville, N. C. Our new address will be: 630 Hebron Street. During our work in Tryon, we've been supported by churches in Gallatin and Portland, Tennessee. Since some of this support is being withdrawn, the church in Tryon is presently seeking additional outside support and the services of a full time minister.

If you know of anyone interested in working in this mission field, please contact : the church of Christ, P. O. Box 1055, Tryon, N. C. 28782.

Taylorsville

TONY FORREST, Reporting: We in Taylorsville are busy doing follow-up on our Campaign for Christ conducted September 4-14. This campaign has proved to be a source of encouragement to the church as well as providing us with a new prospect list. The workers who gave of their time did an excellent job and considerable community interest was aroused. This was significantly a "Carolina" campaign as no workers were imported from outside and financial backing was provided by the South Fork church in Winston-Salem. Ray Fullerton of Goldsboro, N. C., did an outstanding job from the pulpit, besides sharing his knowledge gained from previous campaigns.

Here are some statistics regarding the campaign: 31 non-members visited services a total of 59 times; two were baptized; 48 indicated a willingness to see the filmstrips; 52 enrolled in a Bible correspondence course; 45 others indicated various levels of interest causing workers to suggest a return visit; 10 classes were conducted during the campaign; 21 workers took part in door to door work, and five visiting ladies assisted with food preparation and service.

The Lord has blessed us marvelously. We are now conducting six cottage classes and have others waiting in line. Our attendance is up and we just had a record contribution of $148.80.

"CAROLINA CALLING" DINNER

C. N. Womack, Tom Bolick, and Richard Beasley, along with their helpers, are making interesting plans for the annual meeting of Carolina Christian. They have designated the meeting "Carolina Calling." James W. Nichols, editor of the Christian Chronicle, will be the featured speaker.

The meeting and dinner will be held November 11, 1966, at the Community Center in Spindale, N. C. Evening activities are scheduled to begin at 7:00 p. m.

From Tom Bolick's letter we quote, "Enclosed you will find cards with the proper information and a ticket attached to each one. Please put this on the bulletin borad and announce to the congregation. We would like to have many from each congregation present. To insure yourself of a seat at the dinner, please return the money for the tickets by November 1, or, if it is not possible for you to attend, please return the tickets by this date. Address all money and reservations to: C. N. Womack, Box 95, Spindale, N. C. 28160.

"Carolina Christian is calling YOU to come and enjoy the occasion and be strengthened in your work for the Lord."

If you have not received this card and ticket, please write either Tom Bolick, Box 414, Shelby, N. C. 28150, or Richard Beasley, 513 Dogwood St., Columbia, S. C. 29205.

A business session is planned for 5:00 p. m. at the church building. Everyone is invited and the Advisory Board is urged to attend.

We are happy to plan this dinner and to bring James Nichols to the Carolinas. Carolina Christian needs your support to continue the outstanding service which is being rendered. Please plan to come.

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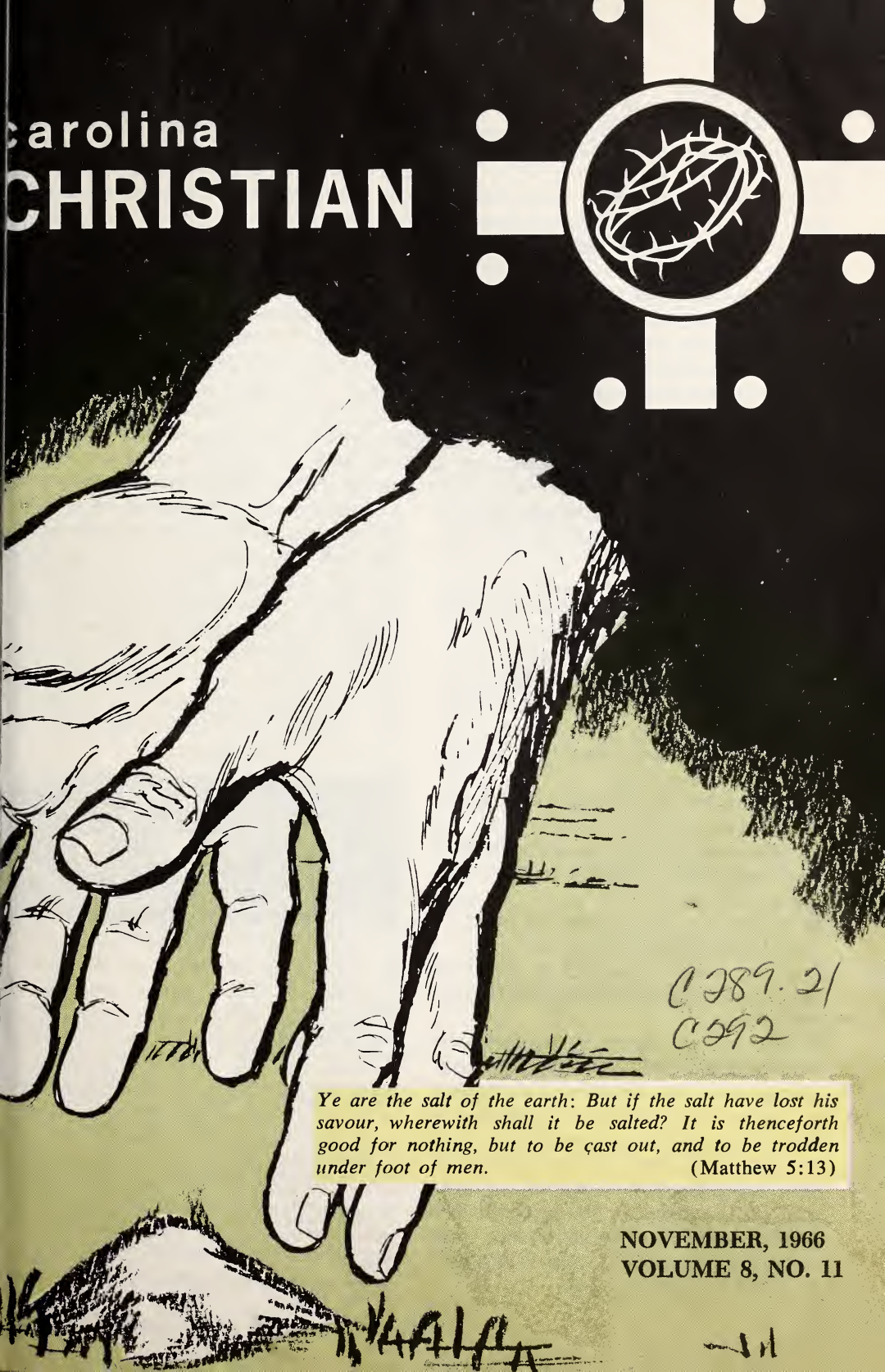
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Ye are the salt of the earth: But if the salt have lost his savour, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. (Matthew 5:13)

NOVEMBER, 1966
VOLUME 8, NO. 11

Too Liberal Or Too Conservative?

Burl Curtis, Greenville, S. C.

These two terms have many possible meanings. We are using them here to represent an extreme position. In politics, we are acquainted with the terms, "extreme left and extreme right." Liberalism is going to the extreme in one direction while conservatism is the extreme in the other.

When the true Bible way, the Lord's way, is viewed as "the strait and narrow way," liberalism is to leave that true way by going to the left while conservatism causes you to depart to the right. In either case, you have left the "strait and narrow way, which leadeth unto life." (Matt. 7:14.)

Being too conservative will cause the follower of Christ to:

1. fail to challenge and exercise his faith.
2. justify his lack of courage.
3. be a poor contributor.
4. reject new ideas and methods which are completely within the bounds of Bible doctrine.
5. make restrictive laws where God has not made them.

Being too liberal will cause the follower of Christ to:

1. believe things which the Bible does not teach and which are directly opposed to Bible teaching.
2. engage in practices which he knows the word of God condemns.
3. follow wild notions and go off "half-cocked," not counting the cost nor the consequences.
4. fail to "prove all things and hold fast to that which is good." (1 Thess. 5:21.)

Some think that the ultra-conservatism or antiism which we have recently seen is new. Or that the liberalism which we perhaps shall see much too much of is new. They are not. They are as old as man is old. It burns the devil up to see people correctly following Jesus, so he uses every trick in his bag to someway lead them astray.

Christians should be just as liberal as Jesus and no more. They should be just as conservative as their Lord and no more.

Something More Dangerous

Many Christians could not really be "classified" as too liberal or too conservative. BUT MOST of them are Christians in part. They have never seen the necessity of being a Christian in every particular and in every place. They, like the Pharisees, stress light things while overlooking the weightier matters. "Woe, unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone." (Matt. 23:23.)

A Christian may trust in himself that he is righteous, and despise others. He may even pray, "God, I thank thee, that I am not as other men are, extortioners, un-

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carolina CHRISTIAN

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Published monthly by Carolina Christian Publications, Inc., P. O. Box 5423, Station B., Greenville, S. C. 29606

Second class postage paid at Greenville, S. C.

POSTMASTER: Send undeliverable copies with Form 3579 attached to Carolina Christian Publications, Inc., P. O. Box 5423, Sta. B., Greenville, S. C. 29606

RETURN REQUESTED

Address all editorial matter to Burl Curtis, P. O. Box 5423, Station B., Greenville, S. C. 29606

Address all N. C. News to Tony Forrest, P. O. Box 714, Taylorsville, N. C. 28681, and all S. C. News to Rhoden Presnell, 801 Durant Ave., N. Charleston, S. C. 29406. News items to be printed in a given month's issue should reach the news editors by the 15th of the preceding month.

SUBSCRIPTION PRICE: Individual, $2.50 per year; club of five or more, $2.00 per year; quantity, 13c for 15 or more.

Address commercial advertising inquiries to Jacobs List, Inc., Clinton, S. C. 29325.

Word Picture Of A Christian

Raymond Climer, Duncan, S. C.

Everyone should be a Christian. The Christian life is the greatest life one can live. As a Christian we enjoy all spiritual blessings. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." As Christians all things work together for our good. "And we know that all things work together for good to them that love the Lord, to them who are the called according to his purpose." (Romans 8:28.) As Christians God will provide for us. "But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you." (Matthew 6:33.) The Bible clearly sets forth a word picture of those who are Christians. In this short study we shall take the word "Christian" and let each letter stand for an attribute of a Christian.

A Christian is a converted person. To be converted means to turn from one course of action to another. Christians are to turn from the world to Christ. Paul tells Christians in Romans 12:1,2, "Be not conformed to this world, but be ye transformed (a synonym for converted) by the renewing of your mind, that ye may prove what is that good, and acceptable and perfect will of God."

Before our conversion we were conformed to the world, but now are to be transformed or change our course of action. We now meditate and think on spiritual things. (Psalms 1:1, 2; Colossians 3: 1, 2; Philippians 4:8.)

A Christian is an humble person. Without humility we cannot enter the kingdom of God. (Matthew 18:1-3.) Jesus is our perfect example of humility. (Philippians 2:8.) Those who are lifted up with pride and conceit are not the kind of Christian they should be. (Luke 18:14.) "For everyone that exalteth himself shall be abased, and he that humbleth himself shall be exalted."

A Christian is a ready person. A devout Christian is ready to every good work. (Titus 3:1.) There are many good works that one must do. Not only must a Christian be ready to every good work, but he must also be ready to answer the questions asked him concerning his hope. "But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." (1 Peter 3:15.)

A Christian is an interested person. You may ask "Interested in what?" A Christian is interested first of all in saving his own soul and then in the souls of others. A Christian is interested in helping and doing good to all, but especially the household of faith.

A Christian is a sanctified person. Sanctified means set apart. A Christian then is set apart for the service of God. The whole scope of the Christian life is to serve God with all that he is and has. (Matthew 22:37.) How is one sanctified or set apart? By obedience to God's word. (John 17:17.)

A Christian is a thankful person. A Christian is always grateful for the blessings of life. There are so many things Christians have to be thankful for. We ought to thank God for sending Jesus to die for us. We should be thankful for our country, our children, friends and loved ones and many other things too numerous to name.

A Christian is an industrious person. Industrious means active. A Christian is actively engaged in the work of the church. A slothful or lazy person is not characteristic of a Christian. There is always work to be done by those who have a desire to work for the Lord. Weak members need to be visited, the sick need caring for, Bible classes to be taught, personal work to be done, and other things that need our

(see page 7)

Jerusalem Church, An Example

Harold Simmons, Wilmington, N. C.

Examples are forceful methods of teaching. The apostle Paul wrote to the church at Corinth, "Be ye followers of me, even as I also am of Christ." (1 Corinthians 11:1.) Jesus also said in his sermon on the mount, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." (Matthew 5:16.) Every child of God is to be an example, teaching others by the lives we live. (Read also 1 Peter 2:21; James 5:10; 1 Timothy 4:12.)

The church in Jerusalem is a good example for man today. Jerusalem was the place where the church had its beginning. Isaiah the prophet foretold in Isaiah 2:2,3 that it would begin in Jerusalem, as the word of the Lord would go forth from there. Jesus in Luke 24:47 spoke to the apostles "that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." Notice beginning at Jerusalem.

There were three Jewish feasts, the Passover, Pentecost and the feast of Tabernacles. On the first Pentecost after the Lord's resurrection from the dead, the church began with power, as Jesus said it would. (Mark 9:1; Acts 1:8; Acts 2:1-4.) The power came upon them as "they were filled with the Holy Spirit." This was the birthday of the church. As the result of Peter's sermon on this day, the people were eager to know what to do. They were told just as Jesus had told the apostles in the commission he gave. (Matthew 29:19, 20; Mark 16:15,16; Luke 24:46,47.) This was a great day as about three thousand obeyed the Lord, and the Lord added them to the church.

There are some things about the Jerusalem church that need to be imitated today. They were STEDFAST IN THE APOSTLES DOCTRINE, FELLOWSHIP, BREAKING OF BREAD AND IN PRAYERS. (Acts 2:42.)

The stedfast laborer for the Lord will be rewarded. We cannot see any indication of the members of this congregation falling away except as Ananias and his wife lied and died because of their lie. Today, we are saving "the lost and losing many of the saved." If the stronger members of the church would work with the babes in Christ to strengthen them, this would help tremendously. In one way try being a big brother or sister to them to help guide them. Christ is interested in us and we need to show an interest in others in order to follow in his footsteps.

This church in Jerusalem was also in unity among themselves. Luke writes in Acts 2:44 that "all that believed were together." This is what the Lord prayed for in John 17:20,21 and it was being done with about three thousand members in Jerusalem. Some congregations today cannot have unity with 30 members. We find it also after others were converted and the number grew that "the multitude of them that believed were of one heart and of one soul." (Acts 4:32.)

These people were blessed by the Lord for their giving in benevolent work. In Acts 20:35b Jesus said, "It is more blessed to give than to receive." These brethren "sold their possessions and goods, and parted them to all as every man had need." (Acts 2:45.) This was not binding that they sell what they had as can be seen from a study of Acts 5:1-5. Peter said "Was it not thine own? and after it was sold was it not in thine own power?" Paul states in Galatians 6:10 to use the opportunity we have to do good to all and truly these early Christians did just that.

This congregation was "having favour with all the people." (Acts 2:47.) In doing this, they were following the example of Jesus as he "increased in favour with God and man." (Luke 2:52.) Today we should have the respect of the people in the community. This does not mean that the

(see page 5)

Jerusalem Church, An Example (cont'd)

church will be the popular thing with the people. Connected with this same thought of having favour with the people is "the Lord adding to the church daily." (Acts 2:47.) The work was successful for the Lord. If we are to win the lost, then they must have the confidence of what we show God's Word to teach. We cannot say one thing and practice another to even be pleasing to the Lord.

Jerusalem was a praying church. (Acts 2:42; 4:31.) Being released the apostles met for a prayer meeting and God heard their prayers as they requested. "That with all boldness they may speak thy word" and "they spake the word of God with boldness." God also heard other prayers of this church.

The church in Jerusalem was not without its problems, as we can also learn from Acts 6:1-7. The church grew greatly and in the daily distribution of food the Grecian widows were neglected which resulted in a murmuring. The apostles called the church together and asked them to choose seven men from among themselves and from the names it seems they were all Grecian men. "The saying pleased the whole multitude" and the result was that "the number of the disciples multiplied in Jerusalem greatly." Problems if caught early can be corrected and the work go forward for Christ.

The Jerusalem church was also evangelistic. "And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ." (Acts 5:42.) In the eighth chapter of Acts a great persecution is described as coming against the church in Jerusalem and it was scattered abroad. In verse four, Luke writes "Therefore they that were scattered abroad went everywhere preaching the word." The members of this congregation had been taught and they were able to teach others what to do in obedience to the will of Christ. If only one half of the members of the Lord's church today would bring one to Christ this year, look at the increase that would be. There would be over three million members of God's people and if this were done each year continually, it would not be long before a third of the world would be Christian instead of communistic.

This Jerusalem Church had a zeal for God as they continued daily to work. (Acts 5:42; 2:46.) Let us see if we cannot restore all that the Lord would have us do today to be pleasing unto him. WE CAN AND WE MUST.

TOO LIBERAL (cont'd)

just, adulterers, or even as this publican," BUT WHAT IS HE? He's a trouble making, tale bearing, murmuring, sower of discord among brethren.

A Christian may say, "I go to church every Sunday and listen, sometimes, to the preaching." BUT he doesn't put into practice what he hears. He has more concern for a lost pet cat than he does for a lost soul. He knows more about Matt Dillon than he does about Matt Hew.

It is a great and high goal to be a Christian in every way. A constant danger to God's people is the willingness to be just a Christian in part.

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HOW TALL ARE YOU?

Kenneth Willis, Tryon, N. C.

A little boy ran to his Mommie exclaiming, "I'm nine feet tall." He then convincingly presented the six-inch ruler with which he had just measured. However, his six-inch (foot rule) properly measured him to be only four and one-half feet tall. This amusing little story heard over radio put me to thinking that we should do some measuring to see how tall we are before God.

Pulling our own boot straps and stretching our suspenders might put a little bounce in our walk and cause us to think that we're mighty important. It might even lead us to boast of what "We've accomplished," or what "We've done," and how "We're a success;" but a more important question is: "Are we a success before God?" And more personally, "How Do I Look To Him?"

RIGHT STANDARD IS ESSENTIAL

The Lord doesn't look through the eyes of man! The Lord looks at the heart, the inward part, the real man. When the prophet Samuel was given instruction concerning the selection of the first king for Israel, the Lord reminded: "But the Lord said unto Samuel, Look not on his countenance, or on the height of his stature: because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." (1 Samuel 16:7.)

Thus, "the Lord's ways are not our ways, neither are his thoughts our thoughts" (Isaiah 55:8,9.) Our standards and those of the world may approve financial attainments, educational degrees, moral goodness, etc., as marks of success. Being a good father, good mother, or good neighbor, and being good morally are all well and necessary: however one could be all this and still be a complete failure with God.

The little boy's six-inch rule wasn't the correct standard for the foot measurement he was going by. He was honest, but mistaken. This can likewise be true in religion. However, in religion we have an accurate standard to follow, God's Word, the Holy Bible. It eliminates the guess work in determining how tall we are before God.

APPLYING THE STANDARD

Being a Christian and knowing where one stands with God spiritually can be determined by using the standard (Bible.) Thinking one is right and feeling safe by one's conscience is entirely different from knowing it by obedience to the teachings of God.

To answer, "Am I A Christian?" I will need to follow the standard.

Are you a Christian? Have you accepted the fact that Jesus Christ is the Son of God as the Word teaches? (John 3:16,17.) Do you agree that God is and that HE is a rewarder of them that seek HIM? (Hebrews 11:6.) If you stop with faith only, however, you will still be too short in God's sight. For saving faith moves one to complete obedience. It also takes repenting of sins and turning to God from them (Luke 13:3), and faith enough to confess Christ before men. (Matthew 10:32,33.) Now, are you a Christian? How tall are you? If you stop here, you're still a little short! For to be a Christian is to be in Christ; and one puts on Christ in baptism, and is thereby saved from his past sins and added to the church. So, How Tall Are You? When it comes to being a Christian, just how do you measure before God?

CONSTANT NEED OF THE STANDARD

After becoming a Christian (and to those who for a number of years have been Christians), the same question still applies: "How Tall Are You?" Are you growing spiritually by feasting on the Word of the Lord? By worshipping regularly? By exercising spiritually? If not, the growth may become stunted and wilt away. The Apostle Peter informs us of what is

(see page 7)

HOW TALL ARE YOU? (cont'd)

necessary that a child of God be "neither barren nor unfruitful in the knowledge of our Lord Jesus Christ." "Giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness, and to godliness brotherly kindness; and to brotherly kindness charity." (2 Peter 1:5-9.)

Apply the standard. See where you stand with God. HOW TALL ARE YOU?

WORD PICTURE (cont'd)

attention. Jesus said "The harvest truly is plentous, but the laborers are few." (Matthew 9:37.)

A Christian is an ambassador. (2 Corinthians 5:20.) "Now then we are ambassadors for Christ." An ambassador is a representative. In this sense we are ambassadors (representatives) of Christ. Christians represent Christ and His kingdom. We are to so live that people can actually see Christ living in us. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." (Matthew 5: 16.)

A Christian is a neighborly person. The question may well be asked "Who is my neighbor?" Compare Luke 10:25-37. Our neighbor may be the person living across the street, or across town, or in some foreign country. In short our neighbor is anyone in need of our assistance. Christ is our example of being a good neighbor. He went about doing good to all. (Acts 10: 38.)

So again I say that the Christian life is a wonderful life, the most wonderful life that can be lived. All true Christians are Christ-like and except we be Christ-like we cannot be saved.

These are the attributes of a Christian. Do they characterize you?

C - converted
H - humble
R - ready
I - interested
S - sanctified
T - thankful
I - industrious
A - ambassador
N - neighborly

STATEMENT OF OWNERSHIP

1. Date of Filing: October 8, 1966.
2. Title of Publication: Carolina Christian.
3. Frequency of Publication: Monthly.
4. Location of Known Office of Publication: P. O. Box 5423, Sta. B, Greenville, S. C. 29606.
5. Location of the Headquarters or General Business Office of the Publishers: P. O. Box 5423, Sta. B, Greenville, S. C. 29606.
6. Publisher: Carolina Christian Publications, Inc.
 Editor: Burl Curtis
 Managing Editor: Burl Curtis
7. Owner: Carolina Christian Publications, Inc., P. O. Box 5423, Sta. B, Greenville, S. C. 29606.
8. Bondholders: None.
10. Total no. copies printed: 1,800.
 Paid Circulation: 1,500.
 Free Distribution: 100.
 Total Distribution: 1,600.
 Office use, left over: 200.
 Signed: Burl Curtis

THE TEST

Can you measure your love as a Christian?
Attendance-is that a good test?
And if so, which service attended?
Is one any better than the rest?

When you work really hard all the weekdays
On Sunday you really need rest?
Do you go to the service on that day?
Because that just MIGHT be the test?

(see page 9)

UNDERSTANDING THE BIBLE

C. E. Mannon, Greenville, N. C.

The Bible does not teach everything, but it does teach something. Truth, divine truth--absolute and specific--is its message. But however strong may be our conviction that God's word is truth and that "all scripture is given by inspiration of God" to the end that "the man of God may be complete, furnished completely unto every good work," the design of this miraculous revelation cannot be realized until it is read, studied, and understood. While there are some scriptures "which are hard to understand, which they that are unlearned and unstable wrest... unto their own destruction," (2 Peter 3:16) the greatest hope of saving ourselves from false and foolish ways is suggested in the command: "wherefore be ye not unwise, but understanding what the will of the Lord is." (Ephesians 5:17.) To this end, we give ourselves, in this series, to a consideration of some guideposts to understanding the Bible.

Our approach to the sacred volumn must involve a reading and study of the text itself. Many valuable books have been written about the Bible, and the zeal of many to read these has often detracted from the urgency of personal application to the sacred oracles. While related studies may prove exceedingly valuable, one finds no surer guarantee against error and for imbibing the mind of God than by a verse by verse consideration of that which he hath spoken. Adult Bible classes involve themselves in no more promising use of time than a textual study of the Bible under the direction of a competent teacher. The greater nobility of the Bereans was attributed to their receiving the word with all readiness of mind, examining the scriptures daily to determine if the things heard were so. (See Acts 17: 11.) Are you a diligent student of that grand old book? If so, may you ever love it and continue to "study to show thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth." If you are one who has considered the Bible too deep and profound to begin any useful study, "come, let us reason together."

In studying the Bible, don't forget that the Bible is divided into two major divisions; namely, the Old Testament and New. These are two great covenants, or agreements, and of the distinction between the two, we must never lose sight. The Old Testament has served its purpose as a law, and having been fulfilled and abolished in the death of Christ, it has given place to the new and living way, or perfect law of liberty, to which we are subject in these last days, or Christian dispensation. Of Christ and these two covenants, it is written in Hebrews 8:6,7: "But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises. For if that first covenant had been faultless, then should no place have been sought for the second." While the old Testament will remain the word of God and profitable for our study, our authority in religion derives from the New Testament of Christ who "taketh away the first, that he may establish the second." (Hebrews 10:9.) Therefore, those precepts of the Old Testament are binding only as they have been repeated and reinforced in the New Testament.

One who would understand the Bible will keep three prominent questions before him while studying. Number one, who is speaking? When it is known that the Holy Spirit caused some of the words of the devil and his servants to be recorded, we need to know what these words are and avoid doing anything suggested by them. Number two, to whom is the message being spoken? To men like Noah, Abraham, Moses, and Naaman, God gave a specific message. The Jews were favored with a

(see page 9)

UNDERSTANDING (cont'd)

large portion of the Scriptures directed to and concerning them. On one occasion, Jesus commanded a man lame 38 years to "arise, take up thy bed, and walk"; on another occasion, Christ anointed the eyes of a blind man with clay and commanded him to go wash in the pool of Siloam--and in both instances, the afflicted was healed, but to such today, he does not so speak. It is so very important to know if the message has a specific or general application, or both. Number three, when was the message spoken? Before his death, Jesus said to the thief on the cross: "today shalt thou be with me in paradise." (Luke 23: 43.) What this thief's life was before turning to crime is unknown, but it is certain that his penitent request of the Lord brought a pronounced special favor or blessing. To one Zacchaeus, Jesus said, upon beholding his penitent spirit: "this day is salvation come to this house, forsomuch as he also is a son of Abraham. (Luke 19:9.) These were such occasions when the Lord pronounced a special blessing upon certain ones before he died and his new and living way went into effect. Just as men have a right to alter the terms of their will or bestow special favors, contrary to that will, before they die, so did the Lord Jesus. But when his death sealed his will--"for a testament is of force after men are dead, otherwise it is of no strength at all while the testator liveth" (Hebrews 9:17)--then the terms thereof must of necessity be kept, if the blessings thereunder would be enjoyed. To do otherwise would be equal to one's attempt to evade or break a will.

It is well to remember that the greater part of the first four books of the New Testament describe the personal ministry of Christ. Being a Jew, Jesus is described in his relationship to the seventh day sabbath, tithing, the passover feasts and other such observances of the Jews, to whom the law of Moses (Old Testament) applied. However, Jesus' great lessons of truth, confirmed and recorded in these first four books of the New Testament are "written that we might believe that Jesus is the Christ, the Son of God, and that believing, we might have life through his name." (John 20:31.) These books of evidence therefore, become a record of the preparatory work of our Lord's mission to seek and to save the lost. The terms of the new covenant, or the conditions on which the blessings under the new covenant are to be enjoyed are not seen applied until we come to the book of Acts where there is revealed what men were commanded to do, why, and how they did that which would bring them into the enjoyment of the blessings of that faith resulting from the testimony they had received of Jesus. The book of Acts is seen as a divine commentary on the marching orders of Jesus to preach the gospel to the world and his promise: "he that believeth and is baptized shall be saved." It is in this fifth book of the New Testament that the student of God's truth will find the divine pattern of conversion to Christ and membership in his church. The book of Acts contains over 30 years history of the church following its establishment which is also here recorded. The books following Acts are those written to and concerning Christians and represent a wealth of information designed to enable us to grow in the grace and knowledge of the Lord. They read "another's mail" who look to these epistles for God's message to alien sinners, therefore, we must beware of that endeavor to justify some religious practice by scriptures that do not apply. In our study to understand the will of God, let us determine to know who is speaking, to whom is the speaker's message being directed, and when was it spoken?

TEST (cont'd)

Daily work tires you out and by nightfall
You surely could sit down and rest?
But attend ye the Wednesday night service
Because you think that's the test?

The Bible exhorts you to study,
There's plenty of time for your rest,
When you pass from this life to the next one.
So really, each service is best.

(see page 11)

BROTHERHOOD NEWS

Harold Winters, Burlington, N. C.



Interesting figures--a dime a day. George Bailey, minister of the College church in Abilene, Texas, has given us the following figures on what could be done (in addition to our present work) if just one million members of the Lord's church would contribute an extra dime a day: each year we could build one $50,000 church building every day in the year, add a 1000 missionaries to our present force and pay them $9,100 per year with an additional $150 per month for a work fund, spend two million dollars more on radio and television, two million more on newspaper teaching and tracts, increase our benevolence by two million dollars, spend a million dollars more on campaigns, for World's Fair and other such exhibits an additional $500,000, and still have left $1,500,000 to spend on emergencies that might arise and other good works. Brother Bailey concludes: "A dime a day doesn't seem like much, to be sure. But a million of them every day, seven days a week, fifty-two weeks a year, come to the total of THIRTY-SIX MILLION, FIVE HUNDRED THOUSAND DOLLARS--enough to do everything outlined above." "A dime a day"--this simply shows what we can do when we take Christianity seriously.

Is this a record? On October 2, an appeal was made to the members of the Hilsboro church in Nashville (Tenn.) to give liberally to help provide color television films for the Herald of Truth. When the contribution was counted, it totaled $33,574.65. Hilsboro thus tops the record contribution of the Central church in Amarillo, Texas reported last month. Is this a record? If so, who will accept the challenge to break it?

Herald of Truth. The elders of the Highland Church of Christ in Abilene, Texas have informed us that 42 television stations throughout the country have asked to put the new color series on the air on sustaining (free) time basis. If purchased, this free time would cost approximately $364,000 annually.

Galilee Christian School opened. On September 1 a new school, called Galilee Christian School, was opened in Eilabun, Israel, near Nazareth, with Ernest Stewart, who lives in Haifa, serving as President. Fifty-one students registered this year for the 9th and 10th grades. The school plans to add the 11th grade next year and the 12th the year following.

South American Lectureship. Record attendance marked the South American Lectureship which was conducted with the church of Christ in Santiago de Chile from Aug. 28 to Sept. 4. The central theme of the lectures was "The Acts of the Apostles."

More results from the World's Fair. A new congregation, known as the Bronx Church of Christ, is meeting in New York as a direct result of personal evangelism during the World's Fair. This newly formed church held its first services on Aug. 7 in a building previously used as a Jewish synagogue. Paul Breakfield, Jr. met W. S. Harrigan, at that time president of the United Wesleyan Methodist Church, at the Fair on Oct. 12, 1965. This led to Harrigan's subsequent conversion to the truth. A number of others (from Harrigan's former connections) have now been reached and they form the new Bronx church.

Going afar. Two men from North Carolina have announced plans to enter foreign mission work. Noyles E. Sewell, who has spent 12 years in the Carolinas, plans to go to Ecuador (in South America) about the first of next year. He will be the first (and only) missionary from churches of

(see page 11)

PARTICIPATION IN WORSHIP

Irma Lee Batey

MEMO TO THE SONG LEADER

The song leader must need worship while he leads the congregation. To assure this he must make thorough preparation by studying the songs and by determining their most effective use, days before he leads them in worship. The song leader's own book should be marked, possibly in red, as to the soft passages, breath marks, omission of stanzas, and perhaps the singing of all the stanzas before the chorus. Suggestions as to the best place to use the song may also be indicated, for example, opening and closing songs, communion, invitation, prayer, et cetera. For the beginning song leader, the key and the diagram of the hand beats, with the preliminary beat, could be drawn in the margin. This would prevent his using a three-beat pattern in a four-beat song! The song leader's preparation is imperative.

MEMO TO THE CONGREGATION

I doubt that the average member of the church realizes the influence of television, sports, and perhaps concerts in his life. There we are spectators, and look on with pleasure. This attitude has been brought unintentionally into the church, and we find people content to attend worship only to "look-on." This is very far from the participation that the Lord expects and requires of his people. The worshipper must be the participant throughout the worship. Otherwise he fails to receive the full blessings which the Lord's plan provides.

MEMO TO THE PREACHER

Participation in singing is as applicable to the preacher as to other members of the church. Too often the preacher refrains from singing to "save his voice" for the sermon--a practice that admits incorrect speaking habits. Or he may take the hymn-singing time for further thoughts on the sermon. In both cases he has overlooked the command to sing!

At this point let me suggest to those preachers who can sing that they occasionally lead the invitation song. My observation is that the spoken invitation can lead into the words of the song, and the transition to the sung invitation is most effective. This necessitates the most careful selection of the invitation song and how to lead into it. The preacher picks up his song book (if he needs it) and begins to sing. It is as simple as that! There is no hesitation to get the pitch, no directing, he just sings! This will likely take extra preparation on the part of the preacher, but the results will be worth every effort.

BROTHERHOOD NEWS (cont'd)

Christ in that country. M. F. Norwood, who has spent seven years in Marion, N. C. plans to go to Nigeria in the early part of 1967. Sewell needs some additional support and Norwood must have $7,00/ traveling expense. Anyone interested in helping these men should contact them at once.

New translation. Paul Southern, head of the Department of Bible at Abilene Christian College, was invited to meet with a group of Bible scholars in Chicago to consider the publication of a contemporary American English Translation of the Bible.

TEST (cont'd)

And so measure your love as a Christian
By service to God as the test;
If you spend all your life in his service,
Your savior takes care of the rest.

By Madeline C. Brown
Valdese, N. C.
Sept. 25, 1963

BOOK REVIEW

LESSONS ON THE HOLY SPIRIT, by Clarence C. Gobbel (Quality Printing Company, Inc., 1963, 32 pp., 35¢.)

The Holy Spirit is a much abused personality in many denominational circles because of false conceptions regarding his person and work. While this is true, perhaps we will admit that with many of us the Holy Spirit is a neglected personality and that our knowledge of that which the Bible teaches on this subject is very limited.

LESSONS ON THE HOLY SPIRIT is a thirteen lesson booklet designed for use in Bible classes. It is very suitable for High School, College and Adult study groups. The lessons are presented in question form rather than as commentary, the student being left to study the Scripture for himself to see what God hath spoken on the matter. The questions are generally divided into sections of True and False, Multiple Choice, Fill in the Blanks and Questions for Discussion. Scripture references fill the booklet. Most questions include a reference to which the student can look for the answer. Lesson thirteen is a review.

Among the topics are: The Godhead, Holy Spirit Baptism, Gifts of the Holy Spirit, The Indwelling of the Holy Spirit, Holy Spirit in Conversion and Sinning Against the Holy Spirit.

Copies of this lesson series can be ordered from:

Carolina Christian Publications, Inc.,
Station A., Box 8324
Greenville, S. C.

THE CHURCH AND ITS ELDERS, by R. W. Grimsley (Quality Printing Company, Inc., 1964, 107 pp.)

In a mission field such as the Carolinas in which there are relatively few congregations with elderships and when one of the goals is the training and the appointing of qualified men to over-see the local church, THE CHURCH AND ITS ELDERS will be found to be most valuable reading and study material. Indeed, it will be of great value to elders who have already been appointed as well as men who are seeking to qualify themselves for the office.

The author, R. W. Grimsley, has been an elder in the Lord's church for over 50 years, the last 35 of which having been served in the College church of Christ in Abilene, Texas. George W. Bailey, minister of the College church, says of brother Grimsley, "He is one of the most dedicated, consecrated and ideal leaders I have ever known." This indicated his qualifications to speak on the subject of eldership.

Among the subject matter in this plainly written and easily read book are the following topics: (1) The Church, Its Universality and Government, (2) The Local Church, Its Need and Authority for Elders, (3) Qualifications of Elders. (4) Selection and Appointment of Elders and (5) Planning the Work of the Church.

When one of the major jobs is training and appointing effective, qualified men to the office of bishop, and especially in view of the needs of the Carolinas in bringing the Church to maturity, this book will be of great value. Copies can be obtained by contacting:

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WHAT AN OPPORTUNITY!

The elders of the Highland church in Abilene, Texas, are faced with an amazing opportunity. Numerous requests have been received for the Herald of Truth films. About 40 television stations wish to obtain the color films for free showing.

One color print costs $112. It is estimated that each print will be shown in 78 cities to hundreds of thousands of people. Cost of one black and white film is $40.

We would like to encourage you to purchase as many of these films as possible or make any donation you can for this great work. Surely if the television stations can furnish the time we can furnish the film.

Write: Highland church of Christ
Box 2439
Abilene, Texas 79604

CAROLINA CHURCH NEWS

Tony Forest, N. C. News Editor
Box 714, Taylorsville, N. C.

Rhoden Presnell, S. C. News Editor
P. O. Box 5343, N. Charleston, S. C. 29406

NORTH CAROLINA NEWS

Mooresville

RONNIE ULREY, Reporting: The new congregation here is progressing in a wonderful way in the work of our Lord. We recently found another family of Christians in this city, a family of seven. This brings our membership up to 12 and our attendance to 25. We located this family by running an article on the church in the local newspaper. Never underestimate the power of the press.

Even though we know that we have a bright future, the response to our appeal for funds was far short of what we had expected. These funds are for the home the church had to purchase here. Only six churches in the Carolinas responded with a total amount of $452.00. We are deeply grateful to these, and would like to say to others that the Lord's work in this city is worthy of your deepest consideration and greatest sacrifice.

Another preacher is interested in coming to the Carolinas if he can locate a suitable work. Anyone interested should contact W. O. Mowery, Wilson, Oklahama. I highly recommend this man to any congregation needing a preacher. There is a possibility that he could get his support for the right place.

Marion

M. F. NORWOOD, Reporting: Our meeting with W. G. Gantt was enjoyable. The lessons were mostly from charts. We had a number of outsiders present, but no visible results. The attendance averaged 46.

The October 7th issue of the Christian Chronicle carried the announcement of our going to Nigeria. We plan to go in June of 1967 provided we raise $7,000.00 and the visa is granted. We are asking our Christian friends to send us $1.00 or more to help us reach this goal. All the contributions will be receipted and will be refunded should we not be permitted to go. We are trying to raise this money by letters, etc., rather than being gone from work here.

We are also in need of contacting someone who would come to Marion and do a good work. It will take a man with strong faith and determination.

Burlington

HOWARD WINTERS, Reporting: The Burlington church is still on the march for the Lord. Since my last report we have baptized eight precious souls into Christ and one has been restored who had been reared in a "one cup-anti class" group. In the past year our contribution has increased almost $100.00 per week. Plans for appointing elders are moving swiftly along, and our new church building is getting closer and closer to realization. W. Gaddys Roy, from Anniston, Ala., has just closed our fall meeting, during which one was restored and two baptized. Our personal work program continues to pick up steam, and we expect the greatest results ever this winter. In addition to the work at home, we continue to increase the amount sent to mission points.

SOUTH CAROLINA NEWS

Easley

BURL CURTIS, Reporting: We are excited about the plans and possibilities of the work here. We had our yearly planning meeting the middle of October and here are some of the plans for 1967.

1. Daily radio program. As soon as suit-

NEWS (cont'd)

able time is available, the church in Corning, Arkansas, will pay for a 15 minute program.

2. Three or four weeks of campaigning. The first two weeks, beginning June 11, 1967, Owen Olbricht and 24 carefully selected and trained college students from Harding, David Lipscomb, and Abilene Christian Colleges will be with us. The first week will be spent in door to door work and Bible studies with a week of nightly meetings with Owen Olbricht doing the preaching. This will immediately be followed with a week's campaign by families from Corning, Arkansas, with Laundon Saunders preaching. The fourth week will consist of further preaching and teaching with follow-up work with workers from the area, from Englewood, Tennessee, and others who may be able to stay.

Olbricht comes to Easley with wide experience and excellent results. In four campaigns last summer in New Jersey and Pennsylvania, 60 were baptized and six restored. In Toms River, N. J., the attendance rose from 90 to 120 after the campaign and at Sunbury, Pennsylvania, from 65 to 110.

3. Continuing training classes. These are already in progress with great interest. We plan to train and develop our own workers and leaders. Each Christian is urged to use every talent he has in the Lord's work. We anticipate keeping these training classes going from now on.

4. Bible school. We have just completed work on our basement. We now have twice as much class room space. We hope to fill our class rooms, thereby overflowing our small auditorium.

5. Attednance goals. By January 1, 1967, we plan to have 55 in attendance and by July 1, 1967, we hope to have 80.

6. Contribution. $100 per week by January 1, 1967.

7. Purchase building lot by January 1, 1967. We are now looking at four acres of crested land on the eastern boundary of the present city limits but which will be inside the city by the first of the year. It joins the WMCA building and is near the Junior High School. We hope, by the help of the Lord, to be able to announce that we have purchased this tract.

8. Construct the first unit of our building (educational unit) by fall 1967. We will need to have our land debt free first. This unit will be about $30,000.

9. Continue direct mail, newspaper advertising, and correspondence work.

10. Personal work, hospital visitation, and home Bible studies.

11. Encourage new congregations, especially in this area. Recently Easley gave pews and chairs to the new congregation in Williamston, S. C. We have now several used song books which were given by the Central church in Cleveland, Tennessee. If you need books for a new work, please contact us.

12. Encourage Christians to move to Easley. We are now in contact with some five families who are interested in coming as vocational missionaries. Job opportunities are very good here.

We planned too small last year. None of us are able to see how all these things are going to be accomplished but we plan to move forward by faith and a great deal of hard work. We are greatly blessed in having Neil Inness and his family in the work here. He has already meant a great deal in our progress.

We have set a Bible study goal of 65 for the first Sunday in November.

Charleston, Essex Village

SAM WATTS, Reporting: The work here is progressing along real well. Our attendance is averaging over 100 and our contribution reached an all time high of $350.

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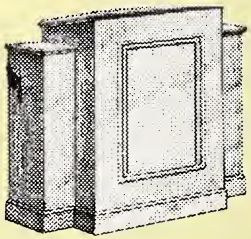
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"Hast thou entered into the treasures of the snow?"
(Job 38:22.)

DECEMBER, 1966
VOLUME 8, NO. 12

EDITORIAL — HELPING OUR OWN

Burl Curtis, Greenville, S. C.

In a very true sense, N. E. Sewell and M. F. Norwood are part of the Carolinas. Sewell has spent 12 years in the Carolinas having preached in Williston, S. C. and Wilmington and Kinston, N. C. Norwood has spent several years preaching in Marion, N. C. Now they have accepted the perhaps greater challenge of entering foreign mission work. Sewell plans to depart for Ecuador January 20, 1967 and Norwood plans to go to Nigeria, Africa by July, 1967.

According to our latest information, N. E. Sewell needed $30 per month personal support, $200 per month working fund, and $2,000 travel expense before making departure. M. F. Norwood lacked a working fund of $150-200 per month, $7,000 for travel and the cost of a small auto to use in Nigeria.

Now is the time for us to help our own. The Carolinas should provide as much of these funds as possible.

You CAN do something. Will you bring these needs to the attention of the elders or leaders where you attend and tell them you would like to see the church do what it can? Will you contribute from your personal funds? Is it right to give to friends, relatives, and others and not give to such a great work as this? If you do not have the money, should you not sell something so that you could help?

These men and their families are going. The least we can do is to help them. Mail your contributions to: N. E. Sewell, Box 1083, Kinston, N. C. or M. F. Norwood, Box 452, Marion, N. C. Checks should be made payable to CHURCH OF CHRIST.

ANNUAL MEETING REPORT

The annual meeting of Carolina Christian held November 11 in Spindale was an enjoyable and encouraging gathering. About 90 were there from all parts of the two states. It was the best attended annual meeting we have ever had.

Chester Womack, one of the directors, and his wife, did an outstanding job in arranging for the place, the meal, the decorations, etc. We give our thanks to them. Without the fine work of Richard Beasley of Columbia, S. C. and Tom Bolick of Shelby, N. C. our attendance would not have been the highest. We appreciate their work in promoting the meeting.

Special recognition was given to the Advisory Board. They have rendered valuable assistance to the paper and have helped to call attention to the needs in the Carolinas through such things as the full back page ad in the Christian Chronicle.

The 1967 plans for Carolina Christian include an emphasis on further developing the present congregations in the Carolinas. The need for elders and the role of the larger congregations in planning and performing the task of reaching the lost in every area will be discussed.

carolina CHRISTIAN

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Published monthly by Carolina Christian Publications, Inc., P. O. Box 5423, Station B., Greenville, S. C. 29606

Second class postage paid at Greenville, S. C.

POSTMASTER: Send undeliverable copies with Form 3579 attached to Carolina Christian Publications, Inc., P. O. Box 5423, Sta. B., Greenville, S. C. 29606

RETURN REQUESTED

Address all editorial matter to Burl Curtis, P. O. Box 5423, Station B., Greenville, S. C. 29606

Address all N. C. News to Tony Forrest, P. O. Box 714, Taylorsville, N. C. 28681, and all S. C. News to Rhoden Presnell, 801 Durant Ave., N. Charleston, S. C. 29406. News items to be printed in a given month's issue should reach the news editors by the 15th of the preceding month.

SUBSCRIPTION PRICE: Individual, $2.50 per year; club of five or more, $2.00 per year; quantity, 13c for 15 or more.

Address commercial advertising inquiries to Jacobs List, Inc., Clinton, S. C. 29325

SOME WEAKNESSES OF THE CHURCH

Carl Lancaster, Greenwood, S. C.

The church is a divine institution. It was planned and built by the Lord. (Matthew 16:18.) Yet the church is made up of human beings. (1 Corinthians 12:27.) The church as planned is perfect but the church in practice is always imperfect. One is divine the other is human. The goal of sincere Christians should be to recognize their flaws and seek ever to follow more perfectly the divine (flawless) pattern. (Matthew 5:48.)

Paul found many flaws in the church at Corinth. He dealt with these, one by one, in a letter to them in an effort to help them overcome these weaknesses. There are many weaknesses in the church today. Some of them are rather general. Sincere Christians need to work to eliminate as many of these as possible. What would you list as some of the major weaknesses in the church today?

The church to a great degree has failed to produce mature Christians. Like the Hebrew Christians of the first century many have never developed beyond the first principle stage, and are baby Christians who must be fed with milk. (Hebrews 5:12; 6:1.) The large amount of promotional gimmicks it takes to get Christians to go to worship, contribute of their earnings and engage in any kind of Christian work is evidence of this. The large percentage of Christians who attend only one service a week, give only one, two, or three percent of their income to the Lord's work, who consider worship as a chore instead of a privilege and engage in practically no work of any sort to advance the Lord's cause are indications that the church is not succeeding in producing enough mature Christians. Yet this is not because of the Lord's failure to make provision for developing mature Christians. (See Ephesians 4:11-15.) We just haven't worked the plan! Many grave problems in the church are a direct result of our failure in this area of endeavor.

Factionalism is a major weakness of the church today. We have divided up and fought over whether everybody has to be taught in one class or several, whether the fruit of the vine has to be served in one container or several, whether to use fermented or unfermented grape juice on the Lord's table, whether to put a cloth over it or not, whether we can eat inside the church building or not, whether a preacher can preach to a church or whether the elders have to do it, over how to do mission work, how to do benevolent work, how to use radio in preaching to the lost and on and on we could go! Sometimes as I think of this ridiculous list I come to feel that we have preached unity more and practiced it less than nearly any group in the world. There is a tendency to feel that if THEY hadn't taken the wrong position on all these issues there wouldn't have been any division. However, perhaps the problem goes deeper than that. THEY are a part of the church. Why is it that every decade or so WE have to divide up over the decade or so WE have to divide up over some issue? Is it because we have applied ligious neighbors and not to ourselves? Is it because we have not been lowly, meek, longsuffering and forbearing to one another in love? (Ephesians 4:1-3.) Is it because in our approach to the Bible we have been looking for technicalities while ignoring its real message? Have we so stressed the letter that we have missed the spirit? (2 Corinthians 3:6.) Somehow we are sowing the seeds that produces this steady harvest of division. Whatever the causes the result has been appalling, not appealing, and it is high time that we began looking for some answers. (See 1 Corinthians 1:10, Romans 16:17,18 and Proverbs 6:16, 19.)

Failure to develop leadership is another weakness in the church. Near the end of Paul's third mission journey he talked with the elders of the church of Ephesus at

SOME WEAKNESSES . . . (cont'd)

Miletus. (Acts 20:17.) The church could not have been more than five years old even if it was planted when Paul rushed by there on his second mission. (Acts 18: 18-21.) On his first mission journey he preached and established churches from place to place as far out as Derbe. Then he and his company began retracing their steps to Antioch of Syria, visiting each of the churches, and they "ordained them elders in every church." (Acts 14:21-23.) This entire mission journey lasted less than three years. The oldest church in which they ordained elders on this journey had to be less than three years old and some of them could have been no more than a year old! Yet perhaps someone says that those men must have been miraculously endowed by the Holy Spirit with the qualifications needed for elders. Has the Holy Spirit ever, in any age, miraculously made anyone blameless, vigilant, sober, of good behavior, patient and not covetous? Read the full list of qualifications in 1 Timothy 3 and Titus 1 and the above argument becomes ridiculous. Yet congregations today seldom ever appoint elders this quickly and many are 12, 15 and 25 years old and yet without elders. I often wonder why. Is it because WE have made a more strict list of qualifications than the list God gave? Or do we not have the same QUALITY of Christians today that they had in the apostolic church? Or do Christians today not desire to be overseers of the Lord's church sufficiently to put forth the effort necessary to develop the essential qualities? Again we need to seek for some answers.

Another grave weakness of the church is that it has often failed to do its duty. Jesus said some would be turned away from heaven because they had not visited the sick. (Matthew 25:43,44.) Yet in the average congregation what percentage of the members never go see the sick unless it is a close relative? "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one..." (Galatians 6:1.) Yet, when a Christian becomes unfaithful what percentage of the church will go see him in an effort to restore him? Jesus said, Go - teach - every creature - in all the world. (Mark 16:15.) Check up on how fully this has been done. Check up on how many people within a mile radius of the church building have ever been taught what to do to be saved. In many cases we will find that no serious attempt has been made to teach every creature even within a block of the church building to say nothing about those at the most distant point on earth.

It appears that a sizeable number in the church have their heart set on hitch-hiking to heaven. They are looking for a FREE ride. Evidently they are convinced that since they have been baptized they are on the road to glory. This is a major reason why the church has not done its duty. However, the Bible makes clear that a person can't get to heaven in this fashion. Jesus urged that we count the cost. (Luke 14:26-33.) The kingdom of heaven must be like a treasure or pearl of great price for which a man will sell all that he has to obtain it. (Matthew 13:44,45.) A man must be willing to offer his very self as a sacrifice to God. (Romans 12:1 New English Bible.) We must come to love the Lord more than we do the dearest we have on earth and even more than life itself. (Luke 14:26.) Jesus stated clearly the cost involved in being his disciple. "So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." (Luke 14:33.) A person cannot gain heaven without being willing to invest all that he has.

There are many other weaknesses in the church. However, when definite steps have been taken to overcome these a giant step forward will have been made. May each of us do what we can to help in conquering these.

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Have you been planning to subscribe to Carolina Christian? Why not send it to every family in the church, obtain a bundle, or subscribe for a friend? There's no better time than now.

UNDERSTANDING THE BIBLE

C. E. Mannon, Greenville, N. C.

The Bible can be understood or else it is written in vain: "wherefore be ye not unwise, but understanding what the will of the Lord is." (Ephesians 5:17.) Every effort should be made to the end we "be not as the horse or as the mule which have no understanding" (Psalm 32:9a) when we come to the will of God for our lives. It is obvious that one cannot intelligently do what he does not know; therefore, we plead: "give me understanding, and I shall keep thy law, yea, I shall observe it with my whole heart." (Psalm 119:34.) While being assured that through the precepts of Jehovah we get understanding, this happy result can be ours only as we are willing to study. In this series, we are considering numerous guideposts to understanding the Bible.

The study of any one verse of scripture almost without exception will be enhanced by a consideration of its context; that is, those scriptures before and after any one passage that has a particular interest or appeal. A casual reader of the newspaper knows that he cannot begin in the middle of a column reading a news story and get any sense out of what is written. More times than not, scriptures have a setting, but they wrest the scriptures unto their own destruction who lift these passages out of their setting and misapply them, even arraying scripture against scripture in a vain attempt to force them to mean something actually contrary to other revealed truth. We can believe what a scripture says without believing what some say about it! There are specialists who take prophecies already fulfilled and project them to some future event. For example, descriptions of Israel's Babylonian captivity and restoration therefrom are distorted to mean a coming world crisis, followed by a "new world order" whose headquarters are centered in Jerusalem. Jesus' description (Matthew 24) of the end of the Jewish state which came in A. D. 70 is heralded as the "signs of the times" portending an imminent return of our Lord. These and varied other speculations are arrayed by sensationalists against the simple truth that "it is appointed unto men once to die and after this the judgment." (Hebrews 9:27.)

Some years ago this writer heard a preacher deny in public discussion that baptism was essential, in any sense, at any time, quoting as proof 1 Corinthians 1:17 where it is written: "for Christ sent me not to baptize, but to preach the gospel." No great learning is needed to understand from the context of this one passage of scripture that Paul was not discounting or discarding the importance of baptism in gospel preaching and obedience, else he is seen in the same chapter confessing to the doing of that very thing which God sent him not to do, for in verses 14 and 16, he speaks of having baptized Crispus and Gaius, and the household of Stephanas. Paul was simply thankful that he had baptized no more, lest these factious, preacher worshipping Corinthians should say that he had baptized in his own name. (verse 15). In verse 17, Paul was saying that his work was more than that of just baptizing folk. His primary work was that of preaching the gospel. Any disciple could baptize for the remission of sins one who is prepared to be baptized. More than this, Paul writes again in this same book (1 Corinthians 12:13) that "by one Spirit are we all baptized into one body..." giving emphasis again to the need for objective Bible students who will not lift one passage of scripture out of its setting and give it a meaning that arrays the writer against himself in the same letter. The fifteenth division of 1 Corinthians is understood to be the famous resurrection chapter. In verses 51 and 52, Paul writes "we shall all be changed." While the context clearly describes the nature of this

(see page 6)

change, those who would give a dogmatic interpretation to scripture see the salvation of every soul "in a moment, in the twinkling of an eye." Matters not to whom the message has been directed, nor whom it concerns--read 1 Corinthians 15:1,2--these perverters of scripture exemplify in the finest tradition the spirit of those who would make the Bible teach anything they want.

Another guidepost to understanding the Bible involves a consideration of all the evidence on any one subject before reaching a conclusion. Too many times we may be disposed to acquaint ourselves only with what one particular scripture may teach on any one subject. Whatever this one scripture teaches is true all right, but additional information may be given elsewhere. No subject is of greater significance and about which we should consider all the evidence than that having to do with salvation from sin. When a factor is once stated to be a condition of salvation under the new covenant, it is implied and understood as if mentioned in all other passages mentioning some other condition or term of pardon. Let it matter not what we may have been taught, or seen practiced, or heard preached, we must insist that salvation from sin cannot be had on fewer conditions than are stipulated or listed in any one passage of scripture; however, more than is listed in any one scripture may be required elsewhere. One scripture may not state all that is necessary, thus the need for considering all the evidence. To illustrate, multitudes agree that faith saves, and scriptures abound to establish this fact but often do not of themselves teach when and how faith saves. "Whosoever believeth on him should not perish, but have everlasting life." (John 3:15.) "Believe on the Lord Jesus Christ and thou shalt be saved." (Acts 16:31.) "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." (Romans 5:1.) But what none of these nor any other references teach on the subject of justification by faith is the doctrine of salvation by faith only. The same reasoning may be applied to all other scriptures involving specific factors relating to our salvation. Whatever one factor may be named (e. g. grace, faith, works, repentance, confession, baptism, hope, etc.) believe what is written and believe there is a place in God's plan for everything he has spoken and insist that everything be in its place while being careful to avoid the erroneous conclusion that this is all that's involved before considering other evidence. Just as we live physically by eating, sleeping, exercising, breathing, etc. but by none of these alone, God has included a number of factors in our salvation with consistency and harmony in all that is written. If I have a right to remove even one factor, you have the same right to remove one or any number of factors. One might just as well conclude that he can be saved without any factor about which God hath spoken as to insist that he can be saved without one of them.

The study before us is a vivid illustration of the Bible being its best interpreter and of the need to consider all the evidence on any subject before reaching a conclusion. In the civil court, no competent judge nor jury would do less in any case. Whereas salvation cannot be had on fewer conditions than are stipulated in any one passage of scripture, more may be enjoined elsewhere, and where there is no contradiction in this evidence, responsible men will accept it. (To be continued.)



THE PARABLE OF THE TEN VIRGINS

William Love, Gastonia, N. C.

Read Matthew 25:1-15

In the first verse of this parable Jesus says, "Then shall the kingdom of heaven be compared to these ten virgins." It's important for us to observe the word "then" because Jesus tells us when the kingdom is going to be like this. Jesus had just been speaking of the destruction of Jerusalem and of the second coming of Christ. So that "then" means "in the Christian Age," "in our own day," from the establishment of the church until Christ comes again. In fact the NEB translates, "When that day comes..." Those in the church will then be likened to these ten virgins. Therefore, since he is talking about us, let's look again at the parable of the ten virgins.

The parable teaches us that there is a striking contrast between church members. "Five of them were foolish, and five of them were wise." If a person accepts the invitation to become a member of the church and then does not go on and properly prepare for the great events ahead, he is foolish according to the words of Jesus because the sensible thing to do is to prepare. We might understand someone not preparing who does not know about the marriage feast, but for someone to know, accept the invitation, and then not prepare is foolish. However, Jesus says some members will be that way and some the other.

Some church members have "oil-less lamps." Jesus said of the foolish, "They took their lamps but no oil, but the wise took oil with their lamps." Some people become members of the church, but that's all they do. They "get baptized" and maybe even attend services once in a while, but they do not bring any oil. They do not make further preparations. According to Jesus, the foolish are foolish because they do not make further preparations and the wise are wise because they do. Lamps without oil are like faith without works. A number of people likewise, will claim to be Christians when in reality they are not. They are like 2 Timothy 3:5 which says "...having the form of godliness, but denying the power thereof." We need to be careful what kind of Christians we are because there are some bad fish even in the net.

The parable teaches us that there is a dangerous sleep to face during this waiting period. "They all slumbered and slept." They became drowsy, nodded and slept. Jesus had warned in the parable just before this that his coming would be delayed (Matthew 24:48), and because of this delay they all became drowsy and slept, the wise and the foolish. Regardless of whether you view this as "death" which comes to all, "peace and rest" which the wise have while the foolish "go to sleep," or even that they all "became drowsy and slept some on the job," it still can be a dangerous sleep. We must stay awake spiritually and be careful how we sleep.

The parable issues a startling command. "Behold the bridegroom cometh, go ye out to meet him." It should be a happy cry, a joyful moment, but to the foolish, to those that are not ready, "there will be weeping and wailing and gnashing of teeth," Be ready! Go ye out to meet him! Because to wait until it is too late is going to lead to some hopeless efforts. Jesus said, "Then all began to trim their lamps..." They all wanted to go to heaven, but some were going to miss the festivities because they had no oil with their lamps. They had not properly prepared for the delay. It's one thing to become a Christian, but it is something else to be one.

Be ready! Be wise because the foolish virgins then made an unsuccessful appeal. "Give us of your oil for our lamps have gone out; but the wise said 'not so, lest there not be enough for us and you.'"

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THE GOSPEL PAUL PREACHED

Thomas Weaver, Montgomery, Ala.

The title of this article is based on Galatians 1:11, "...the gospel which was preached by me." We begin the study of this subject knowing full well that Paul preached the same gospel that was preached by Peter and John and all the other faithful men of God of the early New Testament age. Would it be unreasonable to think that it is the same gospel that is preached by faithful men today?

Let us first consider the source of Paul's preaching. Paul made known the source of his gospel in Galatians 1:11,12. "For I make known to you, brethren, as touching the gospel which was preached by me, that it is not after man. For neither did I receive it from man, nor was I taught it, but it came to me through revelation of Jesus Christ." If Paul could preach without being influenced by tradition or any "scriptures" held to be equal in authority to the Word of God, why can one not do the same now? Paul knew that the inspired writings are sufficient. He wrote to Timothy: "Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work." (2 Timothy 3:16,17.) Any preacher of today who would preach the gospel Paul preached should lay aside his manual, discipline, catechism, and all other man-made guides and accept God's Word as that which makes the man of God "completely furnished unto every good work."

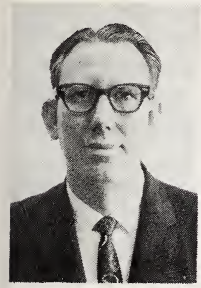
So sure was Paul of the source of his message that he spoke of his gospel as the final word. It was not a gospel that would need revising to meet the needs of a changing world. So he warned men of all times in these words: "Though we or an angel from heaven should preach any other gospel than that which we preached...let him be anathema." (Galatians 1:8.) Surely no one would want to come under God's condemnation by changing the gospel Paul preached.

Furthermore, so sure was Paul of the divine source of his gospel that he said nothing else can be called the gospel. In his Galatian epistle he wrote, "I marvel that ye are so quickly removing from him that called you in the grace of Christ unto a different gospel: which is not another gospel: only there are some who trouble you, and would pervert the gospel of Christ." (Galatians 1:6,7.) Peter referred to the perverting of Paul's gospel in these words: "...even as our beloved brother Paul also, according to the wisdom given to him, wrote unto you; as also in all his epistles, speaking in them of these things; wherein are some things hard to be understood, which the ignorant and unstedfast wrest, as they do also the other scriptures, unto their own destruction." (1 Peter 3:15,16.) John's inspired warning seems to be in order: "Beloved, believe not every spirit, but prove the spirits whether they be of God; because many false prophets are gone out into the world." (1 John 4:1.)

What was the theme of Paul's gospel? "For I determined not to know anything among you, save Jesus Christ and him crucified." (1 Corinthians 2:2.) Surely any preaching that has any other theme is not the gospel Paul preached. Is there not some danger that our preaching may become too legalistic, almost entirely detached from Christ? "Other foundation can no man lay than that which is laid, which is Christ Jesus." (1 Corinthians 3:11.) Since this applies to the basis for our faith, it also applies to the foundation for all preaching that is approved of God. Preaching produces faith in good hearts. "How then shall they call on him in whom they have not believed? and how shall they believe in him whom they have not heard? and how shall they hear without a preacher?" (Romans 10:14.) (see page 14)

BROTHERHOOD NEWS

Harold Winters, Burlington, N. C.



The plans of one church. The Decatur church in Atlanta, Ga. is probably setting a new pace in the area of planned activity. During a two-days planning retreat at Stone Mountain Park, the elders of the Decatur church made the following plans for the next 10 years: an increase of membership from 300 to 1600, an average Sunday attendance at Bible classes of 1600, establish five homes for dependent children, using the family plan--the first to be built this year and one every two years thereafter, to place a missionary on every continent of the world, participate in the establishment of a congregation in every county in Georgia, establish Bible chairs in the major colleges and universities in the Atlanta area, provide necessary facilities for worship, study, and service in keeping with growth, conduct 500 cottage meetings each year, with a projected 50 baptisms, recruit 50 dedicated workers per year through "Exodus Atlanta," total involvement of every member in what they term "Operation Andrew," and, by 1976, have an annual budget of $250,000. These are bold plans (and with God's help they can be abundantly achieved), but we would like to see many churches top them.

Sister publications. A thirst for a knowledge of the Biblical teaching on the Holy Spirit has broken out in our great brotherhood unequaled by anything in history--a thirst that refuses to be quenched with the standard answers formulated by leaders in the Restoration Movement. Consequently, much is being spoken and written on this subject. The November issue of the 20th Century Christian (one of the brotherhood's finest publications) has made itself newsworthy by being devoted wholly to a frank and serious study of the Holy Spirit as it relates to the Christian life. We predict that as the study intensifies (and intensify it must) that this issue will be the most often searched and referred to piece of literature ever published on the subject. As far as I am concerned, this is the finest treatment of the matter at hand that has come under my observation since I first read H. Leo Boles' great book entitled The Holy Spirit. We would urge every Christian to secure a copy and read it. The Firm Foundation of Nov. 1 is a special issue filled with useful information. For example, it contains the following facts: there are 17,238 congregations of the Lord's people, 559 foreign missionaries throughout the world, and members of the church support 29 schools below the college level and 21 colleges; orphan's homes number 56 and homes for the aged and needy 10. There are many other interesting and encouraging facts contained in this issue.

Bible teachers needed. Douglass Gunselman reports from the Philippines that written permission has been obtained from the superintendent of schools to teach Bible in the elementary and high schools in the Manila area. "But," he adds, "we do not have anyone to assign to this work." What a golden door of opportunity for someone to enter! Interested parties should write to Gunselman at 3-C Gilmore, Quezon City (Manila), Philippines.

The Herald of Truth. The Armed Forces Board of Chaplains recently accepted the Herald of Truth radio program to be broadcast by the Armed Forces Radio Network. The program will be transmitted over 300 broadcasting units located in almost every country in the world with an estimated listening audience of more than a 100 million. Truly, "A great door and effectual is opened unto (us)..."

Among the homes. The Board of Trustees of Shults-Lewis Children's Home

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THE INFLUENCE OF SONG

Irma Lee Batey, Nashville, Tenn.

In many of the great events of history, hymn-singing played a significant role. Picture Martin Luther, the Reformer, as he rode in his ox-cart into the city of Worms for his trial singing his "A mighty Fortress Is Our God." Others of his company and along the way joined in this triumphal singing, giving strength and encouragement to his cause and to him.

Up to this time singing in the Catholic church had been done only by the priests. One of Martin Luther's greatest achievements was writing songs in the vernacular for the people to sing. So effective were these hymns that his opponents were quoted as saying, "By his songs has he conquered us." This new appeal--this singing of stirring hymns--won great masses of people to the Protestant Reformation.

It was in 1589 that the French king and his small band of Huguenots were threatened with destruction by the much larger army of the League. The story goes that the king called to his chaplain, "Come, lift the psalm. It is full time." "Then, above the din of marching armies, rose the austere melody of the 68th Psalm... Pressing onwards, the men of Dieppe forced themselves like an iron wedge through the lines of the League, and split them asunder. The sea fog cleared away; ...and the Leaguers were scattered." (Prothero, Rowland E. (Lord Ernle), The Psalms in Human Life., E. P. Dutton and Company, New York, 1903. (Page 152.)

These are historical illustrations of singing under great emotional stress and in times of danger. But there are many occasions when the influence of songs in our lives serves to bring us closer to Christ and to reconsecrate our lives to him.

Recently I was reminded of the story (told by the "preacher boys" at David Lipscomb College) of the story of the atheist who challenged a large audience of his supposed followers by asking any who believed in God to stand. All hesitated until finally two young girls stood and began to sing "Stand Up, Stand Up for Jesus." Slowly, one by one, the audience arose to its feet and sang with them. The power of song! How can we treat it lightly or neglect to develop it in our lives?

When I see our students sitting quietly, with lights turned low, and hear them singing the great hymns and the current songs of dedication, it seems to me that the power of song is at its height in their lives. Again on the Campaigns for Christ the workers must have the prayer songs in their hearts and on their lips as they meet and encourage people to learn about Jesus.

My prayer is that young and old alike may take a grateful and appreciative attitude toward songs and that our souls may be brought closer to our Lord through singing.

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NORTH CAROLINA NEWS

Greenville

C. E. MANNON, Reporting: Six different preachers took part in our fall meeting series, October 17-21. Most of the men are new workers in the area, and without exception, they did a commendable job. Some new records were set. We rejoice in the good fellowship among area congregations. B. B. James, of Paris, Tennessee is due to be with us in the spring, beginning March 17.

Rockingham

LILLIAN MORSE, Reporting: Olan Hicks of Henderson, N. C., conducted a meeting for us the first week of November. His lessons were very inspiring and well illustrated through the use of flannelgraph. No visible results were realized, but much interest was shown and a good number of visitors attended the services. The congregation is strengthened greatly from the meeting.

Not only have we a well organized teaching program for our teenagers, but now our homes are offering hospitality and entertainment after Sunday evening worship services. As a result, our classes are growing and the young people are enjoying Christian fellowship.

Jamesville

FRED EATON, Reporting: Two have been baptized here in as many weeks. Sheila and Charles Beddard became obedient to the gospel thus increasing our membership by two. We are grateful to our heavenly Father for his word that brings souls into Christ. We are looking forward to our meeting November 22 thru 30 with Bruce Gobell of Stuart, Florida doing the preaching. We welcome Keith Tripp to this part of the Carolinas, as preacher for the Pike Road church near Pantego, N. C.

Raleigh

ROBERT SORRELL, Reporting: Considerable progress has been made recently by the church in the capital city. However, we are far from satisfied.

A gospel meeting was held April 24, through May 1, with brother Neil Lightfoot of the Abilene Christian College faculty, and a former Carolinas area preacher, doing the speaking. It was the best attended meeting ever for Raleigh. As part of a general trend, new attendance records were set at every service. A part of these results was due to the fine quality of preaching, but much was due to the activity of the membership. Several thousand brochures advertising the meeting were distributed. More brethren took part in this advertising campaign than had ever done so in any previous one - perhaps more than in any two previously. We made a conscious effort to contact every one who had in any way ever indicated any interest in the gospel. We had over 100 visitors coming from 18 other cities in N. C., two other states, and one foreign country, as well as from Cary and Raleigh. Three were baptized. Six have been baptized since the meeting, and five either have been restored and/or confessed faults and asked the prayers of the church.

Vacation Bible School was conducted in August. We did not set any new attendance records, but we did have a good school. Past VBSs, as well as our regular Lord's Day morning Bible classes recently, have been nearly too overcrowded to do the best job of teaching. We are glad and are looking forward to more overcrowding, especially this fall and winter.

CHURCH NEWS . . . (cont'd)

Part of the crowded situation will be alleviated by the beginning (in October) of a College Bible Class on the campus of NCSU. This is a dream several of us have had for many years. Also, plans are being made to acquire additional properties so that in the next very few years a new auditorium can be built and the old one converted into classroom space.

The membership (directory) is up to 180. Of course, as at so many places, not all of these are faithful. We have four elders and six deacons, and a nucleus of very able, consecrated Christians. We meet six blocks north of NCSU campus on Brooks Avenue. When you come this way, stop and visit with us. You will be most warmly welcomed.

SOUTH CAROLINA NEWS

Greenwood

CARL LANCASTER, Reporting: Charles Tidwell of Columbia, Tenn. preached in a series of meetings here Oct. 19-26. His lessons were outstanding. A few visitors came from the community and the meeting was well supported by other congregations in the area.

During the first eight months of this year five families from the church transferred out of town. In recent weeks two new families of Christians have moved here. On October 30 the entire contribution was applied to the building fund. As a result of this special effort $438 was given that day. We are all convinced that our major physical need is an attractive and adequate building in a good location. Remember these endeavors in your prayers.

Charleston, Essex Village

SAM WATTS, Reporting: We rejoice in that two souls were baptized into Christ recently. Our home Bible study program is progressing along real well.

We are looking forward to having the S. C. lectures here next fall. We appreciate the fine program this year and all the efforts of the Central congregation in Spartanburg in making this year's lectures a success.

When in this area visit with us. The building is located two blocks off 17/S on Savage Road.

Duncan

RAYMOND CLIMER, Reporting: We had a very fine meeting Oct. 10-16 with Milton Parker doing the preaching. We had good attendance each night. The work here continues to be encouraging.

Many prayers have been answered. For a long time many have been interested in seeing a New Testament church in Greer. On Oct. 29 the Duncan church of Christ was approached by a man from the Christian church which has been meeting in Greer for a few months without much success. He was also interested in seeing the gospel preached in Greer. They already have a building rented on S. Trade St. in Greer, furnished with pews, seating capacity about 65. He said they were willing to take away the piano and remove the Christian church sign and become the church of Christ. On Oct. 30 the elders and other men of the congregation at Duncan met with him to discuss the matter further and make arrangements.

Services were held there Sunday Nov. 6 with Burl Curtis doing the speaking. At present Burl Curtis, Neil Inness, Raymond Climer and others will take turns doing the speaking. It is hoped in the very near future to have someone there full time. We covet the prayers of the brotherhood in this effort. Further development will be announced later on.

N. Charleston

J. C. WATKINS, Reporting: The work continues to grow and for this we are thankful. On Nov. 18th at 8:30 P. M. Brad Brumley will speak to the teaching

(see page 13)

BROTHERHOOD NEWS (cont'd)

recently announced the appointment of Ronald B. Stewart as the new superintendent of the home. The Stewarts have three children of their own and a 13-year old foster daughter... Mr. and Mrs. Charles Chisam have been named houseparents for the first unit of the Northside Children's Home in Jeffersonville, Ind. NCH will eventually have 12 houses, providing for 72 children.

Among the colleges. Oklahoma Christian College reports that a record number of 100 students majoring in Bible are enrolled at OCC this year... Over 2,000 people attended the seventh annual mission workshop held Oct. 7-9 at Pepperdine College ... The President of Harding College, C. L. Ganus, has been notified that $825,000 for the construction of a new girls dormitory has been approved by the Housing and Urban Development committee. Construction was scheduled to begin by mid-November... Students have registered at Freed-Hardeman College from 27 states and eight foreign countries... The School of Preparation, in Tullahoma, Tenn., opened on Sept. 12 with an enrollment of 150.

World Radio. The aim of World Radio is to preach the gospel to every man in his own language in this generation. A recent letter said, "We will never rest as long as one soul is untold." World Radio is now broadcasting in eight languages in ten nations.

Debate. A religious discussion was scheduled between Noel Hatch of the Mormon church and Bill Fling of the church of Christ at Anaheim, Cal. for Oct. 17-21. Mr. Hatch appeared and spoke for about seven minutes saying that he had never intended to debate and then walked out. No one else could be found to take his place. Bill Fling continued his part of the discussion each night to a good audience.

S. CAROLINA NEWS ... (cont'd)

staff via telephone. This will be a 2-way hook up and we will have a 10 minute question and answer period. This is a kick off to our teacher's training workshop conducted by Bro. Brumley on Nov. 28-Dec 1st. We trust many throughout the state will attend this workshop.

On Dec. 31-Jan. 1st. we will be host to the second annual youth forum. We have a full schedule planned for this occasion. Tye Cline, of the Atlanta Braves, will be our guest speaker.

Around Dec. 1st. I will be leaving for Viet Nam. I trust that I shall have the prayers of all Christians everywhere. Along with several others from the N. Charleston church. We shall do our best to take the word of God to others who have not had the privilege to hear it. Another one of our deacons, Albert Cantrell, will be going with me. Our song director, Dorian Dodd, will be leaving the latter part of Nov.

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PARABLE . . . (cont'd)

Some people think that they are going to get to heaven on grandma's merits, but as someone has said, "God has no grandchildren." Some people think that they have been so good that they can loan or sell some of their merits to others, but Jesus teaches, "Not so!" We cannot borrow that type of character that's going to enter into heaven, and we can't wait until the last day to get it. We've got to get it for ourselves before that time comes. "Go buy for yourselves," the wise could advise, but they didn't have any extra to give to someone else, because it depends on each individual to be ready.

One day there is going to be a shut door. "While they went to buy the bridegroom came and those who were ready went in with him to the marriage and the door was shut!" These words are emphatic in the original. The door was shut never to be opened again. Although this may seem hard and cruel in the eyes of some today, or in the light of our marriage customs today, that is the way it was in that day and that's the way it will be when Jesus comes again. Those who are really his friends will be prepared for the delay and for that great day.

Those who have not prepared will give out a hopeless cry, "Lord, Lord, open unto us!" But he replied, "Truly I say unto you, I do not know you." I no longer count you as my friend. It's too late to come in now.

This is a solemn exhortation. "Watch ye therefore, for ye know neither the day nor the hour when the Son of Man cometh." Be ready. Become a Christian, but I mean a real one, a wise one, one willing to fully prepare. If you have been foolish, come back and prepare before it is too late.

THE GOSPEL . . . (cont'd)

But what did Paul believe about the power of the gospel he preached? "For I am not ashamed of the gospel: for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek. For therein is revealed a righteousness of God from faith unto faith; as it is written, But the righteous shall live by faith." (Romans 1:16,17.) To the Corinthians he wrote, "Now I make known unto you, brethren, the gospel which I preached unto you, which also ye received, wherein also ye stand, by which also ye are saved..." (1 Corinthians 15:1,2.) It seems that some preachers do not see this power in the simple gospel of Christ, for some teach a direct operation of the Holy Spirit.

Finally, what was the manner in which Paul preached his gospel? "...and he entered into the synagogue, and spake boldly for the space of three months, reasoning and persuading as to the things concerning the kingdom of God." (Acts 19:8.) He "shrank not from declaring the whole counsel of God." (Acts 20:27.) His motive was love. "If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal." (1 Corinthians 13:1.)

Let us be glad to preach the gospel Paul preached - God's revealed will its source, Christ its theme, God its power unto salvation, and love its great motive.

IN APPRECIATION

"I want to commend the Spindale dinner meeting... Let me assure you that I enjoyed the meal, I appreciated the inspiring message by Tom Bolick and I am grateful for all the remarks made by you and others. The committee who planned everything did a wonderful job...

"I want to express my appreciation for the publication."

M. F. Norwood

THOMAS HOSPITALIZED

We have learned that Leslie G. Thomas has had to re-enter the hospital at Oteen, near Asheville, N.C., for a second operation. He would appreciate hearing from you.

Ten Questions Issue

According to a survey, these ten questions are the most often asked questions about the church of Christ. Number one is the most often asked, number two the second most often, etc.

Questions

1. Why doesn't the church of Christ use instruments of music in worship?
2. Do you believe only members of the church of Christ are right or will be saved?
3. When, where, and by whom did the church of Christ begin?
4. Does the church of Christ teach that a person must be baptized to be saved?
5. What is the church of Christ?
6. Where are the headquarters of the church of Christ?
7. What denomination is it? What denomination did it branch out of?
8. Is the church of Christ similar to the Church of God?
9. What is the difference between the churches of Christ and the Christian Church?
10. Why do you not refer to preachers as reverends or pastors?

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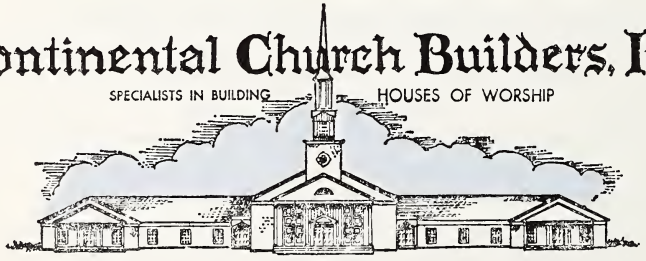
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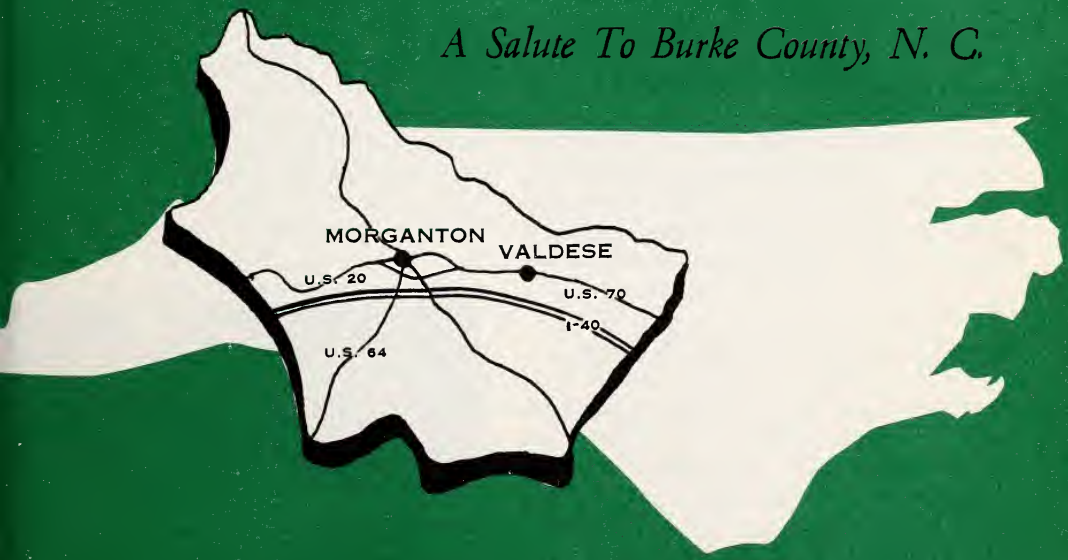
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JANUARY, 1967

VOLUME 9, NO. 1

Morganton? Valdese — Burke County

Harold Cutler, Morganton, N. C.

In keeping with the request for information on the work in Morganton, I must first confess that it is impossible to fully explain, in the necessary limited space, the details of the work. Secondly, it should be understood that our scope is no longer just Morganton--but the entirety of Burke County!

Our aims, scope and organization are unusual. (I use the term organization in light of the cooperative efforts of Valdese and Broad St. churches in this work.) As far as we know, nothing like this has yet to be attempted which, within itself, is another story. When one considers our plans, he must keep in mind that our approach is different; however, our goal is the same--EVANGELISM!

The information sought for in this article is as follows: 1. What progress has been made, 2. Potential and opportunities, 3. Plans for the future, 4. What the greatest needs are, and 5. How readers can be of help. I will approach the story of this work in that order.

WHAT PROGRESS HAS BEEN MADE

The work is yet too young to establish just how much progress has been made, or to determine what standard to judge the progress by. In my judgment, progress has been and is being made. I consider the following as marks of progress: 1. The wonderful support and cooperation of the Broad St. church in Cookeville, Tennessee, who is fully supporting me and the Morganton part of the work to the larger extent. 2. The same wonderful support and cooperation of the Valdese church who is contributing to the entire program of work with both money and themselves. Here, in passing, it should be noted that we are working together as one group, not two separate efforts. This, within itself, was one great step of progress--staying together and deciding on the scope of work. This would be the third mark of progress, 3. a united aim in how the work is to be done--effectively, efficiently and rapidly. Our idea was to start right! What we accomplish will greatly be determined by how we start and do the work. 4. The increase of outreach and awareness of what must be done. This will affect our total progress of the future in many ways. 5. Progress has also been marked by the support of the Broad St. church of a daily radio program on WMNC, 5,000 watt station in Morganton. This station also carries the Herald of Truth on Sunday free of charge. The Valdese church is paying for a fifteen minute program on WSVM, Valdese, on Sunday morning. That station also carries the Herald of Truth on Sunday at no charge, as well as a 15 minute program featuring the Harding Chorus. 6. We are conducting Home Studies. At present, two are in progress, but it is felt that within the next few weeks many more, involving all members, will be under way.

(see page 3)

carolina CHRISTIAN

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Published monthly by Carolina Christian Publications, Inc., P. O. Box 5423, Station B., Greenville, S. C. 29606

Second class postage paid at Greenville, S. C.

POSTMASTER: Send undeliverable copies with Form 3579 attached to Carolina Christian Publications, Inc., P. O. Box 5423, Sta. B., Greenville, S. C. 29606

RETURN REQUESTED

Address all editorial matter to Burl Curtis, P. O. Box 5423, Station B., Greenville, S. C. 29606

Address all N. C. News to Tony Forrest, P. O. Box 714, Taylorsville, N. C. 28681, and all S. C. News to Rhoden Presnell, 801 Durant Ave., N. Charleston, S. C. 29406. News items to be printed in a given month's issue should reach the news editors by the 15th of the preceding month.

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We have, or are purchasing, enough equipment to do this. We are awakening to realize we must teach, personally and individually. 7. Bible Correspondence Courses are being conducted. 8. Benevolent work is being done, and more sought to be done. To sum up our progress, we can only say we have begun to do the work of the New Testament church. This is progress!

POTENTIAL AND OPPORTUNITIES

Unlimited! No more than anywhere else, granted. Potential and opportunities are unlimited everywhere. Ours are rare, we feel, and worthy of mentioning. 1. The State School for the Deaf is here. We have the potential and opportunities to do work with the deaf--IF we had the personnel to do so. 2. The State Mental Hospital and North Carolina Rehabilitation Center is here--much work can be done in this area--IF we had the qualified personnel. 3. A rapidly growing industrial center is here. Thousands of people to reach --IF we had the personnel. 4. A junior college is located in Morganton. There is a demand for teachers for this college, as well as for the county and city schools. 5. Opportunity is offered to people in ways of jobs--good jobs; chemists, doctors, teachers, nurses, and many other fields. 6. Potential and opportunity for the church --it just cannot be said. It is too staggering! The people are wonderful, friendly people--teachable people. The potential and opportunity is here.

PLANS FOR THE FUTURE

Simply this: To turn the potential into power and progress, and the opportunities into realities. To do this we plan to do all we can to reach people. We plan a campaign next year--with Broad St.'s support. They plan a "temporary Exodus" to Morganton. We plan to have a permanent "movement to Morganton" and seek to get qualified Christians to move to Burke County. Our plans are to save one soul per year per member at a very minimum. We want to turn "Burke County upside down for the Lord." We will, too!

WHAT ARE THE GREATEST NEEDS?

Manpower! We need Christians who will be willing to work for Christ. As mentioned, there are unlimited opportunities in ways of work. Those who can work with the deaf and mentally retarded, teachers and chemists, doctors, nurses, engineers --and on and on. No want for good jobs. We want Christians to move to Burke County to help us. This is our greatest need, not our only one. As you might surmise, we need all kinds of help. But all could be removed if we had about twenty-five families to move here to work.

HOW READERS CAN HELP?

Come, if you can! If you cannot, will you act as an agent and help us find those who can and would? You can send financial aid until we have enough manpower to remove our need of money power. You can pray --and pray--and pray!

Put us in touch with those who would want to come and help us. We will furnish further information. Write or call: Joe Brown, 101 Hawthorne, Morganton, North Carolina, phone 704-437-7208 or E. Harold Cutler, 110 Holly Place, Morganton, North Carolina, phone 704-433-0478.

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(See ad on back cover)

DEEDS OF COMPASSION — PART 2

C. R. Franks, Spartanburg, S. C.

To enlarge our appreciation of this term, works, we remember James 2 where it is so plainly put that we see that by works (deeds) a man is justified, and not by faith or belief only. Abraham is held up as an example of one who is justified by his deeds, and it is said to us also that Rahab is justified by her deeds. James 2:20, 24, 26 state, "But wilt thou know, O vain man, that faith without works (deeds) is barren. Ye see then how that by works (deeds) a man is justified, and not by faith only. For as the body apart from the spirit is dead being alone, so faith apart from works (deeds) is dead." It is useless to profess salvation or claim justification because of belief only, for our God said, "without deeds or works a man is not justified."

Therefore, when we speak of works of mercy we are talking about performances. We are talking about actions. We are not talking about lip services. We are talking about doing. That is what we mean by works.

By mercy we simply mean kindness. Or, more literally, mercy means to be compassionate. In the text, "Blessed are the merciful: for they shall obtain mercy," Jesus is saying happy are those full of kindness and of compassion for they shall obtain compassion in turn.

When you have done a good deed for someone, there is a glow of heart and a satisfaction in you that is not obtained by other means. Happy are those who are filled with kindness. Those who are filled with kindness shall in turn receive kindness. "Judgement is without mercy (compassion) to him that showeth no kindness or mercy (compassion)." (James 2:13.) These statements of Matthew 5:7 and James 2:13 are in perfect and absolute alignment with the universal law of our God. Galatians 6:7 states, "...whatsoever a man soweth, that shall he also reap." As a man giveth forth, so shall he get. If you exhibit mercy, you will receive mercy. If you exhibit no mercy, you will receive no mercy. You have no way to appreciate it after you receive it unless you extend mercy.

Mercy is not compromise. Mercy is not silence before evil. It is not remaining silent regarding what should be spoken. It has been well said that all that is necessary for evil to prevail is for good men to do nothing. You are not merciful if by default you allow wrong to stand. You are exhibiting no compassion and no concern if you allow that condition to prevail. Mercy is not compromise. There is more than just reasoning back of this. One meaning of the Old Testament's word "mercy" is that of reproof. To reprove a person for wrong is the kindest thing we can do. To give correction is a most merciful thing. There are many times and circumstances when this is true. Think of a little child growing up to be a great big brat. Is it kind, is it compassionate, is it merciful to fail to correct that course? You know that child is growing into a world of ruin. The same thing prevails of big "children" sometimes. They become brats in the sight of God and man. Is it not merciful to make an endeavor to reprove or to correct that? I am glad that one of the meanings of mercy in the original is that of reproving or correcting.

We remember the statements given to preachers in 2 Timothy 4:1, 2. This passage shows that there must be reproving. Paul gives Timothy, and through him preachers of the Gospel of all ages, a solemn charge witnessed by God and Christ Jesus. He said, "I charge thee in the sight of God and of Christ Jesus, who shall judge the living and the dead, and by his appearing and his kingdom; preach the word; be urgent in season, out of season; reprove, rebuke, exhort, with all long-suffering and teaching." This word "reprove" in 2 Timothy 4:2 is something that

must be done with longsuffering and teaching. "Reprove" is from the same family of words as our word mercy, only a very little removed from it in the original language. It emphasizes the statement that mercy is not compromise. It is not being silent. We are not merciful when there is a wrong or an error and we say or do nothing. Thus, the Hebrew and the Greek, and reason as well, bear out and emphasize this thought.

So, then, our subject, "Works of Mercy," may well be restated as, "Deeds of Compassion."

It might be profitable for us to review specifically some deeds of kindness or works or mercy. A foremost example would be Paul, originally Saul of Tarsus. He became a Christian and a worker who had no peer. But Paul became a Christian and a peerless worker because of mercy. Seeing what happened to him makes us see that the foremost kind of action or deed of mercy is to speak the truth to a person. Paul could never get over emphasizing that. It was because of mercy that he became what he did become. He reversed his course! Instead of Saul of Tarsus, a proud and arrogant Pharisee and blasphemer, he became the lowly Paul, a servant of Jesus Christ. Paul wrote, "Faithful is the saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief; howbeit for this cause I obtained mercy that in me as chief might Christ Jesus show forth all his longsuffering, for an example of them that should thereafter believe on Him unto eternal life." (1 Timothy 1:15,16.) It was mercy, he said, that enabled him to come to this point. God exhibited that mercy through the medium of teaching. He interrupted his course in the record of Acts 9 by direct miraculous action. We refer to Jesus Christ's appearing before Saul so that he could later be an apostle. He did not tell him what to do to be forgiven of his sins. This blasphemer, this persecutor, was not told by the Lord what to do even though Saul asked. He was taught what to do to be forgiven three days later in Damascus. That is when he found out what to do. That was when more mercy was exhibited. This was the way mercy was extended to show him how to be free of all his guilt. He mentions it again in Titus 3:4. "When the kindness of God our Savour and his love toward man appeared,..." Kindness was extended to Saul of Tarsus through instruction in the word of God.

Do you want to do a real deed of kindness? Teach someone how to be forgiven, how to become a Christian. This would have to rank number one in the list of works of mercy. Nothing else could come close to this. Nothing could possibly equal this that you might do for a person. An example of this is the case of Lois and Eunice, the grandmother and the mother of Timothy respectively. In 2 Timothy 1:5 Paul commends him for the unfeigned faith which was in him, which was first in his grandmother and his mother. Thus is shown to us that foremost in the merciful deeds that we could do to our own families and for our own children would be to plant this faith by the process of teaching the gospel of Christ. Here is an example of that kind of mercy in which the parent and the grandparent taught God's word to the child.

As we turn to other examples of kinds of works of mercy we think of Dorcas who is mentioned in Acts 9:36-42. She was a woman who apparently did a good deal of sewing in order to help others. She was full of good works and almsdeeds. She died and great lamentation was made. That happens when any good person departs this life. Peter came to this house and through him God restored life to Dorcas. When Peter arrived at her house, the crowds stood by weeping and showing him the coats and garments that she had made. Why? Because she was filled up with good deeds and almswork. Blessed (happy) was Dorcas, I am sure. Why? Because she was filled with deeds of kindness and compassion. She did not have time to be a busybody, going around from house to

(see page 6)

house, tattling. She did not have time to censure somebody else. Why? Because she was happy being full of good works and of good deeds.

Beyond these examples, James 1:27 says, "Pure and undefiled religion before our God and Father is this: to visit the fatherless and widows in their affliction, and to keep oneself unspotted from the world." As we have said of Dorcas, if we are occupied with works of mercy, we do not have time for things that would bother us, weaken us, hinder us or ruin us. If we are going to have unmixed religion; not adulterated and thinned by other things, purity means this, then we will be filled with works of mercy. We will be filled with mercy, not only toward the fatherless and widows in their affliction, but for ourselves in keeping unspotted from the world. What does James mean by "unspotted from the world?" He means we do not have time for those things which weaken and adulterate our lives. We are to be filled with deeds of compassion even toward ourselves.

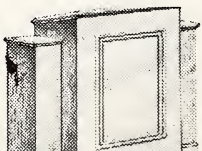
Galatians 6:10 must be noticed when thinking of works of mercy. "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." If we search Christ's earthly life to see the variety of kind deeds he performed, for whom he performed these deeds, the whole scope of his mercy and goodness, we will then have a goal. This goal will keep us so occupied that we will be fully occupied. It will be like Jesus said in the Sermon on the Mount; we will be filled with mercy. We will be full of kindness and compassion and we will be performing, carrying that kindness and compassion to others.

Kindness or mercy is one of the things in which Peter said Christians must grow. Read 2 Peter 1:5-7 for the graces in which we must grow or advance. Knowing this, James 1:22 then comes to mind. "Be ye doers of the word and not hearers only, deluding your own selves." Be ye performers of this injunction, carrying it out; be not just acquainted with it and know that it is there.

We must emphasize that works of mercy are to be performed again and again. Deeds that are good, kind, compassionate and merciful must never be limited to any group, type or kind. We must also keep in mind that the foremost work of mercy, the most compassionate thing to be done, is that of teaching a person what to do to be saved by the Christ. Then, having been forgiven of his past sin, one must be taught again and again on how to live the Christian life. This kind of mercy must occupy you and me first and foremost in all our days, in all our pursuits. In this way can God's greatest injunction be carried out, the injunction to plant the gospel in the hearts of men and women.

"Seeing ye have purified your souls in your obedience to the truth unto unfeigned love of the brethren, love one another from the heart fervently: having been begotten again, not of corruptible seed, but of incorruptible, through the word of God, which liveth and abideth." (1 Peter 1:22, 23.) Only in this way is it possible for any soul to be purified. Once purified, the honest and good soul will seek, and will find, and will perform works of mercy throughout his days.

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Understanding The Bible — Part 3

C. E. Mannon, Greenville, N. C.

Understanding what we read in the holy scriptures may be enhanced by reliable guidance or else the evangelist Philip mistook his initial mission to the Ethiopian eunuch. (Acts 8:30-35.) While denominationalism is father to the claim that "we can't understand the Bible alike" and wants circulated the impression that only the "clergy" have any basic insights into the scriptures, we hasten to add that it is impossible to differ as preachers do when there is understanding. Men may agree or differ about the word of God and neither understand the truth. "Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm." (1 Timothy 1:7.) Differences will exist when one understands and another does not, but the differences maintaining and perpetuating religious division must dissolve when there comes a correct understanding of the scriptures. When it is known how little the scriptures themselves are studied, it is not surprising to behold the wholesale confusion regarding them. That we may be among those given to understanding the will of the Lord, we continue our consideration of guideposts to this end.

Remembering that difficult passages of scripture always harmonize with clearer passages on the same subject is vitally related to our understanding the Bible. Truth never contradicts truth; it always marches in parallel lines. Therefore, difficult scriptures are often "solved" by considering parallel references. For example, when Jesus discusses the cost of discipleship in Luke 14:26 and declares that none can be his disciple who does not "hate" his fleshly ties, "yea, and his own life also," one may question what he means until hearing him on the same theme in Matthew 10:37: "He that loveth father or mother more than me is not worthy of me..." Comparing these two references, the meaning of hate is seen to love less and not to abhor, detest, or despise. Incidentally, this is the sense in which God spoke of Jacob and Esau, saying, "Jacob have I loved, Esau have I hated," meaning that Jacob was loved more in that God chose him, of the two, to be the father of the Jewish nation, Israel, through which Christ, the promised seed, one day would come. Another example to emphasize that difficult passages always harmonize with clearer passages on the same subject is seen in Acts 3:19 compared with Acts 2:38. The third chapter of Acts describes Peter in his second gospel sermon. In verse 19, he called upon the people to "repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." Just what meaning is attached to the command "be converted" is not so certain until we harmonize this command with one made on a similar occasion as described in Acts, chapter 2. Here the same apostle, preaching under similar circumstances, called upon the people to "repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit." When we harmonize these two passages on the same subject, the meaning becomes clearer and a fuller understanding of the truth is thus enjoyed. One other example: we believe in the foreknowledge, predestination, and election of Jehovah because the scriptures teach these advanced themes. But do they teach "what is to be will be" as if to suggest our eternal destiny is fixed, even before we were born? When we read "for whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren" (Romans 8:29) and similar verses, our understanding of these truths urgently demands that we relate them to simple and familiar references

(see page 8)

Understanding (cont'd)

giving emphasis to God's choosing those who respond to his love. Recalling "the Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance." (2 Peter 3:9) or statements like "whosoever will, let him take of the water of life freely" (Revelation 22:17b) enables us to establish the proper approach to these more difficult scriptures and saves us from any construction or interpretation as would contradict other scriptures. Let none doubt that all the scriptures on every subject can be reconciled and that any interpretation of one which contradicts another constitutes a dogmatic and erroneous conclusion.

Our final guidepost to understanding the Bible is contained in a warning to avoid arraying scripture against scripture. A prominent example involves the singularity of the Lord's church to which every saved person is added. While Ephesians 4:4 teaches "there is one body" (the church--Colossians 1:18), those advocating the "church of your choice" will array verses like Revelation 1:4 and John 15:5 against the truth that there is "but one church" (1 Corinthians 12:20) just as there is one God. While the "seven churches of Asia" reference simply involves local congregations of believers exalting the one faith, the latter verse describing Christ as the vine has reference to his disciples as the branches (John 15:6) and not to denominational bodies with unscriptural names and conflicting creeds. It is to be remembered that Protestant denominationalism is very young compared with the church revealed in the scriptures, and it is simply to this divine pattern that we continue to make our appeal for the unity enjoined therein.

Again, the advocates of the impossibility of apostasy specialize in arraying scripture against scripture in a vain attempt to give scriptural sanction to the doctrine of "once in grace, always in grace." While the Bible teaches that Christians are "sealed with the holy Spirit of promise," (Ephesians 1:13b) and "you are dead and your life is hid with Christ in God." (Colossians 3:3) none who "handle aright the word of truth" will attempt an interpretation upon these references that will defy the obvious meaning of verses like 2 Peter 2:21: "for it had been better for them not to have known the way of righteousness than, after they have known it, to turn from the holy commandment delivered unto them" or "wherefore let him that thinketh he standeth, take heed lest he fall." (1 Corinthians 10:12.) While we can believe in the security of the believer to the extent of being assured that no power outside ourselves can pluck us away from our Father's love, this is not to say that our relationship to him as members of his family is unconditionally guaranteed. They assume the very point at issue when taking for granted that one will always keep themselves in the love of God.

Now unto those who would come to the Savior and make their calling and election sure, it is urged that each consider these guideposts, "and the Lord give thee understanding in all things."

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BROTHERHOOD NEWS

Howard Winters, Burlington, N. C.

An example in giving. In our November (66) issue, we reported a record contribution of $33,574.65 at the Hillsboro church in Nashville, Tenn. This was a thrilling event but with the great Hillsboro church, giving is not a one-week-and-forget-it affair. As the following figures will show, Hillsboro gives the year around. The church's contribution in 1965 totaled $215,329.60. According to the figures before us, the average Protestant in America gave in that year $77.75 to the church of which he was a member. But the 1200 members at Hillsboro gave an average of $179.44. The average denominational church gave eighteen cents of each dollar collected to mission work and other church related projects. Hillsboro's records show that 67.4% was spent for the benefit of others with only 32.6% left for expense in the local congregation. Hillsboro is certainly a good example in giving, especially in the high percentage of helping others.

Campaigns. Jimmy Allen preached in a co-operative meeting in Detroit, Mich., Nov. 6-13, in which there were 219 baptisms and 449 confessions of wrong. On the final night of the meeting, 409 responded to the invitation 119 of which were baptized... On Nov. 27 George W. Bailey, minister of the College church in Abilene, Texas, closed a campaign in Perth, Australia (the first major campaign for Christ ever held in this city) which resulted in 38 baptisms and four confessions. Ray D. Fullerton, Jr. served as personal work director. There are now three churches meeting in Perth.

Pat Boone. For some time now Pat Boone, a very active member of the church of Christ, has been under severe criticism for some of his activities as an entertainer, and many false rumors have been spread to the effect that he had left the church. It will surely be to the interest of all concerned to know that on Oct. 2 Pat made a public confession of faults (before a congregation of the Lord's people) and rededicated his life to the service of the Master.

A milestone in restoration history. Smith's Bible Dictionary, perhaps the most popular Bible dictionary ever compiled, has been completely revised and brought up to date under the editorial eye of Reuel Lemmons, editor of the Firm Foundation, with assistance from a large number of today's conservative scholars, more than fifty of whom are members of the church of Christ. Although as of now I have not seen a copy, this promises to be the soundest Bible Dictionary on the market.

Preachers in preparation. Each year Batsell Barrett Baxter gathers statistics from all the Christian colleges to determine the number of students, and more especially the number of students who plan to devote their lives to preaching. His summary of the past five years follows: "By way of summary of the previous years, in 1962 the twenty Christian colleges which reported had a total of 1,107 young men out of a total enrollment of 9,168 who were preparing to preach. In 1963 it was 1,095 out of a total of 9,230 students. In 1964 it was 1,263 out of a total of 9,984 students. In 1965 it was 1,471 out of a total of 11,084 students. This year (1966) the same colleges reported 1,156 out of a total enrollment of 12,096." He continues, "Counting all types of programs, we now have 1,791 young men preparing to preach."

Among the colleges. The annual Thanksgiving Day offering at Freed-Hardeman College for this year (1966) totaled $168,838.31, more than doubling the record offering of $81,000 for 1965... Don H. Morris, President of Abilene Christian College, suffered a stroke on Nov. 17 while in an Abilene hospital for tests. At

(see page 11)

CAROLINA CHURCH NEWS

SOUTH CAROLINA NEWS

North Charleston

RHODEN PRESNELL, Reporting: Another profitable year has come to a close and we would like to share with the readers of Carolina Christian some of our highlights of 1966.

In February we moved into our new building with 28 classrooms and seating capacity of 800. Also in this month several from here attended the Freed-Hardeman lectures in Henderson, Tenn. In March, I was invited to speak on the lecture program at Alabama Christian College. I spoke four days on personal work evangelism. In April we had open house with 481 present for the morning worship. Also in April we attended the Carolina Lecture program in Burlington, N. C. (Brother Winters should host the Lecture every year.) Later in April we had a Gospel meeting with Malcolm Lammons of Jacksonville, Florida doing an outstanding job presenting the Gospel of Christ. In June we enjoyed having Farris Jones, minister of Sage Ave., Mobile, Ala., Reed Phelps, personal work director of the University Ave. church, Tuscaloosa, Ala., and Lynn Nelson, personal work director of Stamford, Conn. George DeHoff also spoke for us at a special service in June. August was camp month for about 48 from North Charleston for one or two weeks.

September was back to school and off to college for eight of our young people. All of these attended a Christian college. October we had a local campaign in which we used just our own workers and Bill Smith of Rockingham did the preaching. November we held an all out teacher training workshop with an added feature of a church leadership session. Brad Brumley, minister of Brentwood church in Austin, Texas conducted this workshop. Those assisting him were his wife, Shirley, preschool; Susan Edwards, primary; Ann Morrow, junior; and Walter Edwards, junior high, senior high and adult. Walter and Susan Edwards are from Benton, Kentucky. Walter is minister of the South Side church of Christ and perhaps the most active man in Kentucky. Also Brother and Sister D. C. DuBois from Camden, Ark. were with us in the workshop. In December we attended a world evangelism workshop in Goldsboro, N. C. We were also host to the second annual youth forum.

We finished the year with $25.00 per week over our budget. Just a little look into next year. C. R. Franks of Spartanburg, S. C. will be with us in February for a lecture on "Church History."

Lancaster

R. W. SENN, Reporting: I began working with the congregation here in July, 1966 this being my first full time work. There were and still are many things to get adjusted to. We have 30 to 40 in attendance. Just after we came here Jim Forcum and family moved to Greensboro, N. C. This was a great loss to us. Winfred Clark from Decatur, Ala. preached in a meeting for us in Sept. John Maxwell from Munford, Ala. conducted the singing. The meeting was a great help to us. We had good support from other congregations, which we appreciated so much. There were no responses, but many contacts were made, and we are working on them now. One was baptized and five confessed sins publicly since we came.

We have started a ladies' Bible class, a young men's training class and a personal work program. Also, we have reorganized the teaching program. We have a weekly radio program which has been continued

(see page 11)

Brotherhood News (cont'd)

last report, his condition was steadily improving... A four-man administrative committee, headed by Dr. John C. Stevens, has been appointed to administer ACC for an interim period during the recuperation of President Morris... The College of The Bible, a newly organized school in Nashville, Tenn. specializing in correspondence work, conferred an honorary Doctor of Laws degree on Marshall Keeble, the brotherhood's best known colored evangelist. The degree was presented to Keeble on his 88th birthday. (Incidentally, the latest figures show that Marshall Keeble has baptized more than 40,000 people. It looks as if the Lord has conferred on him the "Doctor of Conversion" degree!)... A new $350,000 building is going up on the campus of Ibaraki Christian College in Japan. And by the time you read this, ICC will probably be advanced to the status of a senior college.

Progress in India. J. C. Bailey, a former missionary to this work, reports that over 6,000 have been baptized in India since 1963. Although the seeds for a restoration of New Testament Christianity had been previously sown, the work did not make much progress until Bailey arrived in India as a missionary from Canada late in 1963.

South Carolina News (cont'd)

for a good many years over WLCN here in Lancaster. Through these programs we are confident that good results will come for the cause of Christ.

We have further plans for next year, two meetings, vacation Bible school and a stepped up personal work program.

If you know of persons moving into this area, members of the Lord's church or others, please contact us that we may visit with them. We covet your prayers.

Clinton

U. A. HALL, Reporting: November saw our attendance come up into the 50's. We are so happy about the work here. We appreciate all the prayers and support of everyone. Our plans are for a new building in 1967. We are showing filmstrips, offering correspondence courses and are on a radio program. Slowly but surely we are growing with God's help. We hope to have a large and a strong congregation here in the near future. Continue to pray for us.

BLUE RIDGE ENCAMPMENT

The Sixteenth Anniversary Program of Blue Ridge Encampment will include workshops for elders, deacons, Sunday school teachers, and students. The theme will be: "Families That Stay Together." Directing the encampment again is J. M. Powell, President of Ohio Valley College, Parkersburg, W. Va., who has arranged a powerful program. B. C. Goodpasture, Ira Rice, L. O. Sanderson, L. R. Wilson, Gus Nichols, Alan Bryan, Fred B. Walker, and others will speak and teach.

The dates of the program are June 19-23, 1967. Space is very, very limited for those wishing to stay overnight. (We would like to see provisions made for everyone who wanted to come.) For reservations write: Miss Era Emmons, 1726 Hillmont Drive, Nashville, Tennessee.

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BOOK REVIEW

THE PRAYERS OF PAUL, by Delmar Owens (Christian Publishing Co., Dallas, Texas, 1965, 143 pages, $3.00.)

THE PRAYERS OF PAUL is a book of 22 sermons dealing exclusively with the supplications of the great apostle to the Gentiles. The author is a most gifted preacher of the gospel and enabled writer. Owens has among his other publications LAUNCH OUT INTO THE DEEP and THE SURRENDERED LIFE.

Preachers will want this book for the sermon suggestions it contains as well as the wealth of information dealing with the life of Paul and the teaching of the scriptures in relation to prayer. For similar reasons it will be found beneficial to the beginning speaker. As an aid in one's prayer life it should be in demand by all Christians who become familiar with it. It is an excellent book of great general value.

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ABRAHAM'S CHILDREN, by Kitty Jones Culwell (Dehoff Publications, Murfreesboro, Tennessee, 1965, 159 pages, cloth, $3.50, paper, $2.00.)

This volume is a companion to the book, SARAH'S DAUGHTERS. It consists of 45 chapters, each one of which is of necessity reasonably short. At the end of each chapter are Study Suggestions by which, in class use, the student could be helped to a greater understanding of the lesson and which could be areas from which a broader study could be begun.

The author has in ABRAHAM'S CHILDREN presented in an interesting fashion the Scheme of Redemption beginning with the fact that there was God in the beginning, with man's fall and with the subsequent promises of the coming Christ, the author traces the course of events leading to the beginning of the Church and life within it. This is a valuable study for any senior high school or adult class. All who study it will find it interesting and more importantly, most beneficial.

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NORTH CAROLINA NEWS

Rocky Mount

HERBERT J. BASS, Reporting: There have been 14 responses since our work began here in September. Five have been restored and nine baptized. One hundred and fifty calls on homes were made by members of the church last month (Nov.).

Jamesville

FRED EATON, Reporting: One was baptized and one confessed unfaithfulness to God in a meeting which ended here on November 30. Bruce Gobbell of Staurt, Fla. did the preaching in this effort. We wish to extend our thanks to the New Haven church near Jonesboro, Arkansas, and to brother and sister James Cook for their assistance and encouragement in this effort. These two make five responses during the month of November.

1967 CAROLINA LECTURES

We have heard (and you know how reliable that is) that the 1967 Carolina Lectures will be held at North Charleston, S. C. next April. This is one of the "great" events among us. If North Charleston is to have them, we believe they will do a fine job on short notice.



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Irma Lee Batey, Nashville, Tenn.

Memo to the Song Leader

The Hymn of the Month is one way to present new songs to the congregation. Carefully chosen from the great storehouse of great hymns, the weekly bulletin should carry information about the hymn, its origin and its influence in the development of the Christ-like life. The song should be sung at every worship of the church during the month. Each week the bulletin should, in a very short article, make other comments on the hymn, and upon the congregation's singing of it with suggestions for improvement. The use of the song during the worship should be varied. If the song is one of prayer, it could be used to open the worship, follow the prayer, precede the sermon, or even the invitation song. With this idea at work at least one dozen new songs may be learned in a year. The time required to prepare the information for the bulletin is well spent when interest in learning and singing new songs is aroused.

Memo to the Congregation

The congregation's interest in psalms and hymns and spiritual songs should be the same as the preacher's and the song leader's. While this material will not be approached in quite the same way, the members of the church are responsible for knowing the song literature suitable for worship. Else how can they sing with the spirit and the understanding? On this point the lack of knowledge is inexcusable. Thousands of hymns and spiritual songs have been available over the centuries. Every church library and home should have books (1) about hymns, their historical development, and contribution to the growth of congregational singing in worship. This wealth of material may be purchased at the stores that supply Bible School literature and other religious books. Books on worship are not so numerous, but some are available.

Memo to the Preacher

Certainly the Bible, the first and last word that directs our lives and worship, is the source of our material for worship. But let us not overlook man's expressions of faith, hope, and love that are found in the hymns and spiritual songs he has written. The prayers we sing, the praise we express in song, the rededication of our lives to Him as we sing--all make the hymnal a great sourcebook for vitalizing worship. Let us learn our hymns by memory, meditate upon their lessons, and apply them to our lives.

(1) A bibliography is available upon request to Irma Lee Batey, David Lipscomb College, Nashville, Tennessee 37203.

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2. Do you believe only members of the church of Christ are right or will be saved?
3. When, where, and by whom did the church of Christ begin?
4. Does the church of Christ teach that a person must be baptized to be saved?
5. What is the church of Christ?
6. Where are the headquarters of the church of Christ?
7. What denomination is it? What denomination did it branch out of?
8. Is the church of Christ similar to the Church of God?
9. What is the difference between the churches of Christ and the Christian Church?
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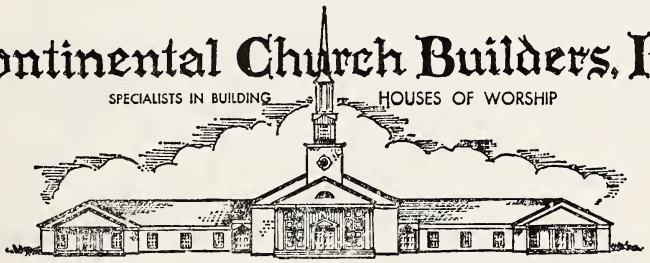
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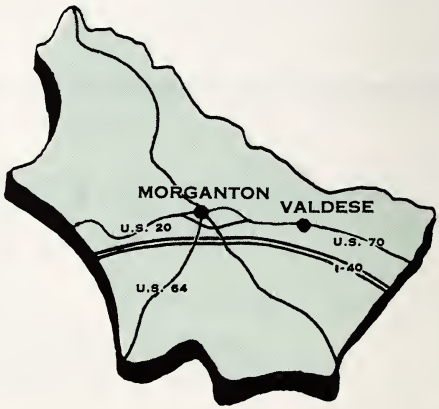
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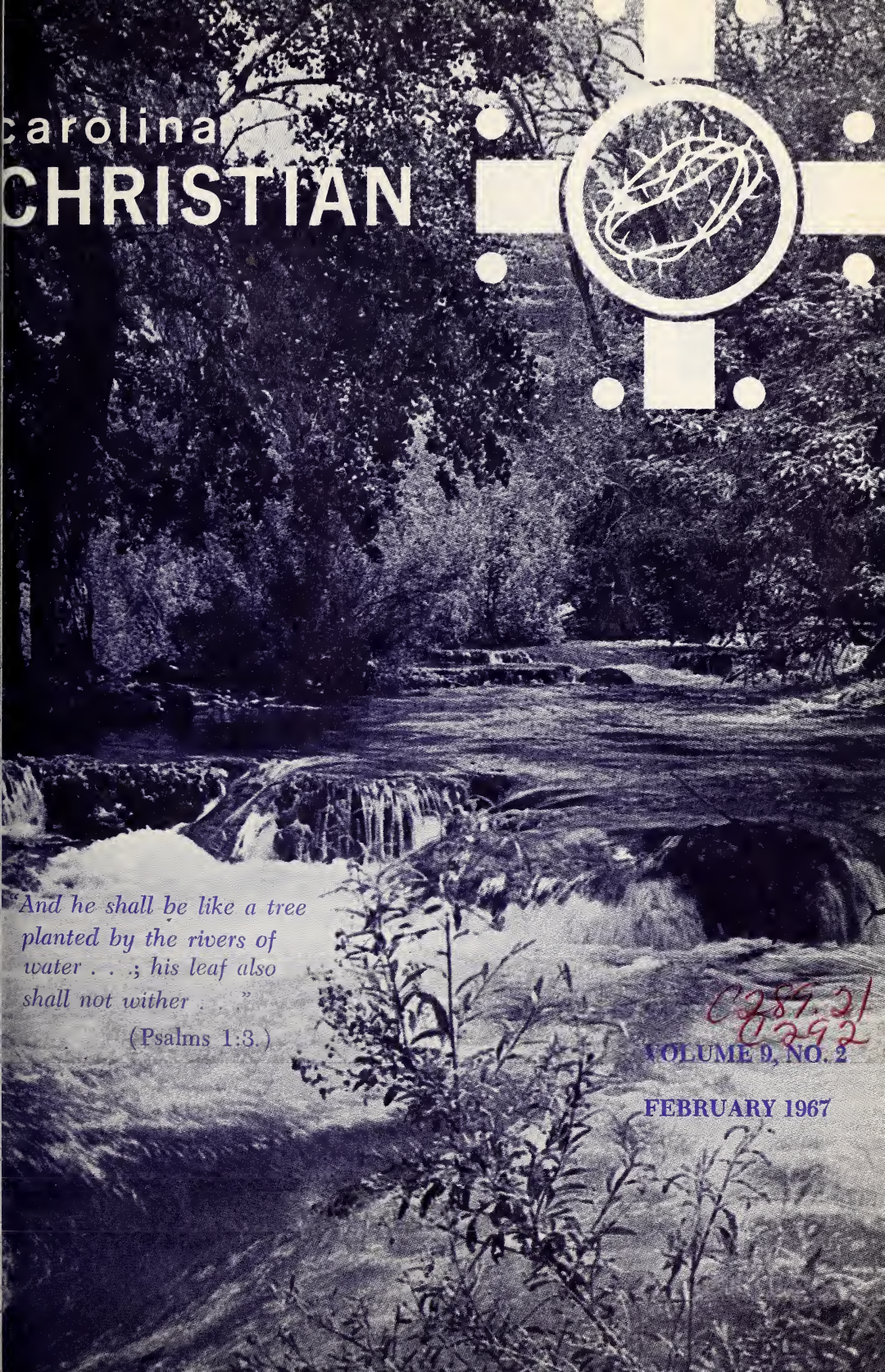
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VOLUME 9, NO. 2

FEBRUARY 1967

Editorial - Biblical Missionary Methods

C. E. Mannon, Greenville, N. C.*



To insist that there are Biblical methods for missionary endeavors immediately provokes a variety of reactions. At the outset, the concept of a spiritual mission may be taken in its broad general implications or a specific emphasis on evangelism to which the church is ordained as the pillar and ground of the truth. While the articles of this series may include scriptural principles which apply to areas of work other than evangelism, it is understood that inasmuch as all other concepts of our mission must ultimately blend into the grand mission of preaching the whole gospel to the whole world, the intent of our writers is to give emphasis to practical methods of evangelism, based upon that which is written.

Those who see little or nothing in the holy scriptures as relevant to our times would likely suggest that to make the Bible an exclusive rule of faith and practice is to build upon the decadent sands of the ancient past and to champion a reactionary religion that retards progress. Others holding a more wholesome respect for the word of God see therein principles and procedures sanctioned by the Holy Spirit and representing the wisdom and providence of Jehovah and the power of Jesus Christ. Those who aspire to making full proof of their ministry see in these divinely sanctioned and miraculously revealed missionary methods a sufficient approach to doing God's will. This is not to suggest that every command for action is attended by an exclusive method, else our ways of going and doing these days are far removed from what is written (e. g. travel by auto, train, or airplane; teaching by charts, films, and records). Neither should we expect the circumstances in any two conversions to be the same, even as they were not in the examples left us. While being careful to respect the word of God in all areas of faith (e. g. conditions necessary for conversion to Christ) and using our best judgment where opinions must prevail, the urgency lies in our getting on with our mission without becoming lawmakers or lawbreakers. In so doing, we move forward without being swept away by the tides of departure that defy the law of God to deify the inventive genius of man on the one hand or fall victim to the cold negativism that stultifies legitimate objectives and smothers noble impulses on the other. Admittedly, the exaltation of apostolic methods of evangelism calls for a high degree of personal integrity, mutual good will, and respect for the authority of Christ, in addition to the sure confidence that God's plan is best and will work. But what other approach to the will of God offers greater hope of "glory unto him in the church by Christ Jesus throughout all ages, world without end?" These articles we commend to you with gratitude for the writers.

*Guest Editor

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Published monthly by Carolina Christian Publications, Inc., P. O. Box 5423, Station B., Greenville, S. C. 29606

Second class postage paid at Greenville, S. C.

POSTMASTER: Send undeliverable copies with Form 3579 attached to Carolina Christian Publications, Inc. P. O. Box 5423, Sta. B., Greenville, S. C. 29606

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THE BEGINNING AT JERUSALEM

Fred Eaton, Jamestown, N. C.



The beginning of our Lord's church or kingdom was unique in that there never was nor ever shall be anything like it. It was prophesied hundreds of years before it came into existence and was established just as foretold by prophecy. Isaiah prophesied the coming of this kingdom. (Isaiah 9:6,7; 32:1.) In Mark 9:1, Jesus said, "Verily I say unto you, that there be some of them that stand here which shall not taste of death, till they have seen the kingdom of God come with power." The Lord also stated in Acts 1:8 that the apostles would receive power after that the Holy Ghost had come upon them. The Holy Ghost came upon them in the city of Jerusalem on the first Pentecost following the resurrection of Jesus, (Acts 2:4) thus fulfilling the saying of the Lord and the things of which the prophet spoke. This was that beginning of which the Lord spoke (Luke 24:47) and the beginning to which Peter refers in Acts 11:15.

In this great beginning, Peter stood up to defend the apostles against the charge of drunkenness and then proceeded to preach the first gospel sermon of the Christian age. Upon being convinced that they were murderers of the Messiah, and "pricked in their hearts," this audience of religious sinners was prompted to ask "what shall we do?" When told what to do; namely, "repent and be baptized for the remission of your sins," about three thousand souls, gladly receiving the word and being baptized, (Acts 2:38-41) were added to the Lord that day. After Pentecost, and through the preaching of the apostles, many people were added to the Lord. Peter and John spoke boldly the word of the Lord, (Acts 4:1-4) and the number that believed were about five thousand. Multitudes believed, (Acts 4:32) and again, "believers were the more added to the Lord, both of men and women." (Acts 5:14.)

Great men of God were the instruments responsible for the spreading of the gospel in the beginning of the Christian age. Stephen, a man full of faith and the Holy Ghost (Acts 6:5) preached a sermon which cost him his life. (Acts 6-7:53.) Saul of Tarsus, later to become the apostle Paul, on his way to Damascus to persecute Christians, was converted and became the great apostle to the Gentiles. Paul determined to preach that which he once tried to destroy, and despite the dangers facing him, even death, he preached the gospel of Christ with great boldness and remained staunch in his loyalty to Christ when he was called to face the sword of the executioner. These and other great men of God preached the gospel in the first century with great courage because their love for God led them to do everything in their power to promote his cause among the people.

It has been asked, "Why doesn't the church grow as fast now as it did then?" The reason is simple. There was but one "gospel" preached among all the apostles --the gospel of Christ. Paul stated in Galatians 1:8 "but though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed." In Acts, chapter 2, we read of Jews--religious people --being commanded to "repent and be baptized for the remission of sins." In Acts 8:12, the scriptures read that "they were baptized both men and women," that is, those to whom Christ was preached and in whom they believed. In Acts 8:38, the man of Ethopia was baptized. Acts 9:18 describes Saul as one who "arose forthwith and was baptized." Acts 10:48 describes Cornelius--a good moral man--and his

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THE BEGINNING... (cont'd)

household being commanded to be baptized. In Acts 16, we read of the Philippian jailor and Lydia, along with their households, being baptized. All of these people believed and did the same thing because the same doctrine was preached unto them.

During Paul's life as an apostle, the church grew despite persecutions, and it was simply because Paul and others did not shrink back when faced with a great number of trials, tribulations, and persecutions. Churches were planted at Corinth, Thessalonica, Ephesus, Galatia, Colossee, Philippi, and Rome. Today, if we would spread the gospel of our Lord, we must have the same loyalty to Christ, the same desire to see souls added to the Lord, the same determination to spread the gospel, and the courage to preach ONLY the doctrine of Christ. If we would spread the gospel as in the first century, we must do as they did during that time, and we must let nothing stand in our way. Recent statistics show something over three hundred percent growth in the church, yet it is appalling to realize that in the nearly two thousand years since the establishment of the church there can yet be numbered a little over two and a half million members. If we would increase the membership of the Lord's church, we must have the same determination as did the apostles and the early Christians.

In Acts 2:42, it is written, "and they continued stedfastly in the apostles' doctrine." We must be stedfast in everything the Lord has ordained if we are to spread his cause in this perverse generation. A fearful child of God can do little or nothing toward enlarging the borders of the kingdom, but one of courage can do much. A watered down version of the gospel will avail nothing. We must be ready at all times to "preach the word." (2 Timothy 4:1-4.) If we preach the word as it was preached in the first century, we can expect the cause of Christ to be spread as it was during the days of the apostles. The apostles were bold in their declaration of the word of God, (Acts 4:19) and through the boldness of these men, many people turned to the Lord.

If we are to accomplish the needed results in spreading the gospel, we must do several things to bring about these results. First, we must preach Jesus to the world. (Acts 8:35.) This preaching will include the obedience of the "first principles of the oracles of God;" namely, faith in God, (Hebrews 11:6) repentance from past sins, (Acts 17:30) confession of faith in Christ as the son of God, (Matthew 10:32) and a burial in water into the death of Christ (Romans 6:3,4.) This obedience of faith puts one into Christ, into his church and changes one from a sinful state to a saved state. Furthermore, after one has become a Christian, having been added to the Lord, one is to "continue stedfastly in the apostles' doctrine." He must be stedfast, unmoveable, always abounding in the work of the Lord, if he would know that "his labour is not in vain in the Lord."

If Christians can read 1 Peter 4:17,18 and escape being just a little frightened concerning the certain judgment to come, then, they need to read further such passages as 1 Thessalonians 1:6-9, or 2 Peter, chapter 3 and wake up to the realization that each has a task before us in the spreading of the kingdom of our Lord and Savior Jesus Christ. Let us therefore "awake thou that sleepest" (Ephesians 5:14) and spread the kingdom as it was spread in the first century.

GEORGIA has 74 counties without churches of Christ.



ANTIOCH, THE SECOND FRONT

Talmadge Solomon, Goldsboro, N. C.



The term "second front" is a war term meaning a secondary line of battle where counter attacks are launched to support the first front. During the wars of the past centuries there have been many successful first fronts, but they could not have succeeded without the second fronts. The same principal is true in the Christian war.

The great commission had been given in Matthew 28:19, 20 for the gospel to be carried to all nations. In Acts 1:8 the apostles were promised the guidance of the Holy Spirit as they were witnesses in Jerusalem, Judea, Samaria and the uttermost parts of the world. The gospel had already been preached to the Jews at Jerusalem, which was the first front of Christianity. Here is where the preaching of the gospel started and was to the Jews only. However, it was not long until there was a new leader and a new center of Christianity. Peter and Jerusalem fall into the background, and Paul and Antioch come to the front, both better fitted for world evangelism.

Antioch was the greatest center of population and culture in Asia, and Paul was the most forceful man in the church. Now the gospel was preached not only to the Jews, but to the Gentile world as well. (Acts 11:20.) Antioch, founded in 300 B. C. by Seleucus Nicator and named in honor of his father, Antiochus, was situated on the Orontes River about three hundred miles north of Jerusalem. It was the capital of Syria and headquarters of the Roman Legate as well as the third city in the Roman Empire after Rome and Alexandria. It offered an immediate field for Christianity and the cosmopolitanism of the city made it a natural center of missions to the heathen world.

It was from this great city that the gospel was to be preached to the rest of the world. Here at Antioch, among people living in lust and pleasure, was found a fertile soil for the gospel. In Acts 11:19, 20 we learn that this church was established by dedicated men and that the Lord was with them. With God, everything is possible in congregational growth, but without Him, we can accomplish nothing worthwhile. We read in verse 21, "... and a great number that believed turned unto the Lord." Barnabas had been sent to Antioch from the Jerusalem church. He lived up to his name, which means "son of encouragement," by exhorting them to cleave unto the Lord (Acts 11:23.) People do not stay faithful in a pagan city like Antioch nor in a society like ours accidently. There has to be determined action or "purpose of heart."

Beginning with the 13th chapter of Acts, the emphasis is placed upon Paul and his work at Antioch. The disciples were first called Christians at Antioch (Acts 11:26.) This was to be a scriptural, undenominational name which could be universally agreed upon. There was to be no difference between the Jew and the Gentile.

After a year's work by Barnabas and Paul, the church had grown numerically and spiritually. Today, it seems to take at least five to ten years to establish a congregation of the Lord's church. From here, the Holy Spirit had separated them for a great work. All the missionary journeys of Paul were launched from here (Acts 13:1, 15:36, 18:23), and Antioch was the headquarters of the first two (Acts 14: 26, 18:22.) The church, directed by the Holy Spirit, sent Barnabas and Paul to fields of labor (Acts 13:1-3.) After preaching in many cities, they returned to Antioch, gathered the church together and reported their work to the church (Acts 14: 26, 27.) If you are looking for a pattern

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ANTIOCH... (cont'd)

for mission work, here it is.

We have our Jerusalems and our first fronts today. These are cities such as Dallas, Memphis, Abilene and Nashville where the church is strong. The Carolinas today need more "second fronts"; cities which in their geographical areas are centers of Christianity; churches which are zealous; churches led by the Holy Spirit and churches which are mission-minded. From these cities the gospel can radiate throughout North and South Carolina. We need laborers such as Paul and Barnabas who are zealous, dedicated and have a thirst for lost souls as they did in Antioch. When the famine prophesied by Agabus in Acts 11:28 came to pass, the church in Antioch rose to meet the need. We have a famine in the Carolinas today. A famine of starving souls dying without the word of God, and not enough gospel preachers to feed them. In Antioch, every man had a part; and it was planned and purposed as indicated by the word, "determined." Benevolence and the name Christian went together, and still do. The church at Antioch had the same spirit as Jerusalem about lost souls. It had the right authority, the Holy Spirit; the right motive, love for lost souls; the right men, Paul and Barnabas, and all were willing and capable of carrying the gospel to the lost. If we have the same God, the same authority and the same church, we should have the same results, world evangelism. If not, either the Lord or the church has changed. Since the Lord is the same yesterday, today and forever (Hebrews 13:8), then the church must have changed. At least there is a difference in attitude and spirit.

There is also another lesson to learn at Antioch. It also had its problems. Certain brethren from Judea were making laws where God made none. (Acts 15:1.) The church settled this problem on the basis of apostolic authority. We have the same safe course to follow in the New Testament today. The Bible is our only rule of faith. In many ways this congregation is like the congregation with which you and I worship today. The word, "mission," does not mean overseas only. North and South Carolina are mission fields, and we need many more "second fronts." Had it not been for the work of the church at Antioch, the gospel would never have been carried to the uttermost parts of the world in the first generation. You and I are responsible for reaching this generation with the gospel. The first fronts are doing their part through media such as radio, television, campaigns, exodus journeys and door-to-door cottage meetings. The work of reaching the people in this area is left to the "second fronts."

Only when we become deeply concerned about lost souls will our congregations become "second fronts." The need here in the Carolinas is to think big. We have been thinking too small too long, not really believing that we can reach the world. Let us not worry about becoming too big or using big methods, methods which will reach thousands. God used big methods. He used words such as "go into all the world" (Matthew 28:19, 20); "Their voice has gone out into all the earth" (Romans 10:18); and "every creature under heaven" (Colossians 1:23.) This world is the field (Matthew 13:38) and it is held together only by communication. We need to use the means of communication such as radio, television, campaigns and the like in order to extend the methods we now use to carry the gospel to the world. Not until we use every method available will we become a "second front" such as Antioch. May God grant us strength to accomplish this task as we fight the Christian war against lethargy, ignorance and false teaching, striving ever to achieve the ultimate goal of world evangelism.

CAROLINA LECTURES

The annual Carolina Lectures will be held April 3-7, 1967 at North Charleston, S. C. Four important themes will be discussed: "Mission Work, Personal Work, Educational Work, and Leadership." If you plan to attend, please write Rhoden Presnell, Box 5343, N. Charleston, S. C. 29406.

CORINTH AND GOSPEL PREACHING

C. E. Mannon, Greenville, N. C.*

If it be thought that Corinth is too far away and too long ago to be a practical example of gospel preaching, be informed that an overnight airplane ride will take one to its environs, and that we are not nearly so far removed by time from our example of preaching at Corinth as Jude was removed from Cain whose way Christians are warned to avoid! (Jude 11.) If Cain's transgression was considered an important object lesson, even though some four thousand years prior to Jude's reference, could not an example of gospel preaching at Corinth be practical, when less than two thousand years removed from us? Moreover in Corinth, we have an example of gospel preaching three times sanctioned by the Holy Spirit; namely, in the preaching as it took place, in the divine record as preserved in the book of Acts and in letters addressed to the Corinthian church. While the miraculous element that revealed and confirmed this first century preaching has been replaced by the perfect law of liberty, or written word, (1 Corinthians 13:8-10) the same message preached has the same power, when preached as it is, to man as he is, to make man what he ought to be.

When Paul discusses the manner of his coming among the Corinthians, (see 1 Corinthians 2:1-5) he has reference to his second missionary journey beginning in Antioch. (See Acts 18:1-11.) While Paul supported himself on this mission, he later indicated that the Corinthian church would have been farther along if they had accepted a greater responsibility for his preaching the gospel. (See 2 Corinthians 12:13.) When referring to the good news he brought to Corinth, (see 1 Corinthians 15:1-4) Paul gives an insight into what was heard and believed by those who were baptized. As surely as the gospel of Christ is "God's power unto salvation unto everyone that believeth," (Romans 1:16) this preaching of the cross brought salvation unto everyone at Corinth whose faith was proven in obedience. In this example of conversion and spiritual development, there is seen a striking commentary upon the great commission of our Lord and Savior. (See Matthew 28:18-20; Mark 16:15,16.) If we have here the essential ingredients for a new creation in Christ (2 Corinthians 5:17) and membership in his church, (1 Corinthians 12:13) then our preaching the same gospel to people with the same need will bring the same washing, sanctification, and justification. (See 1 Corinthians 6:9-11.) Our expectation of the most desirable results from this missionary method can be as certain as every effect has a cause and every reaping has a planting. This conversion experience at Corinth (preaching, hearing, believing, and obeying the truth) has been reproduced over and over, and there is every reason to believe that it shall again to the glory of God and the salvation of many precious souls.

To be sure, the salvation of the Corinthians set them apart unto a high and holy calling, and their everlasting justification lay in their keeping in memory or taking heed unto what was preached unto them. A look at the church in Corinth some five to six years after her establishment indicates a pile of problems, but in Paul's writing unto them, there is no indication of his having any second thoughts or regrets about the wisdom of his preaching unto them Christ crucified and establishing them in the faith. Nor is there any suggestion that their difficulties posed a hopeless situation. 'Solve your problems and go on unto perfection by the instruction I am leaving with you' is the tenor of one letter, and a favorable response is suggested in another--a reminder that 'tis better to flounder in a cause that will ultimately succeed than to succeed in a cause that will ultimately fail. The real cause for regret over Corinth and gospel

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PAUL'S MISSIONARY METHODS

James C. Dixon, Arden, N. C.

Paul was one of the most successful missionaries ever to proclaim the gospel of Christ. He had a plea and a plan for planting it in the hearts of men. Since our generation is under the same obligation to preach Christ as was Paul's, we should study his methods with the hope that we can make our own more effective.

Today, as in Paul's day, the people of entire countries and provinces are ignorant of Christ and have no congregations worshipping according to the New Testament pattern. Paul could not rest until he had preached Jesus to the people of such areas. His aim was to preach the gospel in areas where Christ had not already been named rather than to build on another man's foundation (Romans 15:20.) Today the largest concentration of congregations, members, and preachers is in a few of our Southern and Southwestern states. How it would speed up the pace of evangelism if many of these members and preachers were to accept the challenge to move to a mission area and establish the New Testament church! Where are the men who will not rest until Christ is preached in Senegal, Bolivia, Paraguay, Madagascar, and the other areas where Christ is not now being preached?

Let us notice how Paul set about the task of preaching in areas where the gospel was unknown.

1. Whenever possible he enlisted the help of other dedicated Christians. Christ sent his disciples out two by two on the limited commission. Paul usually travelled in an even larger company. Timothy, Silas, Luke, and John Mark were among the various ones who accompanied him at various times. Taking a party to open a new field is wise as it helps maintain morale and prevents discouragement--a constant danger in a mission field. Having several workers also makes possible a division of labor and multiplies the number of persons who can be taught in a given period of time. There are encouraging signs that brethren are beginning to realize that merely sending a preacher by himself to a field may neither be adequate nor wise.

2. Paul's principal strategy seems to have been to establish a strong congregation in the main cities of each province being evangelized. These churches were then expected to serve as centers from which the gospel could radiate to the surrounding areas. Paul was then free to move on to the as yet unevangelized provinces to repeat the process. After preaching for several years in Galatia, Asia, Macedonia, and Achaia, he asserted that he no longer had a place in those areas and made plans to go to Spain, an area not yet evangelized (Romans 15:18-26.) Preaching in such cities as Rome, Ephesus, Corinth, Philippi, and Antioch enabled him to reach the political, economic, and cultural heart of the provinces he was seeking to evangelize--the centers to which these provinces looked for leadership. By preaching in such centers the missionary may also discover people who are less bound by traditions and thus more reachable.

Using Paul's strategy, it is possible for our generation to evangelize most of the world. We can not reasonably expect to have American missionaries or persons paid with American funds in each of the millions of small villages and towns throughout the world. We can, however, establish churches in the larger cities of most countries if we are willing to sacrifice to this end. Who will be the first to preach Christ in Djakarta, in Brazzaville, in LaPaz, in Asuncion, in Dakar, and in Tananarive?

3. Paul preached both publicly and privately. He described himself as teaching "publicly and from house to house." (Acts 20:20.) His public preaching included

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"...The Uttermost Part..." "...Unto The End..."

Ray D. Fullerton, Jr., Goldsboro, N. C.



I have just returned from a 56-day round-the-world trip that took me into "the uttermost part of the earth," or at least into fourteen countries of it. And from what I saw I am sure that churches of Christ have not yet begun to penetrate most of these distant veils that separate one people from another.

Our failure may be our failure to believe in the promise of Christ to be with us "unto the end."

How often we thought of the weariness Paul must have felt in his travels! Especially, I think, as we streaked through the air at 600 mph in a Pan Am Clipper, comfortably situated high above the earth. "If Paul could have traveled this way, would he have done so?" we would ask. Yes: Paul would gladly have bought an airline ticket and traveled by jet if it had been possible. We felt sure of that.

In Perth, Western Australia's capital city, we worked in an intensive Campaign for Christ. There was radio and television; newspaper advertising; 20,000 brochures and 20,000 flyers; George Bailey's taped sermons on the Herald of Truth to correlate with our Campaign (since he was preaching); cars and busses and taxis for transportation; a convenient, comfortable hotel. Fifty workers went from door to door. Studies--there were 188 of them, using films, recorders, tapes, projectors, and a correspondence course. The biggest crowds ever counted at churches on that continent came, and, as Perth turned to take notice, the church benefited from considerable favorable publicity from all our efforts. To this date at least forty-one have been baptized.

Really, though, our methods were not all that "new." We simply took first century principles and basic techniques and added force and impetus to them with 20th century technology. And the church in that beach-bounded city, sometimes said to be the world's most isolated city, is prospering.

India has never counted its millions, and hunger, poverty and illiteracy seem to be their chief distinction, along with the filth. There is wealth in the country; we could hardly believe the splendor of the Taj Mahal. It is said that while the U. S. sends millions of tons of grain, India's wealthy religions do nothing to relieve their hungry people. The sacred cows of the Hindus are treated better than its people.

The Arab nations are almost totally Moslem. Buildings that once served churches are now mosques. In these mosques, men who plant their faces on the ground as they pray toward Mecca often lift them long enough to beg for a few piasters from a gazing Gentile.

In Cairo we went up inside the Great Pyramid, and in the great Museum of Antiquities we were astonished at the elaborate preparations the ancient Egyptians made for death. Death, it seemed from the evidence we viewed, was an obsession with them. These people are greedy for American dollars, but no American Christian missionary is now in Egypt. While Egypt boasts of being a "democracy," its people yearn for an opportunity to leave their native land. The Christians meet, not in a church building, but in a home. They are not "officially recognized." They meet but in their assemblies they do not sing hymns lest they attract undue attention to themselves.

Much the same is true elsewhere in these "uttermost parts." No matter the vantage point--from your plane window as you descend to the great cities, or from your hotel windows (we had hotel windows overlooking Diamond Head, the Mediterranean,

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PAUL'S... (cont'd)

speaking in Jewish synagogues (Acts 13) and in a public square in Athens (Acts 17: 17.) Even imprisonment could not keep him from teaching privately (Acts 28 : 30, 31.) Certainly Paul's example indicates that the missionary must be diligent and zealous.

4. Paul determined to know nothing among those he was teaching "except Jesus Christ and him crucified." (1 Corinthians 2:2.) He did not seek to force Jewish customs on the Gentiles. In like manner, today's missionary should not try to impose American customs on persons of other cultures. A custom is not in conflict with the word of God merely because it seems strange to the missionary. On the other hand, if a conflict does exist, the missionary must not compromise. The history of Christian missions is replete with accounts of missionaries who compromised on vital issues in an effort to make immediate visible progress. For example, Kenneth Scott Latourette in Volume 1, page 90, of A History of the Expansion of Christianity, relates of Gregory Thaumaturges who preached in Pontus between 240 and 270: "Gregory's methods were well adapted to his purpose... He encouraged the Christians to celebrate festivals in honour of the martyrs, substituting these for the feasts of the old gods. By such means the transition from the old to the new was eased and popularized, even though in the process Christianity acquired some of the beliefs and trappings of the cults which it supplanted. Gregory seems frankly to have recognized the fact that for the masses any demand for a complete break with the past would either prevent conversion or could not be realized." Likewise, the missionary must never lose sight of the fact that his primary aim is to preach Christ and not merely to relieve human suffering.

5. Paul adapted his message to the people. When addressing Jews as at Antioch of Pisidia (Acts 13:16-40), he began with Old Testament passages concerning the Messiah and set forth Jesus as the one who fulfilled them. On Mars Hill, he began with the beliefs of his hearers and sought to lead them to a better understanding of the God that they were worshipping in ignorance (Acts 17:26-31.) Paul was able to make such adaptations because he had a thorough understanding of both the gospel message and the beliefs and customs of those he was trying to teach. The missionary today is most likely to be effective if he is prepared in each of these respects.

CORINTH... (cont'd)

preaching lies in any turning aside from this or any other pattern of divine revelation unto a quest for patterns of human invention. The great paradox of it all is that many who do so still expect divine approval!

THE UTTERMOST PART... (cont'd

the Tigris, and the Nile), or from a sightseeing bus, you see human souls, lost souls, to whom Christ told you to preach. You see souls like yours' and your son's or daughter's; but you are largely seeing souls to whom the gospel has never, never, never been taken.

We were thrilled in Athens to stand atop Mars' Hill and in Corinth to stand in the judgment seat where Paul also stood and in Rome to stand on the Appian Way. But 95% of Italians are Roman Catholic and 99% of Greeks are Greek Catholic.

So what can we do to reach these uttermost parts, parts which in many cases want American dollars but not American missionaries? It is evident that we must, absolutely must, send teams of workers to wherever they can be sent. For there are doors still open to us.

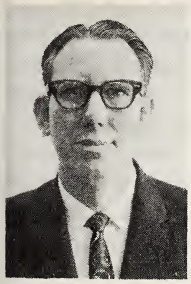
We must support these workers with adequate funds and tools to do the job, help them fully exploit all resources available to them to take the gospel to lost men.

We saw schools in these distant places and were impressed with their possibilities. There is a new, thriving but needy

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BROTHERHOOD NEWS

Howard Winters, Burlington, N. C.



Top news stories for 1966. According to a poll taken from a special committee by the editors of the Christian Chronicle, the following were voted the ten top news stories among churches of Christ for 1966: (1) "Operation Doorbell," a religious survey approach to evangelism, conducted mostly by college students; (2) The "Exoduses," or the relocation of Christian families into mission fields for the purpose of making each a missionary--sometimes referred to as "vocational missionaries"; (3) Campus Evangelism, an effort to reach the six million students on American school campuses; (4) Campaigns, or cooperative evangelistic efforts to reach the masses; (5) The Herald of Truth radio and TV programs which had the greatest expansion in their history; (6) the "God is dead" issue which flared briefly but soon died away; (7) the incident with Wendle Scott (a missionary to the Spanish speaking people who made his home in McAllen, Texas) in which he joined a protest march by Latin American workers for higher wages; (8) the opening of Madison, Tennessee's new 3,000 seat auditorium with a record attendance of 6,648 for the morning worship service; (9) the opening of the first Children's Home for Negro children among churches of Christ in Lubbock, Texas; (10) the Chicago Day Camp--termed by some as the "most dynamic program ever undertaken in the Chicago area." As we look back over these accomplishments, we are reminded anew that 1966 was a year of progress for the Lord's cause.

Megalopolis, An "Exodus" which plans to move 50 families to Newark, Del, by Sept. 1 is called by the name "Megalopolis." Leon Reece, a deacon of the College Church of Christ in Abilene, Texas, has been appointed as director of the project.

Honored. The Christian College of the South West set aside Dec. 14 of last year as "Tillet S. Teddlie Day" to honor the long time gospel preacher and well known song writer by that name. Teddlie has published no less than a dozen hymnals and has composed more than 60 songs which are sung throughout the brotherhood. Among his best known compositions are "Heaven Holds All To Me," "Worthy Art Thou," and "When We Meet In Sweet Communion."--On his 70th birthday, L. R. Wilson, editor of the Voice of Freedom, a monthly magazine published to inform the American people of the dangers of both Communism and Catholicism, was honored at a luncheon at the Downtown YMCA in Dallas, Texas. Wilson has preached for many years (held meetings in more than half the states in the Union), authored several books, served as the first president of two Christian colleges, and has been editor of the Voice of Freedom since July 1956.

First missionary to Ecuador. On Feb. 1, Noyles E. Sewell and family, from Kinston, N. C., plan to land in Quito, Ecuador to become the first full time missionaries from churches of Christ to that South American nation of 5,000,000 souls. A nucleus of Christians are already meeting in Quito (a city of 362,000), consisting of two American families and a few natives. The kingdom is spreading.

Bermuda Campaign. The Macon Road church in Memphis, Tenn. sponsored a highly successful campaign in Bermuda in which 16 workers from the United States made several hundred contacts for follow up work. The campaign resulted in 27 baptisms and seven restorations.

NOTICE: Please order your supplies from Carolina Christian Bookstore, P. O. Box 8324, Sta. A, Greenville, S. C. 29604.

CAROLINA CHURCH NEWS

NORTH CAROLINA NEWS

Burlington

HOWARD WINTERS, Reporting: The Lord's work in Burlington continues to move along with great rapidity. On January 15, we appointed three capable men to serve the church as elders. The three men appointed were Jack Hudgins, Doyle Hartley, and Archie Miller. Since my last report we have baptized four very precious souls into Christ. As an indication of how the church is growing, we list the following as a few of the accomplishments for 1966: (1) We broke all previous attendance records at all services. (2) The contribution increased by 39 percent, for an average weekly offering of more than $320. (3) A total number of 28 people were baptized, most of whom were young married couples who had had no previous connections with the church. (4) We almost tripled our mission efforts away from home. (5) We strengthened our personal work program by adding both workers and equipment with which to work. (6) We laid the ground-work for construction on a new church building, designed to seat about 325--actual work should begin on the building early this spring. And so we head into '67 with the brightest prospects and the greatest hope we have ever known.

Kinston

NOYLES E. SEWELL, Reporting: On February 1, my family and I fly out of Miami, Florida, for Quito, Ecuador, where we will labor for the Lord.

After five and a half years here and a total of 12 years in the Carolinas, we are leaving "home" indeed. During my stay here there have been 88 baptisms. The church here is now self supporting and is at present supporting the "Herald of Truth" television series on channel 9.

No replacement has yet been found.

SOUTH CAROLINA NEWS

Union

JESSE MELTON, Reporting: The work in Union moves forward in a fine way. Having organized a challenging work program under the efficient leadership of our elders, we anticipate the greatest year in the history of this congregation. Our budget is at an all time high--$401.79 per Sunday. Our contribution has increased approximately $140.00 a week, after studying V. P. Black's book, Rust As A Witness. The second Sunday in January we went over our new goals with an attendance of 98 and a contribution of $405.03. We heartily recommend that every congregation study Rust As A Witness. (A manual is available to aid in the teaching of the course and makes it possible to teach it to all age groups.)

We have meetings scheduled for the last week in April and the first week in September. This reporter will preach in the spring meeting and Virgil Hale will be the speaker in September.

The first of the year, Fred Turner began full time work with the colored congregation here. This congregation will be responsible for his support. At present, they are meeting in a rented house and it is hoped that a building program can be started soon. Their present needs, in addition to money for the building program are: song books, pews, and a mimeograph machine. Any congregation desiring to do mission work will find this a good opportunity. We will be glad to furnish further information. Write P. O. Box 64, Union, South Carolina.

(see page 13)

CHURCH NEWS... (cont'd)

Clinton

U. A. HALL, Reporting: We had a good year in 1966. We held three gospel meetings and had the best vacation Bible school ever. There were 21 additions to the Lord's church. We are looking forward to 1967 at which time we expect to do even greater things in the Lord's kingdom. Plans are now underway to increase our efforts. We plan to put up a new building and work to double our membership this year. We covet the prayers of all God's children everywhere.

N. Charleston

RHODEN PRESNELL, Reporting: The church at N. Charleston saw many wonderful advances for the cause of Christ in the year 1966. We have set our budget for the new year and hope to double in every phase of the work. We have set up several new classes and are putting other phases of our program into full operation.

The S. C. Youth Forum was everything we had hoped for. We enrolled 98 young people with about half of these from out of the city. We look forward to seeing this grow from year to year as we endeavor to make it an annual affair.

We will be hosts to the annual "Carolina Lectures" which will be held April 3rd, through April 7th. We are looking forward to having the largest number of people to attend these lectures since I have been in the Carolinas. We should all put out a special effort to grow in every phase of the Lord's work and this is just one small part. You will all be hearing from us later giving you details on subject material and speakers.

I will be in a personal work shop in Barnwell, S. C. January 15-20th. Then on January 25th, 26th, and 27th, I will be in Montgomery, Alabama in a three day workshop. A group of teachers and myself will conduct a one day teacher training workshop in Spartanburg, S. C. on January 21st.

Greenville, Augusta Rd.

JERRY SENN, Reporting: In many ways the past year was a very profitable one for the church here. During the year eight were baptized and six made confessions of error publicly. Our yearly averages were down somewhat from 1965 as far as attendance but contributions averaged $235. During November a Personal Evangelism Worship with the Presnell's from N. Charleston and a meeting with Paul Kidwell from Charlotte, N. C. encouraged us. Both were attended well.

For the new year a budget has been set of $275. We are sending $60 per month to help with the work in Greenwood, and $50 per month to the new work in Greer, S. C. We are happy that Burl Curtis is moving to Greer to labour with the small number of Christians there.

On January 8 the congregation appointed three men to lead us as our elders. They are: Marion Moon, Walter Wagner and James A. Jones, Sr. We realize that this is a great step forward in the development of the church here. We are looking forward to their fine leadership.

There have been two baptisms so far this year and one confession of error.

THE UTTERMOST PART... (cont'd)

school in Galilee, near Nazareth; one in Beirut. Others are scattered around the world, and we must support these schools as they seek to train up a new generation of young people who will and can be the church of tomorrow.

Frankly, my reaction to what I saw--the few, scattered, hindered workers, workers whose supporting churches often don't communicate even when they write, opportunities we are having to pass by, churches meeting in basements--these sights and others convince me that we are trying to turn the world upside down with pennies! And it will take more than that.

Blue Ridge Encampment will be June 19-23, 1967. Plan to attend.

OPPORTUNITY - ORANGEBURG, S. C.

Howard Sparks, Orangeburg, S. C.

On August 1, 1965 the Lord's church was re-established in Orangeburg, S. C. as a result of interest and work on the part of the Shandon congregation in Columbia, S. C. Thirteen people from Orangeburg met for this service and constituted the only church in the county. By January 1, 1966 there were twelve members meeting in the small brick building at the end of the street and supporting a weekly 15 minute radio program. The business meeting was concerned with efforts to obtain a new and better location and to learn of new prospects through Direct Mail evangelism; one young lady was developing well as a teacher. A ladies' class was started in March and these ladies soon began providing birthday gifts for the elderly at the Orangeburg Nursing Home. In April the area singing visited Orangeburg for the first time, and this, along with the response from Direct Mail and the beginning of other cottage meetings, was a great boost to the morale of our small congregation.

On July 18, the transaction was completed for a beautiful three and a half acre piece of land with an old colonial home in the midst of a pecan grove on a corner near the high school. With this goal reached plans soon became very definite for the delayed Orangeburg Campaign for Christ. This event occured October 17-30 with the help of many brethren from the nearest congregations. Richard Beasley preached and the Shandon congregation contributed heavily with workers, finances, and attendance. All attendance records were broken with a Sunday morning attendance of 60, Friday evening 64, and 117 for a singing on Sunday afternoon. A total of 39 outside visitors came during this week of special meetings. Over seventy families requested to see the filmstrips and another thirty indicated an interest in a Bible correspondence course. A very favorable impression was made on the community and many doors were opened for future planting and watering. We feel that the advertising alone would have been well worth the effort and expense of this event.

During our seventeen months of existence we have grown to include nineteen members, experienced five baptisms, three restorations, and seen three requests for prayers for strengthened faith. Eight people have placed membership and seven members have moved away. Recently eighteen persons have moved and four others have forsaken our services. We are now helping make the property payments and plan to begin helping with the preacher's salary in July.

Our greatest needs are mature Christians to be examples in attendance and daily life, additional teachers, a song leader--one now drives forty miles every Sunday and the preacher leads at all evening services--male members, and continued financial support for the preacher and property payments. Jackson Park of Nashville now provides the preacher's support.

Our plans include Vacation Bible Schools beginning this summer, a visit to a stronger area to encourage Christians to move here, a hundred-member congregation by 1973, and a new colonial building as soon as feasible. Why not put your Christianity to the best use? Your mere presence in Orangeburg would be a great service and blessing as you shared our burden in evangelizing this area.

CHARLESTON, Essex Village

SAM WATTS, Reporting: The new year started with good attendance and the contribution went above the budget. Two have been baptized into Christ.

We are looking forward to the S. C. Lectureship which will be held here in November.

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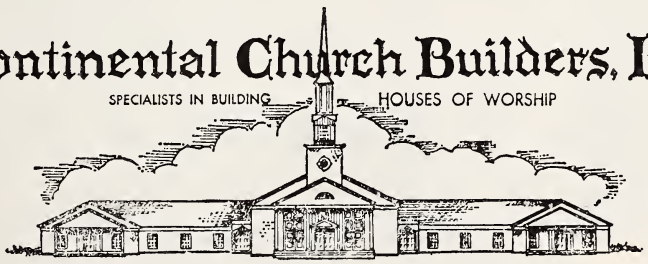
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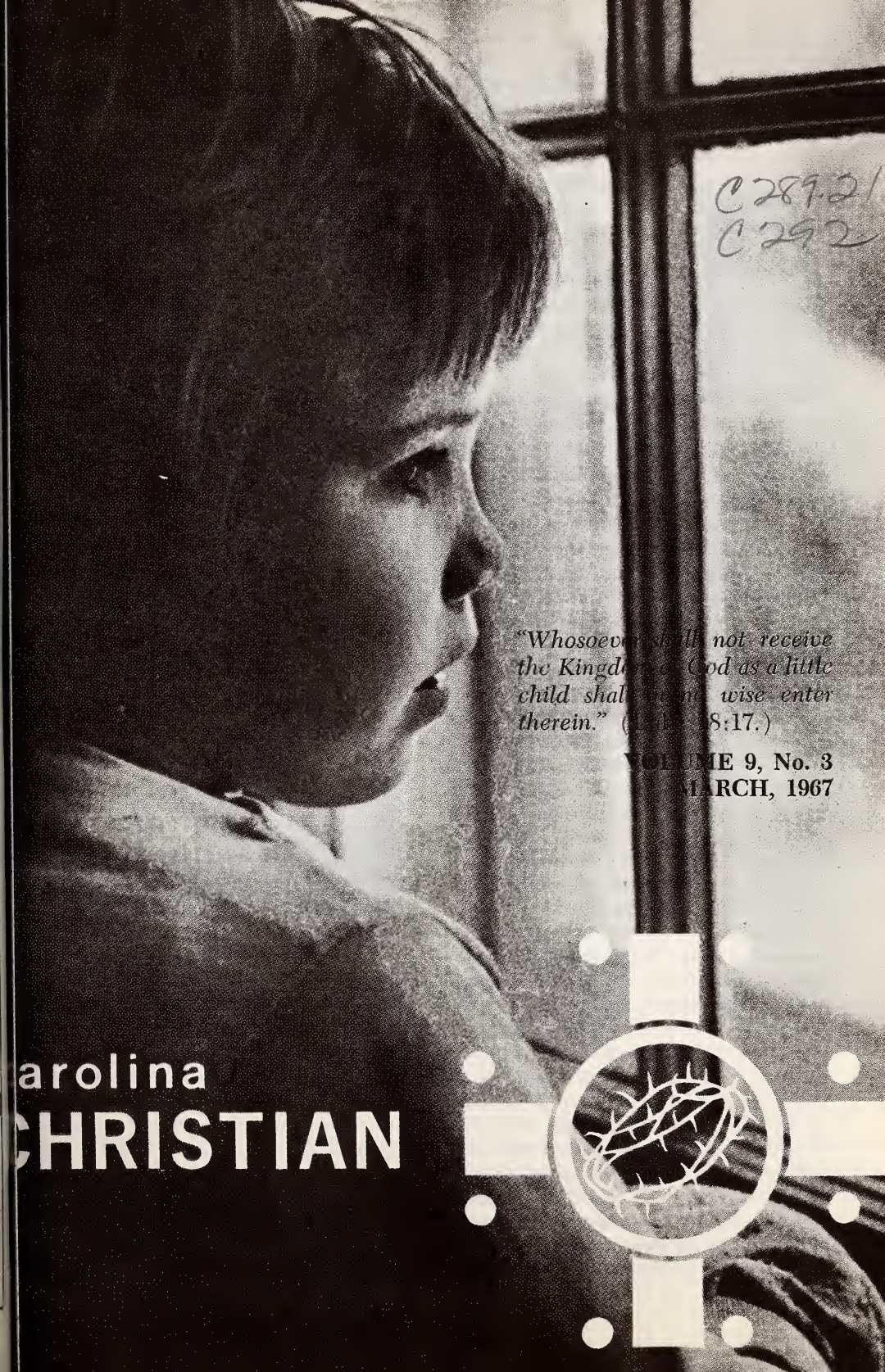
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NOW IS THE TIME to write for your reservations. Address your request to Miss Ruth Gleaves, Lecture Hostess, David Lipscomb College, Nashville, Tennessee 37203, and list names and ages of individuals to be accommodated. A summer Lecture Bulletin will be available soon. For copy, write:



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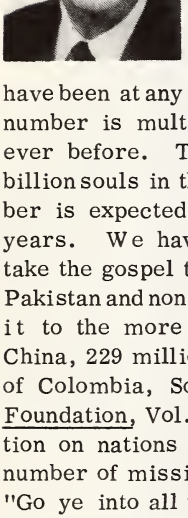
"Whosoever shall not receive the Kingdom of God as a little child shall in no wise enter therein." (Luke 18:17.)

VOLUME 9, No. 3
MARCH, 1967

arolina
CHRISTIAN

Need For Mission-Minded Churches

Carl E. Lancaster, Greenwood, S. C.*



It is the will of God that "the earth shall be full of the knowledge of the Lord, as the waters cover the sea." (Isaiah 11:9.) The church yet has a long way to go in bringing this about. More people are living in the world today than have been at any time in its history and the number is multiplying more rapidly than ever before. There are three and a half billion souls in the world now and the number is expected to double in the next 35 years. We have three missionaries to take the gospel to the 100 million souls in Pakistan and none to our knowledge to take it to the more than 685 million of Red China, 229 million of Russia or 15 million of Colombia, South America. (See Firm Foundation, Vol. 83, No. 44, for information on nations of world, population and number of missionaries.) Yet Jesus said, "Go ye into all the world, and preach the gospel to every creature." (Mark 16:15.) The need for more churches that will support the spread of the gospel, more missionaries and more mission-minded Christians is so great I cannot begin to comprehend its magnitude.

The apostolic church was a mission-minded church. Jesus charged the apostles, "And ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." (Acts 1:8.) In less than ten years the church in Jerusalem grew to a membership of perhaps 25 to 30 thousand. When persecution drove the Christians from Jerusalem, "they that were scattered abroad went every where preaching the word." (Acts 8:4.) The truth spread all over Judea, north into Samaria and on into Syria. From Antioch of Syria it was taken to Asia. In response to the Macedonian call it was taken by Paul and his company on to Europe. So that within 35 years after the beginning of the church, Paul could write that the gospel had been preached to every creature under heaven. (Colossians 1:23.)

The church exists for the very purpose of making God's wisdom known. (Ephesians 3:10,11.) It was not intended to just provide fellowship for its members or opportunities for worship for Christians. It has a job to do. It consists of people who are in Christ to do the good works God has planned for them to do. (Ephesians 2:10.) Like its Founder and Master, it is not here to be served but rather to serve. (Matthew 20:26-28.) It is to "seek and save the lost." (Luke 19:10.) It is to be a sower that goes forth and sows the truth in the world. (Matthew 13:24,38.) A congregation may employ a preacher to preach to its membership and may provide Bible classes for its members and their children and do practically nothing so far as evangelizing the world is concerned. And

(see page 3)

*Guest Editor

carolina CHRISTIAN

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Published monthly by Carolina Christian Publications, Inc., P. O. Box 5423, Station B., Greenville, S. C. 2960

Second class postage paid at Greenville, S. C.

POSTMASTER: Send undeliverable copies with Form 3579 attached to Carolina Christian Publications, Inc P. O. Box 5423, Sta. B., Greenville, S. C. 29606

RETURN REQUESTED

Address all editorial matter to Burl Curtis, P. O Box 5423, Station B., Greenville, S. C. 29606

Address all N. C. News to Tony Forrest, P. O. Box 714, Taylorsville, N. C. 28681, and all S. C. News to Rhoden Presnell, 801 Durant Ave., N. Charleston, S. C. 2940 News items to be printed in a given month's issue should reach the news editors by the 15th of the preceding month

SUBSCRIPTION PRICE: Individual, $2.50 per year club of five or more, $2.00 per year; quantity, 13c for or more.

Address commercial advertising inquiries to Jacol List, Inc., Clinton, S. C. 29325.

Need.... (Cont'd)

tragically some congregations are doing just that.

For many years now the Carolinas have been considered an important mission field. Through the years churches in other areas have sent preachers, workers and hundreds of thousands of dollars to make known the truth throughout this area. Of all churches that should be most aware of the great need for mission-minded churches it should be those that have developed in the mission area. They have witnessed the tremendous need. They have heard elderly people, whose children are grown and gone, cry out in anguish, "Why didn't someone come tell us before now?" From experience they know just how valuable help from another church can be. In the Carolinas there are yet many churches that are dependent on others because they are so small and weak. There are also many cities and counties where the gospel has not yet been taken. Churches that are now dependent on others should be diligently working to grow from a SUPPORTED church into a SUPPORTING church. There are developing in the Carolinas, in ever increasing numbers, congregations that should be taking the lead in evangelizing completely the Carolinas. Some congregations were receiving help a few years ago. It is now time for them to put forth the extra effort necessary and begin helping some other place. The amount of help may be small at first but it could be increased by next year and in a short time the congregation could be fully supporting a missionary in some place in the Carolinas. There are a number of congregations in both North and South Carolina that with careful planning and diligent effort can right NOW fully support a missionary in a neighboring county or city. And ability determines responsibility!

Let us learn from the church in the New Testament. Jerusalem, it seems, had forgotten its responsibilities beyond its own city limits but they were awakened by persecution. Antioch was blessed with an abundance of talented teachers and the Holy Spirit directed that some of them go forth to do the work whereunto they were called. The results were the great mission journeys of Paul. The good church at Philippi sent one of their number on a hazardous journey to take something to meet a need of Paul while he was in prison in Rome. This was nothing new for them though, because they had had a share in Paul's work of preaching the gospel from their very beginning. (Philippians 1:5.) The church then, like leaven, must ever be reaching out, farther and farther, with the gospel, influencing and to a degree transforming the world in which it exists.

If the church is to succeed in evangelizing the world it must develop more missionaries and lead many more Christians to the realization that this is their job, too. Again, a mission field ought to be a fruitful field for such accomplishment. The Carolinas now and in the years ahead ought to make a significant contribution to the cause of New Testament Christianity by the number of dedicated men and women that it will supply to go forth into all the world with the unsearchable riches of Christ. But for such a contribution to be made teachers will have to stress such work again and again in the Bible classes, elders will have to encourage it and preachers will have to inspire it from the pulpit and by their lives.

The challenges that face us in this last third of the 20th Century are unbelievable. May the Lord's people everywhere arise and adequately meet these challenges and may the Christians in the Carolinas by their dedication and deeds be among those who will inspire others to do their utmost in rolling back the sea of darkness and sin that threatens to engulf the world.

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GREER, S. C. - Highest records here have been: Bible study, 41; morning worship, 50; Sunday night, 75; contribution, $140.08. There have been one baptism and two restorations. We appreciate the excellent cooperation in this new work.

ROLE OF SUPPORTING CHURCH

Jesse Melton, Union, S. C.



The role of the supporting church is a vital one. It has to do with the carrying out of the great commission in which our Lord commanded, "Go ye into all the world and preach the gospel to every creature." (Mark 16:15.) This commission involves the spreading of truth as it pertains to the spiritual needs of man. The church is said to be, "...the pillar and ground (support) of the truth." (1 Timothy 3:15.) Hence, it is the responsibility of the church to grow through supporting the preaching of the truth--gospel.

The church at Antioch, under the direction of the Holy Spirit, sent forth Paul and Barnabas that they might preach the word in destitute places. There is still the same need among us today. Faithful churches need to send forth faithful men who will carry the message of hope to a lost world.

The purpose of this article is not to supply all the answers to all the questions surrounding our subject, but, rather, to focus attention on the different methods that are being followed today and to point out some of the problems involved. It is hoped that, in so doing, we may be able to recognize the mistakes of the past and profit by them. First of all, what is a supporting church? In the context of this discourse, a supporting church is one that supports a missionary in the field. In this regard we have a number of divergent situations; yet, in each instance the missionary is supported. See if you cannot find a case with which you are familiar in the following: (1) The preacher seeks his own support from various sources and ends up with several supporting churches (even some individuals) sending the support directly to him in the field. (2) By mutual consent, one church acts as sponsor and becomes responsible for raising the support of the missionary (it often becomes necessary for the missionary to assist the sponsoring church in raising his support). (3) The preacher finds a church with adequate funds (thank God when the situation is reversed and the church finds the man) and arrangements are made whereby the church supports the man without assistance from other congregations.

Now let us examine the role of the supporting church (es) in each of the situations already mentioned. Number one presents a host of problems as we shall see. Suppose the missionary has fifteen supporting churches with no one in particular to oversee his work. Since so many are involved in his support it is safe to assume that no one congregation is going to be as interested in the work as they would be if they were responsible for the total support of the missionary.

Picture the missionary as he arrives in a virgin field with his family. Living quarters and a temporary meeting place have been secured. With no nucleus, outside his own family, he begins to make contact with the people, searching for wayward members or those interested enough to listen. He meets the businessmen of the city and they politely inquire about the size and meeting place of the church. They are impressed--but in the wrong way. Visitors drop in occasionally but seldom return. The smallness of such a beginning is so very, very depressing. It is so terribly difficult to build to nothing! After a while the newness wears off and faith is tested. The missionary thinks of his supporting churches. Where are they? He sends his reports and asks for advice on different matters, including the purchase of a building site which he has located. Will he get an answer from any of the supporting churches? Chances are he will not receive a word from any of them!

(see page 5)

Role Of.... (Cont'd)

Now don't be too hasty in condemning the supporting churches. After all, the treasurer, or one of the elders, or one of the deacons, or brother "Forgetful" receives all of the church's mail and the report was a month old when it was brought up. Of course it was too late to respond to any questions. And besides, one congregation shouldn't offer any suggestions because some of the other churches might not see it that way, and, therefore, become offended.

But, in spite of everything, the land is purchased (of course the preacher made the decision); a building program is launched (he decided that, too), and a few souls are becoming obedient to the faith. By and by some of the supporting churches quit (the work is moving too slow, or, they heard the preacher was going liberal--O, say now, where is it we've been sending this support?) and new ones take their place. In spite of everything (including the preacher) the work grows. Now there are faithful men in the congregation who are assuming more and more of the work. Finally, the preacher decides that a change is in order (again the preacher has decided); fifteen congregations scattered from here to there and hundreds of miles removed from a work of mutual interest cannot (will not) decide ANYTHING pertaining to that work. The preacher notifies his supporting churches of his intention to move. Will they select a man to succeed him? Now the situation really gets involved. It will be next to impossible for fifteen congregations to employ a preacher, unless they can get together and arrange for one congregation to act on their behalf. Another complication, which did not exist before, is the presence of the mission congregation. Their wishes concerning the next preacher will certainly have to be considered. And then, again, just how much are they able to do on their own? Are they spiritually strong enough to select their own preacher? Should the supporting churches now send the funds to the local congregation and allow them to pay the preacher and exercise complete control over his work? These can be rather baffling and perplexing questions. I believe the greatest fault lies with this method of doing mission work. Most of the problems would be solved by one church sending the missionary and being responsible for the work.

Method number two is perhaps the most popular among us today and yet it presents many problems. This is the sponsoring church method, where one church assumes responsibility for the support of the missionary but is dependent upon other congregations for support. First of all, we are again faced with a possible lack of interest on the part of the supporting churches. Again, interest will only be commensurate with the amount of support given. (Jesus knew what he was talking about when he said, "...where your treasure is there will your heart be also." (Matthew 6:21.) The sponsoring church has a responsibility to maintain close contact with the missionary and his work and to see that the supporting churches are kept fully informed of the effort. A lack of communication has hampered the work of many missionaries. It is regrettable that some congregations are "sponsoring" missionaries while supplying only token, if any, support themselves. In such instances these congregations have become self-appointed fund-raisers or collecting and dispersing agencies. Brethren, we need to take a long hard look at some of these practices.

In the third category we have, what seems to this individual, the most practical and fruitful means of doing mission work. This is when the local congregation, without financial assistance from other congregations, selects and sends the man into the field. This allows for a closer and more efficient relationship between the church and the missionary. Greater interest in the work will result from total support. This interest will result in more correspondence with the missionary, visits to the field by members of the supporting church, co-operation in special

(see page 11)

Responsibility Of Church Receiving Help

C. Eugene Lindsey, Columbia, S. C.

Basically, the Carolinas are a mission field for the Lord. The church is growing and is going forward in many areas of activity and this is as the Lord would have it. But, most of the churches in the Carolinas are small and are struggling. Many of them have preachers that are being supported by churches in the neighboring states. These churches that are on the receiving list have a great responsibility on their shoulders. Unless these responsibilites are met the church will not become the spiritual giant that it should be.

There is a great danger of the receiving church that is always present - that of becoming dependent on others. There is always this danger when a person, church, family, or nation receives goods from other people. The responsibility of the receiving church is to become as independent as quickly as possible. This will require faith, courage, prayers, and sacrifices to make the church what it should be. Without these efforts the church will never grow spiritually or numerically. In fact, the church will become lazy and will not work at all. The receiving church will become somewhat like the man who was too lazy to work and yet he had children to feed. The welfare people decided to help for the sake of the children. When they arrived to give the man the money for groceries, he said, "Just roll me over and put it in my pocket." It is possible for the church to become the same way as this man who depended constantly upon others.

There is nothing wrong with a mission church receiving help from stronger churches. We know that the churches in Macedonia and Achaia collected money for the relief work of the church at Jerusalem. (Acts 11:27-30.) However, the church that is being helped should view this help on a temporary arrangement. How long the help is to be continued depends upon the need. We know that the churches in Macedonia and Achaia sent help to Jerusalem for at least a year. (2 Corinthians 9: 1, 2.) It is possible for some churches to receive and need help longer. But there is something wrong with the church that receives money year after year after year without ever growing. What has happened? The receiving church has contented itself to receive money from the sending church as long as they will send it. Consequently, they never grow.

I had a conversation with a preacher a few years ago and he was very bitter because the church that had been paying his salary while he preached for a mission church stopped his support. He said, "They stopped my salary and the support to the church without any reason!" I asked him how long he had been preaching in that town and he said, "Eight years!" In eight years time the church could not become self-supporting? He and the church too thought they could sit back on their laurels and let this church pay their way without ever questioning their laziness. This is the attitude that so many churches have.

A responsibility that every receiving church has is to begin to make plans and work to make themselves self-sufficient. It takes some churches longer than others. However, all congregations should sustain themselves as quickly as possible.

I believe it is essential for a receiving church to set a tentative goal or deadline for being self-supporting. Without this goal there will be no real rush on their part to become self-supporting. If a church makes plans and then works for those plans to be fulfilled, much of the Lord's money would not be wasting on these parasites who never plan to do anything anyway. This money could be sent to some place where it could be more useful and appreciated.

It is a must for a receiving church to accept responsibility for the needs that arise

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Responsibilities.... (Cont'd)

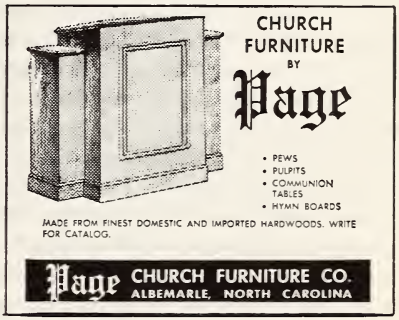
in the church. But if a church is used to having others make the decisions and to pay the bills, it will never accept this responsibility.

I am acquainted with a church that has failed in accepting their responsibility in this behalf. This church has about 135 members and the attendance averages 200 people each Sunday. Their contribution averages about $400.00 per Sunday. And yet a church in Texas still sends them $700.00 a month to pay the preacher! This church has four elders and twelve deacons. And they call themselves a mission church! God forbid! This congregation is larger than the average church in the Carolinas. It is located in a city that has 25 other congregations of the Lord's church. This church will never grow spiritually as long as this continues. The elders run to Texas to seek help whenever a problem comes up in the local work of the church. God wants responsible men! And God wants responsible churches!

It is essential for a receiving church to begin to be aware of their responsibilites in the field of benevolence. The church should be alert to the needs of the people in the community where it is located. In addition to this, the church should be aware of its responsibility in the field of mission work. It needs to work from the very beginning in reaching the souls of men. As souls are saved the church grows spiritually and numerically and the church grows to maturity and becomes self-supporting. When they reach this stage they are then able to reach out and help other churches that have been struggling to reach for self-sustenance. This is God's way.

The receiving church should be willing and able to send reports to the sponsoring church concerning the work that has been done. It should account for the money and how it was spent. It should formulate plans that will help them to become self-supporting and ask the advice of the sponsoring church and work closely with it. It needs to seek the wisdom that has been acquired by other churches that have gone through the same experience. But above all, it needs to pray to God for strength and faith that it will soon become the vessel of honor and usefulness to God and to man.

May God help the church in the Carolinas to grow and prosper, to become strong and mission-minded that eventually it will become the sending church rather than the receiving church. May God give us the wisdom and strength to bring this about through our faith in Him.



Big Campaign Planned At Easley

A campaign, covering five consecutive weeks, is planned for Easley, S. C. beginning June 11, 1967.

First week - House to house work with Owen D. Olbricht and 24 college students from three Christian Colleges. No night meetings will be held the first week. Local people are encouraged to work any time.

Second week - Continued house to house work with preaching each night by Owen Olbricht. Plans call for a large public building to be secured.

Third week - Preaching each night by Laundon Saunders with personal work continued by families from Corning, Arkansas. Saunders, minister from Corning, is a forceful, young man who has recently appeared on both the Freed-Hardeman and Abilene Christian College Lectureships.

Fourth week - Home Bible studies conducted by workers from Englewood, Tennessee and Rockford, Illinois.

Fifth week - Follow up work by local preachers and other workers. Your help is needed. Please respond when asked.

Responsibilities Of The Missionary

A. E. Simms, Anderson, S. C.

The 1959 Abilene Christian College lectures dealt with the theme of mission work. During the lectureship brother A. R. Holton spoke on the subject of "That None Should Perish." He took for his text 2 Peter 3:9 and 1 Timothy 2:4. He said, in reference to the text, "There are at least three implications in these verses of scripture. One is that this great task of reaching all men with the gospel is God's work. It is His plan. It is not some missionary scheme presented by a group of men. It is a divine undertaking. The second implication is that He has committed to us this task of reaching every heart. God sent Jesus into the world. Jesus sent the twelve into the world. Those who heard them considered themselves apostolic in that they too were to be scattered abroad and were to go everywhere preaching the word. The third implication is that there is power available to carry out this work."

We who are preachers of God's word, whether in a stateside mission field or abroad, should be impressed with the thought that the work we are doing is God's work, not man's and not our own. We should further be moved to learn that God's work has been committed in the hands of men. Jesus said to his disciples, "As the Father has sent me, so send I you." (John 20:21.) Paul later speaks of himself as being a missionary to the Gentiles. (Romans 11:13 N. E. B.)

Our purpose in this study is to learn the responsibilities that fall upon the missionaries who have undertaken the task of the Great Commission. (Matthew 28:18-20.) These responsibilities are many and great, but may be listed under a few headings.

First, the missionary must recognize his responsibility to God. Since this work is God's we must work to please Him. We are workers with Him. (2 Corinthians 6:1.)

Second, the missionary must realize his responsibility before God to preach the word. Paul expresses great urgency for his preaching and said, "Woe is unto me if I preach not the gospel." (1 Corinthians 9:16ff.) He considered himself in debt with the world and was ready to preach, even in Rome where the word was likely to be scoffed. (Romans 1:14-17.) He urged Timothy to preach the word (2 Timothy 4: 1, 2) and warned the Colossians against philosophy and vain deceit. (Colossians 2:8.) The beloved apostle said in verse 25, "Whereof I am made a minister according to the dispensation of God which is given to me for you, to fill the word of God." The marginal rendering is, "fully to preach the word." As Paul was given fully to preach the word, so are others who are sent on a mission for God.

The third responsibility the missionary has is to the supporting church. Brethren who love the souls of men enough to support a man in the field deserves to be informed about the progress of the work. The missionary, therefore, should send regular, accurate reports of the work, the problems, etc. It may be that he will even seek advice from elders of the sponsoring church. One might even feel that he is working for the supporting church, but in another location.

Another responsibility of the missionary is to the church with which he labors. If the church has no elders many decisions must be made by the preacher that would otherwise be out of his hand. Most of the business, however, is cared for and decided upon in business meetings. If this is the case, the preacher should work closely with these men.

A thorough study of 1 and 2 Timothy will give one an idea of the preacher's duties. He must set the church in order, help appoint elders, defend against false teachers, etc. If the church is receiving help from an outside source, plans should be

(see page 11)

BROTHERHOOD NEWS

Howard Winters, Burlington, N. C.

Manhattan building. Twelve years ago the Manhattan church of Christ, meeting on Madison Avenue in New York City, called on the brotherhood for a million dollars to construct a church building in the heart of the world's largest city. Although response has been tremendous (as we understand it a million dollars have been raised), the cost of constructing such a building (and to purchase property) has doubled in the twelve years. In order to finish the building as planned, the elders of the Manhattan church have called on churches and Christians everywhere to come to their aid this year by raising the additional million dollars needed before the cost rises still more. The Manhattan elders are stressing the importance of an all-out, intensified effort to do this job quickly by raising all the needed funds in 1967. One feature of their fund raising plan is an appeal to every church of Christ in the nation to give one half of their fifth Sunday contribution for all five fifth Sundays this year. Ordinarily this reporter would not approve of spending so much on one building project, but Manhattan is different. It deserves (and must have) our support. Time has proven that the longer we wait the more it will cost to do the job.

Jailed. In the country of Nepal it is against the law for anyone to change religion or to persuade another to change, but this had not deterred all from an effort to share Christ with others. On November 21, 1959 Prem Pradhan immersed nine people into Christ. For this act of following his Lord's instructions, he was sentenced to prison for four and one-half years. He is free now, and he continues to preach New Testament Christianity, even though with each baptism he is threatened with another prison term.

Vietnamese child care program. The elders of the Royal Oak church in Royal Oak, Michigan have announced that the orphan care program in Vietnam is now caring for 173 children, an increase of 66 since the middle of last August. (Incidentally, Charles Wayne Briggs, temporary administrator for this program, was shot three times by Viet Cong terrorists. He is now recuperating in a U. S. Military hospital in Saigon.)

To Indonesia. The Laurel church in Knoxville, Tenn. recently announced that it is sending the Pat McGee family to Indonesia in the spring of this year. So far as is known, there are no Christians in this nation of 110 million souls pleading for a return to the ancient order of things. The McGees will be the first missionaries from churches of Christ to this vast country, supposed to be the most densely populated place on the face of the earth.

World Radio. The avowed aim of World Radio is to preach the gospel to every man in his own language in this generation. Although this effort is just slightly over two years old, the program is now heard in ten languages originating in twelve nations, and is heard in fifty countries on five continents around the world. (Flash. The White's Ferry Road church in West Monroe, La. has just announced that beginning Feb. 22 World Radio is heard in India over a 15,000 watt transmitter, covering both India and Ceylon.

Seventy-one thousand dollar gift. Freed-Hardeman College in Henderson, Tenn. recently received a $71,000 gift from Mrs. Alice L. Gano of Leesboro, Fla. H. A. Dixon, the president of the college, states that the money will be used to pay off debts on the furnishings for the newly constructed cafeteria on the campus. President Dixon announced at the Freed-Hardeman lectures that from that time it would be known as "Gano Cafeteria."

Magazine adds. This reporter has just completed showing filmstrips to a family contacted by an add run in a national magazine... and this story is being repeated

(see page 11)

BREVARD—TRANSYLVANIA COUNTY

Jemes A. Davis, Brevard, N. C.



We are thrilled by the reports of new congregations and new mission points in the Carolinas, and we are especially glad to tell you what we can about the work in Brevard.

The church in Brevard held it's first full schedule of Sunday services on September 5, 1965. The congregation is now one year and four months old.

What Progress has been made?

1. Five faithful families leased a small building from a local Methodist church, that had gone into a new building, for $30 each month. These families had been worshipping in Hendersonville.

2. The congregation now has elements of twelve families in attendance.

3. The minister's support, and other vital assistance, is being supplied by Graymere church of Christ, Columbia, Tennessee.

4. Contributions from several other congregations and individuals have made possible the purchase and maintenance of a minister's home. Payments on this home are just under $100 each month. And these brethren have also made possible the following program of work:

a. A daily five minute radio program; Dial-A-Devotion; Bible Correspondence Courses; Cottage Meetings using filmstrip lessons; and an active program of benevolent work.

b. A ladies Bible class has been organized; a Personal Work Director has been appointed; and some newspaper advertising done.

5. A vital step of progress for the Carolinas has been the wonderful interest of the Vance Street Congregation in Asheville. They have sought to encourage us from the start, and their men have supplied our pulpit every time we have called upon them. We thank God for all these wonderful brethren and these great blessings.

As to Potentials and Opportunities?

In January our average attendance was 34 and total contributions were $598. The calibre of our membership is of the finest, and there is not a vestige of troublesome issues or factions apparent. There are 16,000 to 17,000 people in Transylvania county--and more than 50 churches of various denominations competing for their souls. Brevard is the home of a Junior College, and in town and county ten other schools. And Brevard is the home of the widely known Transylvania Music Camp, plus fifteen other summer camps. Also it is a gateway of the great Pisgah National Forest which attracts thousands of summer visitors.

What of Plans for the Future?

We are concentrating on: 1. A new building; 2. A more effective program of reaching the lost; 3. A more effective program of edification, looking toward leadership development and youth development.

What are our greatest Needs?

A building of our own, (we now have to

Role Of.... (Cont'd)

campaigns, gospel meetings, and Vacation Bible Schools. All of these things will inspire the evangelist in the field, as well as the local members, and will result in spiritual and numerical growth for the mission point.

To summarize, while each case should be judged on individual merits, it seems to us that the worst possible way to do missionary work is for the preacher to have to seek his own support from various sources and to have no single congregation to work with or to oversee his work. Such a situation can be detrimental to the preacher and to the Cause as a result of too much authority and too many responsibilities being vested in one man--the missionary. The sponsoring church method--with outside support--can be quite productive but will involve much detail work if proper interest is maintained. The sponsoring church should be involved enough to maintain a proper level of interest in the work. Finally, it should be the desire and goal of every congregation to send men forth with the gospel. Let each strive for the day when they can fully support a man, or men, in the field. Above all, let the churches and the missionaries work toward a closer relationship through correspondence and visitation. Supporting churches should support their missionaries with more than a check!

Responsibility.... (Cont'd)

made and goals set that would lead the church to become self-supported. The church should not only become self-sufficient but benevolent and mission minded.

Fifth, the missionary has a responsibility to himself and his spiritual life. Paul said for Timothy to "take heed unto thyself, and unto the doctrine." (1 Timothy 4:16.) Read in addition to the above verse, verses 12-15, for more on the preacher's spiritual life. It is important that the missionary, or any other Christian, continues to evaluate himself in the light of the Word and live accordingly.

The missionary has many responsibilities, but as brother Holton said, "There is power available to carry out this work."

Brotherhood News.... (Cont'd)

all over the world. The Granny White Pike church in Nashville, Tenn. and the Park Hill church in Denver, Colo. are leaders in this field of endeavor. Recently the Park Hill church received 1,500 copies from an add in the "The American Home." Adds have been run in "Grit," "Post," "Family Weekly" and many more. The response has been nothing short of amazing.

Religious freedom guaranteed. Spain, a country that has long been intolerant toward any but the Roman Catholic religion, is changing. The government submitted a new constitution to the people on Dec. 14, 1966 and 85 per cent of them voted yes to a new code of law which spells out religious freedom for all.

Brevard.... (Cont'd)

drive to Hendersonville, a distance of more than 20 miles to baptize someone). And, too, the building we are using here is small, and quite old. As is true everywhere we need more members to help with the work. One of our greatest needs is a dynamic eldership.

How can our Readers help?

We can use any financial help available on our building program for we have a tremendous task ahead of us on this. If anyone can move our way we will be happy to make initial contacts concerning job appointments, housing, schools, etc. Most assuredly we seek your prayers and moral support. Our address is P. O. Box 784, or 113 Hawthorne Drive, Brevard, N. C. 28712.

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Make your plans to attend the lectures!!!

CAROLINA CHURCH NEWS

NORTH CAROLINA NEWS

Winston-Salem, South Main

OTTIS L. QUALLS, Reporting: The plans for a new congregation to be located on the north side of the city has not materialized due to the tight money problem. Property has been purchased and plans secured for a building. The elders have placed another name before the congregation here for consideration for another elder. They also announced plans to spend some money on needed repairs on our present building, assist in the forming of the new congregation, after which they would put forth every effort to build South Main into a larger and stronger congregation. Included were plans for the purchase of additional lots next to the church property here, and the building of a new and larger auditorium when needed, using the present building as an educational building. Attendance for the past two Sundays has been running 336. Brother Charles Hancock of this congregation is preaching for the colored brethren at Castle Heights. Their attendance is looking good now. Neil Lightfoot is scheduled for a meeting here in April. The Lipscomb Chorus will sing here March 20th at 7:30. Pray for the work here.

Woodleaf

WILLIAM H. YOUNG, Reporting: My family and I began our work with the Corinth congregation on the 27th of December. We have had two baptisms and four restorations during the month of January and the Lord has blessed us in so many other ways. We are thankful for the Word of God in that it brings souls into Christ. When you come this way stop in and visit with us. You will be warmly welcomed.

Cherokee

CARLTON W. ELKINS, Box 543, Reporting: We have had one baptism and two to be restored since the first of the year. We are beginning a nursery this month in our continuing effort to improve the orderliness of the services. We covet your prayers for the work among the Cherokee Indians.

Pantego

KEITH TRIPP, Reporting: During the fall of 1966 my wife and I moved from Woodruff, S. C. to work with the church here. Since moving here we have been made aware of the great needs and opportunities the church has on the east coast of North Carolina.

In general, we have found people to be receptive to the truth. The brethren here have begun an active program for the young people, and are now beginning a visitation program. Several cottage meetings have been held, and we have baptized two.

We covet the prayers of the brethren in the Carolinas for the work here.

Lexington

FLOYD H. GENTLE, Reporting: The year 1966 was a great year for the church here in many respects. I don't have exact figures available but there were at least 15 responses during the year.

The church bought, and paid for, a lot on Highway 29-70 North two miles from the city. We have constructed a very comfortable meeting house on this lot. First services in our new facilities were held on December 11, 1966. Figures are not complete yet (Feb. 1, 1967) but the total cost will be between $42,000 and $44,000.

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Church News.... (Cont'd)

We have a seating capacity of 200 with a full basement consisting of eight rooms.

Brother Paul Sikes of Greensboro will be with us in a meeting May 1-7. We now have access to a projector and are in the process of beginning cottage meetings. Our contribution continues to increase and there is a general spirit of cooperation and interest among the members. I believe the year 1967 will be an even better year for the work here.

Our address has changed. It is now: Church of Christ of Lexington, Box 154, Lexington, N. C. 27292. When in the area visit with us.

On June 1, 1967, we will begin our third year with the church here. These two years have been fruitful in many ways, but we pray that the work may begin to spread even more rapidly since we now have a fine building in which to meet and ample room for growth.

We would like to express appreciation for the efforts of everyone who has made this work possible, especially the gospel preachers and congregations who have participated in this work in the past. Those currently engaged in helping us are: the South Main and South Fork congregations in Winston-Salem; the Main st. congregation in Mocksville; and the Warner's Chapel congregation at Clemmons. Without these combined efforts, the church here could not have grown to its present proportions.

West Jefferson

ALVIN Y. BARRY, Reporting: This being the first report to the Carolina Christian of the Lord's work here, a bit of history of the work would be in order.

The church assembled in West Jefferson for the first time on November 15, 1964, resulting from a mission effort of the church in Mountain City, Tenn. While I was preaching for the church there, we started a Sunday morning radio program, "The Gospel of Christ," over the local station here. The response was good enough that with a nucleus of members from the Creston, N.C. congregation we decided to begin meeting regularly on Sunday mornings in the community building here. The new congregation started with nine members and nineteen in attendance for the first meeting. I came from Mountain City each Sunday to preach on the air and meet with this young church. During the first year we grew to nineteen members, and the contribution more than doubled. We bought a lot and put in a basement building to serve as a meeting place as we continued to grow.

At the end of the second year the membership was 43 but three had moved away, so we had again doubled plus one as during the first year, and the contribution had increased by forty per cent. Also, during our second year, five families gave deeds of trust against their homes in order that we might get a conventional loan through the bank to complete the auditorium of our basement building. We borrowed $15,000 to be paid back by the month. With the building which will seat around 225 completed, we are still enjoying a steady growth.

Other congregations helped in buying furnishings for the building and three Carolina congregations have helped us in a financial way. The three are Burlington, Mocksville, and Boone, N. C. The brethren at Burlington did their own janitor work the last six months of the year and sent us what they had been paying to have this work done. Other churches in Tenn. with whom I have worked, helped us and the spirit of brotherly love and cooperation of local churches in this area is fine.

With the cooperation of others we are carrying a 15 minute daily radio program and a 30 minute Sunday morning program plus the Herald of Truth at 1 PM on Sunday. This has proven to be very effective in the progress of the work here.

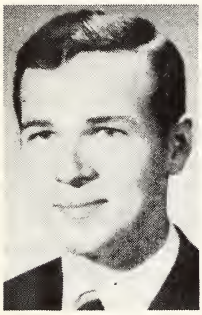
We plan a spring meeting to start April 10th and run ten nights, with brother Rufe Higgins from McMinnville, Tenn., as our speaker. We invite anyone from anywhere to come visit and work with us in this

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Church News.... (Cont'd)

effort. We will have our first VBS this year and are planning a fall meeting, the Lord willing. The members here are faithful and their influence is seen in the growth of the work. I have never worked anywhere with a more dedicated group.

I am being supported in the work here by one of the great churches in Nashville, Tenn., the Chapel Avenue congregation - and it is wonderful to have the fellowship of these fine people. When passing through Ashe County visit with us. We covet the prayers of the faithful, that our lives and work will be well pleasing to the Lord in all things.



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"Sing Unto Him A New Song" Psalms 33:3

In the Morn of Glory

Bill Steensland

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Joan Stocker



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MONDAY - Registration - program begins at 7:00 P. M.
"Mission Work at Home and Abroad" - M. F. Norwood, Marion, N. C.
"Unto the Uttermost" - Howard Winters, Burlington, N. C.

TUESDAY - Theme: MISSION WORK OF THE CHURCH-beginning time, 9:15 A. M.
Devotional - Maynard Booher, Salisbury, N. C.
"Where Should Mission Work Be Done?" - Howard Sparks, Orangeburg, S. C.
"When Should Mission Work Be Done?" - Billy Voss, Aberdeen, N. C.
"How Should Mission Work Be Done?" - Tom Bolick, Shelby, N. C.
"Why Should Mission Work Be Done?" - Harmon Caldwell, Clemmons, N. C.
"The Attitude of the Preachers" - Carl Lancaster, Greenwood, S. C.
"What is Considered Mission Work" - Robert Sorrell, Raleigh, N. C.
"The Challenge Before Us" - David Pharr, Rock Hill, S. C.
"Devotional" - James A. Davis, Brevard, N. C.
"Personal Work of the Church" - Milton Parker, Williston, S. C.
"The Soul Winner" - W. G. Gantt, Aiken, S. C.

WEDNESDAY - Theme: PERSONAL WORK - beginning time, 9:15 A. M.
"Devotional" - Arthur Guest, Charleston, S. C.
"Zone Program" - William Young, Woodleaf, N. C.
"The Visitation Program" - George McWhorter, Sr., Durham, N. C.
"The Personal Work Program" - Larry Jones, W. Columbia, S. C.
"The Home Study" - Ronald Carter, Whiteville, N. C.
"Counseling" - C. E. Mannon, Greenville, N. C.
"The Instructors Class" - Keith Tripp, Pantego, N. C.
"The Need of Personal Work" - Fred Eaton, Jamesville, N. C.
Devotional - A. E. Swims, Anderson, S. C.
"The Heart of the Matter" - Charles Mullins, N. Augusta, S. C.
"Teaching Materials" - William Wardlaw, Seneca, S. C.

THURSDAY - Theme: EDUCATIONAL WORK OF THE CHURCH
"Teacher Selection" - Harold Simmons, Wilmington, N. C.
"Teacher Requirement" - R. W. Senn, Lancaster, S. C.
"Teacher Training" - Ben Sherfield, Gaffney, S. C.
"Teacher Preparation" - Edwin Smith, Charlotte, N. C.
"Carolina Christian" - Burl Curtis, Greenville, S. C.
"Herald of Truth" - Talmadge Solomon, Goldsboro, N. C.
"Teacher Dedication" - U. A. Hall, Clinton, S. C.
"God's Essentials for Spiritual Life" - Herbert Bass, Rocky Mount, N. C.
"Camping" - Eugene Lindsey, Columbia, S. C.
"Trip to the old Country" - Ray Fullerton, Goldsboro, N. C.

FRIDAY - Theme: LEADERSHIP ROLE IN THE CHURCH
"Challenge of Christian Stewardship" - Jesse Melton, Union, S. C.
"Preacher's Place in Leadership" - William Ladd, Statesville, N. C.
"How to Plan a Church Program" - Roland Adams, Lumberton, N. C.
"The Deacons Place in Leadership" - Bill Smith, Rockingham, N. C.
"Gospel via Printing Press" - P. L. Manning, Asheboro, N. C.
"Better Use of the Pulpit" - Frank Milton, High Point, N. C.
"Spiritual Life of Leaders" - Ernest Thigpen, Greenville, S. C.
"The Eldership" - Cleon Lyles, Little Rock, Arkansas

DAILY - OPEN FORUM - Ray Fullerton, Goldsboro, N. C. - 3:20 P. M.

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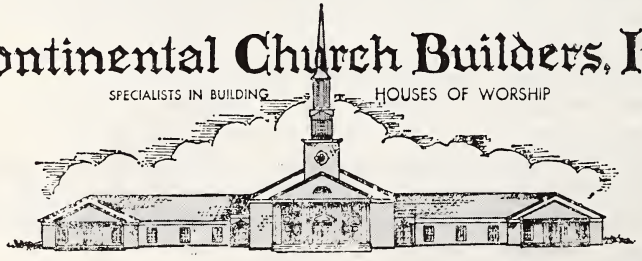
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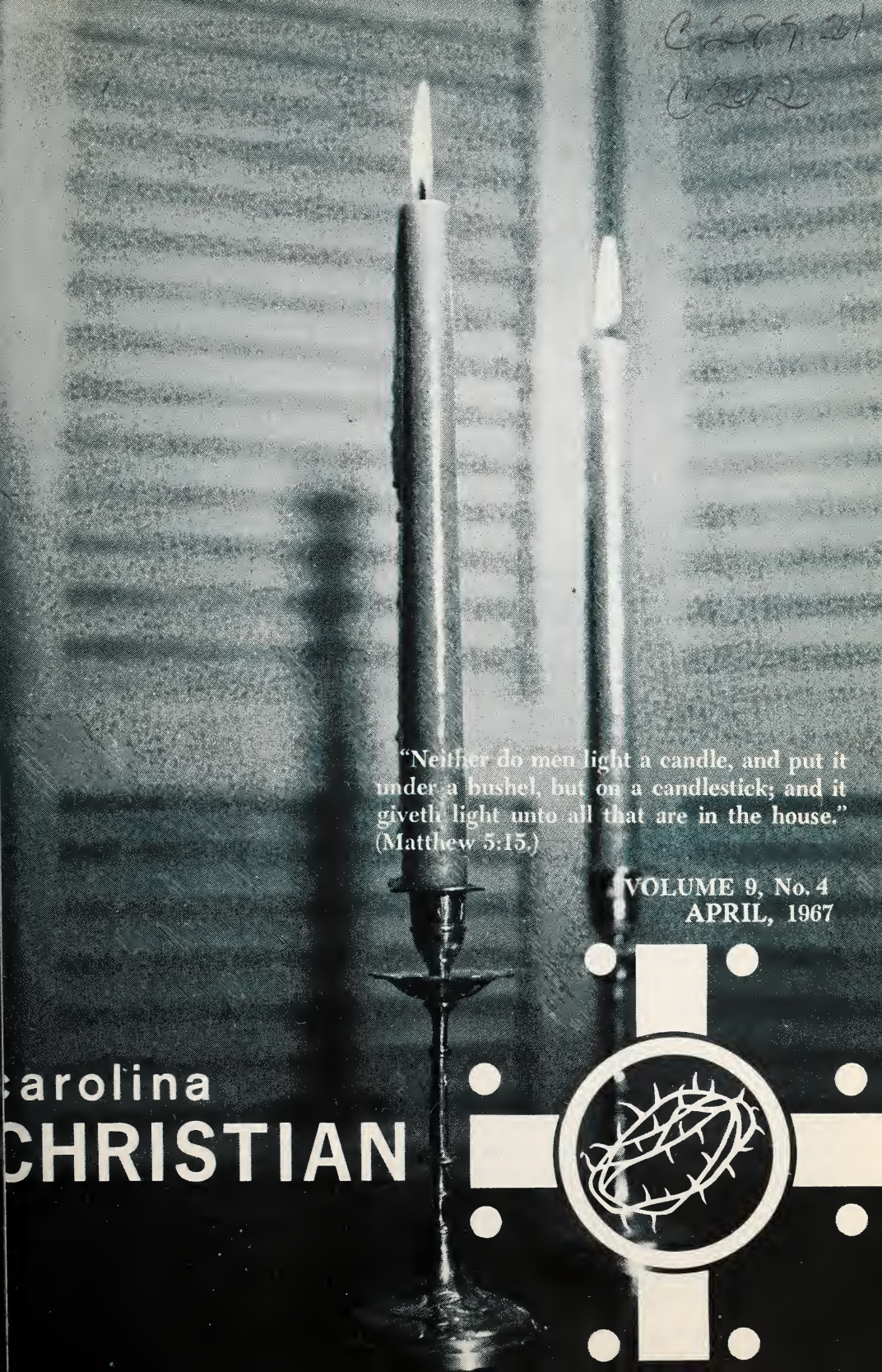
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VOLUME 9, No. 4
APRIL, 1967

carolina CHRISTIAN

Small Congregations And Mission Work

Raymond H. Climer, Duncan, S. C.*

As I thought about the theme of what small congregations of the Lord's people can do to carry out the Lord's work, it came to my mind how attitudes of small congregations need to be changed. For so long we've felt that because we cannot do great things that we just won't do much of anything. I'm thankful to say that some of the smaller congregations are waking up and beginning to work, and I pray that many others will do likewise.

I believe if we will use what we have in the small congregations that God will bless us and we will be able to do much more than we realized possible. You know small things put to the Lord's work can accomplish great things. For instance, Moses' rod was a very small and insignificant thing, but when it was used in the Lord's work, it accomplished much. (Exodus 14: 15-22.) The little lad's lunch of five barley loaves and two fishes was very small, but in the hands of the Lord it fed five thousand. (John 6:8-14.) God used two men, Jonathan and his armourbearer, to overcome the army of the Philistines. (1 Samuel 14:1-15.) So when we put ourselves into the hands of God and begin to walk more by faith and use what we have for the Lord, we can do much more than we expect, I'm sure. Remember the Great Commission given in Matthew 28:19-20, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you...," applies to all Christians.

There is a great work for the Lord's people to do especially here in the Carolinas. Will we rise to meet the challenge or are we going to wait for someone else to do our work for us?

If You Want To Keep Up

Here are some announcements you ought to keep in mind:

BLUE RIDGE ENCAMPMENT - near Asheville, N. C. - June 19-23 - Theme: "Families That Stay Together."

PALMETTO BIBLE CAMP - July 23-August 6 - King's Mountain State Park, S. C.

CAROLINA BIBLE CAMP - August 7-21 - Camp Hanes, near Winston-Salem, N. C.

CAROLINA CHRISTIAN ANNUAL MEETING - Friday night, November 3, 1967 - Charleston, S. C. - M. Norvel Young, President Pepperdine College, Los Angeles, California, and Editor of 20th Century Christian, will be the speaker. Brother Young will also be guest speaker at the North Charleston church of Christ, November 2. Free lodging and meals will be furnished to all out of town guests. A tour through old historic Charleston is planned at 11:00 A. M.

SECOND ANNUAL S. C. LECTURESHIP- Essex Village congregation, Charleston, S. C. - November, 1967.

1968 CAROLINA LECTURESHIP - April 2-6 - Durham, N. C.

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Published monthly by Carolina Christian Publications, Inc., P. O. Box 5423, Station B., Greenville, S. C. 29606

Second class postage paid at Greenville, S. C.

POSTMASTER: Send undeliverable copies with Form 3579 attached to Carolina Christian Publications, Inc. P. O. Box 5423, Sta. B., Greenville, S. C. 29606

RETURN REQUESTED

Address all editorial matter to Burl Curtis, P. O. Box 5423, Station B., Greenville, S. C. 29606

Address all N. C. News to Tony Forrest, P. O. Box 714, Taylorsville, N. C. 28681, and all S. C. News to Rhoden Presnell, 801 Durant Ave., N. Charleston, S. C. 29406 News items to be printed in a given month's issue should reach the news editors by the 15th of the preceding month

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*Guest editor

Should The Small Church Do Mission Work?

Jerry Senn, Greenville, S. C.

Someone has said, "It is the WHOLE duty of the WHOLE church to preach the WHOLE gospel to the WHOLE world." This is just another way of stating what Christ had in mind for Christians when he declared, "You must go out to the whole world and proclaim the gospel to every creature." (Mark 16:15, Phillips Trans.) If we agree that these words express the primary business of the church then it follows that EVERY congregation, regardless of size, is EQUALLY related to this mission. Mission work is any activity which in some way fulfills the charge given by Christ in the great commission. Thus, teaching and preaching the gospel is the inherent duty of EVERY congregation. Any group of Christians which fails to spend every ounce of its ability in carrying out this task is treading a dangerous if not deadly path. The church has no "rights" in determining its overall mission. Christ has ruled on that. He has given us no choice. This by no means obligates every congregation to contribute equally to specific works but it does bind upon each an absolute responsibility. WE MUST TEACH OR PERISH!

God's pattern for church government wisely excludes outside intervention in locally executing God's will. The HOW is left to each local congregation. They will give account to God at the judgment. God will hold congregations accountable according to what they "have" and not according to what they "have not." (2 Corinthians 8:12.) The point to be resolved by EACH congregation is HOW CAN WE REACH THE LARGEST NUMBER OF SOULS WITH THE GOSPEL WHILE THERE IS YET TIME? The answer to this question MUST become the NUMBER ONE concern of every local congregation around the world.

Only the EGOTIST has all the answers! We do not presume to be able to answer such questions as will inevitably arise. Should a church which is not "self-supporting" send financial aid to those outside their own area? When should a congregation begin to send aid outside its own borders? These and other perplexing questions must be answered locally with honesty and courage. They are arduous. But no one can answer them successfully without the right attitude toward the mission of the church.

We in the church talk a lot. We say much about methods of evangelism. Perhaps it would be well for us to also pay attention to examples in the New Testament with regard to attitudes. I am a firm believer that if we spent more energy striving to copy attitudes that filled some early churches small congregations would with more success answer the call of Christ in our day. Allow the following story to serve as such an example.

"And a vision appeared to Paul in the night: There was a man of Macedonia standing, beseeching him, and saying, Come over into Macedonia, and help us." (Acts 16:9.) The man in Paul's vision represented LOST SOULS in need of the gospel of Christ. Paul went to them! Upon his arrival in the province of Macedonia he found these receptive souls and as they heard and received the word "small" congregations were started in Philippi, Thessalonica and Beroea. (Acts 16:9, 17:11.) The attitudes of these churches serve well as an example for the congregation of today which regards itself as "small." Indeed, they serve every Christian as a pattern of faith and liberality unexcelled within the New Testament record. Macedonia was the scene of three civil wars. A famine had hit their land with such force that the Roman Government removed the taxes commonly required. These people were not simply poor but destitute, they

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SHOULD THE SMALL (cont'd.)

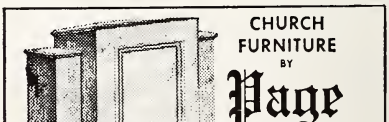
had "hit the bottom," they were in deep need. (2 Corinthians 8:2.) According to our way of thinking perhaps it would have been wise for these poor, struggling, afflicted brethren to have sent a letter describing their condition to all the churches of the world asking for "SUPPORT." The cry of the Macedonians might have been, "KEEP COMING OVER AND HELPING US." But their story is quite different. Paul writes concerning them in 2 Corinthians 8:1-5, "Now, my brethren, we must tell you about the grace that God has given to the Macedonian churches. Somehow, in most difficult circumstances, their joy and the fact of being down to their last penny themselves, produced a magnificent concern for other people. I can guarantee that they were willing to give to the limit of their means, yes and beyond their means, without the slightest urging from me or anyone else. In fact they simply begged us to accept their gifts and so let them share the honor of supporting their brothers in Christ. Nor was their gifts, as I must confess I had expected, a mere cash payment. Instead they made a complete dedication of themselves first to the Lord and then to us, as God's appointed ministers." (Phillips trans.) Note the words, "they simply begged us to accept their gifts." Here the Macedonians are saying, "YOU HAVE SENT SOMEONE OVER INTO OUR COUNTRY TO HELP US NOW LET US COME OVER AND HELP YOU." In other words they were so thankful for what they had received that they felt indebted to those who had helped them. (Romans 15:26, 27.) Paul further states concerning them in Philippians 4:15, 16, "...no church had fellowship with me in the matter of giving and receiving but ye only; for...ye sent once and again unto my need." While other more prosperous congregations did nothing, these poor Christians of Macedonia were busy doing mission work. They concentrated on the NEEDS OF OTHERS rather than their own. THIS WILL GET THE JOB DONE TODAY.

Yet churches are many who are asking others to come over and help them while being unwilling to accept their responsibilities. Perhaps these have become so preoccupied with their own NEEDS until that has overshadowed their DUTY. When we see our duty and accept it our needs will be met by the grace of God. (2 Corinthians 9:8.) It is a tragic condition for a congregation to become a parasite. It happens when congregations lose sight of their mission and begin majoring in minors.

Where is the congregation today that can compare its missionary spirit to those Macedonians? Yet, where is the church that can say that they are in deeper need than were those gallant souls? Let us learn this lesson from this story: OUR CIRCUMSTANCES PHYSICALLY MUST NEVER DAMPEN OUR DESIRE TO REACH THE LOST WITH THE GOSPEL. Here is an example of a "small" congregation who did mission work. Let us be found straining every nerve to excel them.

It will take every single congregation working toward this single objective to get the job done. May God help smaller congregations never to despair. Everything Christ commands can be accomplished. "...God is able to make all grace abound unto you; that ye, having all sufficiency in everything, may abound unto every good work." (2 Corinthians 9:8.)

GREER, S. C. - We have had one baptism and three restorations since this work began. Our highest Sunday morning attendance has been 50. We are hoping to be able to purchase a building lot soon.


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THROUGH THE WRITTEN WORD

Neil E. Inness, Easley, S. C.

While it is true that the great apostle Paul made several missionary journeys to teach the word of God to the people of the world he also wrote to teach and encourage thus accomplishing his mission through the written word. Following is a list of some of the ways that small congregations today can employ the written word in mission work.

1. NEWSPAPER ARTICLES--By placing in the local newspaper each month well worded articles that will arrest the mind of the reader and cause him to turn to the word of God to resolve the questions brought to mind by the article in regard to his soul can be an effective way of doing mission work. The articles should be short and eye catching with the address of someone who will be glad to help the reader with a better understanding of the word of God.

2. BULLETIN OF THE CHURCH--By publishing a weekly teaching bulletin and encouraging the membership to distribute it to their friends through the mail, also handing it to them personally, is another way to spread the word of God to those that have not known it before. Many times whole communities will read your bulletins when they will not talk to you face to face about religion. I find that doors are opened to further teaching by this practice. Time should be spent in preparation of this material so that a well balanced diet of basic truth is set forth for the reader.

3. DIRECT MAIL EVANGELISM --This is an inexpensive way of spreading the word of God. Prepared material can be ordered, and the publisher will send the materials to the households in your county or city. Brown Trail Church of Christ in Hurst, Texas is putting out some very excellent materials. A small congregation can do this type of mission work without costly equipment or excessive office help.

4. TRACTS--If time is spent in the selection of tracts this can be another tool in the hands of the small congregation. Tracts can be distributed in hospital visitation, sent to newly weds, and bereaved families. We should be selective making sure that the tracts are appropriate to the occasion. Tracts in general should be short with eye appealing covers. The teaching in them must be scripturally based and points clearly stated. If funds are sufficient monthly mail-outs to contacts can be effective. Many times this is done with good results as followup teaching in campaigns.

5. LETTERS--Members of the congregation could write letters of encouragement to those that they are acquainted with. If we are really Christian, our prime concern should be for the salvation of souls. The apostles made use of the letter in speaking to the people about God's way when not present with them. I believe that we today could spread the word by the same medium. I believe that all things at our disposal should be utilized to His service.

6. BIBLE CORRESPONDENCE COURSES--We are trying to get people to study the word of God. Many times I find it hard to set up a time with people to discuss these most important things. Some of these same people will study the word of God at their convenience. The Bible Correspondence Course is a good tool here. These studies are designed to lead one to an understanding of what God requires of him to become a child of God.

7. DISTRIBUTION OF THE BIBLE ITSELF--In many foreign mission fields there is a shortage of Bibles and no funds to buy them. A small congregation can send these Bibles as they have funds to buy them. In this way the word is placed in the hands of those desiring to know the truth that they might be free. The word of God can only be light to men as it is placed into their lives.

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REACH OF A SMALL CONGREGATION

Key Willis, Hendersonville, N. C.

Before the thirteen original colonies became states, Patrick Henry went up and down the coast calling for the people to take action. In his famous speech, "The Call to Arms," he said, "They tell us, Sir, that we are weak and unable to cope with so formidable an adversary. But when shall we be stronger? Will it be next week or the next year?" In this we are reminded of an incident in the history of ancient Israel. When the twelve men were sent to spy out the land of Canaan, ten returned with the report, "We were in our own sight as grasshoppers, and so were we in their sight." (Numbers 13:27-33.) We all know how the early colonists fought to win their independence, although the "Mother Country" was considered much stronger. With encouragement they rallied and united their strength, and were able to accomplish their purpose. And with ancient Israel, although out-numbered, two brave men felt differently about the possessing of the land. Caleb said, "Let us go up at once and possess it; for we are well able to overcome."

Before the church today are many challenges and opportunities waiting to be possessed. With some, however, there is a delay, or a "grasshopper complex," that "we're too small, and can't make progress without funds and outside support to buy tools and hire professional 'church workers' to do the job." Now, certainly more can be accomplished when various services as radio, TV, newspapers, etc., can be used to present the gospel of Christ. But, are the lacking of these to prevent the small congregation from having an active program of work? When we examine the methods of the apostle Paul in planting the seed and the growth of congregations, the answer is in the negative. This observation has been made comparing Paul's mission methods with ours. "Accompanied by Barnabas or Silas, and sometimes by two or three other workers who joined the party along the way, he traveled slowly through the Mediterranean area, never remaining in one place for more than two years (Ephesus) and sometimes for only a few weeks. Yet in each place he was usually able to leave behind him a group of believers which he had formed into a local church." (Melvin L. Hodges, ON THE MISSION FIELD--THE INDIGENOUS CHURCH, 1953, The Gospel Publishing House, Springfield, Mo., P. 9, 10.)

While this is not to be interpreted as an opposition to located preachers or cooperation in assistance to weaker congregations, it is to show that individuals and congregations can shoulder their responsibility and grow up into Christ.

By taking inventory of its mission and potential, the small congregation may find many opportunities within its reach. There are opportunities for developing and training leaders and teachers, so vital and needed today. Expensive workshops or training schools that might seem impossible, are available through filmstrip lesson series on a rental basis from within the Carolinas. (Subscription Filmstrip Service, Taylorsville, N. C.) Such training classes or film-workshops on "Leadership for Christ," "Successful Teaching," "How To Conduct Cottage Meetings," "Song Leading," etc., can inform and stimulate any congregation to greater accomplishments for the Lord.

Again, when a small congregation cannot launch an expensively advertized Gospel Meeting, or Campaign, it can call upon volunteers from neighboring congregations. These personal workers can extend effective word-of-mouth invitations to encourage "out-side" attendance. While invitations are being extended during a neighborhood canvass, other information will be received regarding appointments for cottage meetings and further Bible study. While the cooperation and fellow-

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TOTAL COMMITMENT

C. R. Franks, Jr., Spartanburg, S. C.

"Therefore they--went everywhere--." This is a statement made with reference to the Christians who were scattered by persecution in Jerusalem. It occurs in Acts, chapter 8, verse 4.

What was it that caused these to go everywhere? We search in vain for a specific direction from the apostles on this activity. We find no indication of a planning session in which this kind of activity was mapped out. We just do not see in the Record anything of any kind of forum that activated them! Just why, then, would they go everywhere, and as they went tell people that Jesus was the Christ, hence the only Savior?

Could it be that it was the power--the push--compulsion that was in the story of Jesus? Could it be because the Word of God is living and active, even to just one individual? Could it be that their wonderful deeds were because of what we might style "total commitment?" Could it be that they were so supremely happy and convinced over having heard the good tidings that they just had to share it with others?

Do we not actually see in these Christians a true and fine example of being totally devoted to Him who is Master and Savior? Go backward in Acts 8 to verse 1 and find that these were scattered abroad by persecution. They did not moan over that, but rather took the scattering as opportunity to demonstrate their love for Christ and for man by "preaching the word." They had truly given themselves to the Lord - totally. As we read of Christians in this portion and elsewhere in the New Testament story we know that we are seeing living examples of what a person will do when totally committed. We could do that, should do that, and would do that as they when and if we too are totally committed.

This is not to say that we must be driven from homes and scattered in order to be totally committed. Nay, rather, it means that what we see in them is that the truly and totally committed Christians will do all that they can wherever they happen to be. Not only do we see this in these of Jerusalem when scattered, we see it in Paul before Agrippa, before Festus, before Felix; we see it in Peter and the others before the Sanhedrin and elsewhere. Total commitment and thus total service does not require a specific circumstance or setting. Any person who is really thrilled and truly impressed by the Lord it going to tell of such to others in his immediate circle of acquaintances and contacts.

Total commitment requires no more than that! Converting the world to Christ requires no more than that! And we might add that this objective will never be attained without that! Be a person a pauper, prince, preacher or whatever, he or she can at least tell all his contacts of the true joy that is in Christ! One can do no less, can he? One cannot live in good conscience and fail in this no matter what his station or occupation in life.

Why dissipate the Lord's given time to us; the resources He has put in our trust; even life itself in grand schemes and time consuming self-deceptions which may in actuality be only "conscience salves"? If we peer through human life and activity we readily see that Truth will be spread in hearts of humans only by other humans who know it, who love and live that Truth. It is really just that simple.

But to do even this there must be total commitment in the Body of Christ. And what do we mean by total commitment, or where is this total commitment to be manifest? Unless and until we see and acknowledge two areas of total commitment, and act accordingly, we will never accomplish very much more than fumbling and frustration.

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TOTAL . . . (cont'd.)

First, there must be total commitment on the part of each individual who is a Christian. This literally means assignment of self to the Lord and His Way. Those of Macedonia "first gave themselves to the Lord," according to 2 Corinthians 8:5. This is not a mere vocal and/or emotional profession or prostration. It is a very actual devoting of life to what is the Lord's desire and a very actual replacing of His will (desire) for our own. His word, will, expressed desire calls for love, service, worship, care for others, giving of money or materials, telling others of His message, helping those who devote full time to proclaiming, and many other activities He has patterned.

But in Macedonia, and here today, the doing of all His activities will profit one nothing unless and until he has obeyed the first principles of the message of Christ. He is not a Christian and therefore "not eligible" to serve in Christ's body until after obeying the gospel. Read the sad, sad story in Matthew 7:21-23 of good people who do the type of activity Christ desires, but lack obedience of the gospel.

A person has not obeyed the gospel (the scriptures, and therefore gospel teachers, do not state that one is to "only accept the Lord as Savior") until there is belief in Christ, repentance in heart or mind, confession that Christ is the Son of God, and baptism or burial like as the Lord himself was buried and was subsequently raised to walk a new estate of life. After such scriptural obedience, and only after, is one then a part of Christ's body and therein able to devote himself wholly to His cause.

The individual totally committed sees that jobs, homes, families, associations, education, friendships - his all - constitute but ways and means of making him able to direct and focus his entire life toward the objectives that Christ reveals in His word.

Second, there must be, wherever there is a congregation of Christ's, a total commitment by the group. Sadly, most congregations are known for only one or two activities contained in the gospel. One of the reasons for "local autonomy" in the Word must be that each local church, in its local area, shall demonstrate all facets of The Way - love, devotion in worship, unity, zealous teaching of the members, benevolence in abundance, and every kind of deed Christ would and did do.

Total commitment WILL revolutionize the world for Christ! Total commitment begins with individuals and in that way characterizes groups or churches in each local area!

REACH . . . (cont'd.)

ship between sister congregations in special efforts serve to strengthen and edify the members, it makes possible greater efforts in reaching the lost. The workers in special Campaigns that have been conducted in Goldsboro, Taylorsville, Charlotte, and elsewhere, have received spiritual strength from their experiences. These go back to their own areas with greater appreciation for the church, fellow Christians, and with valuable training they can apply elsewhere.

May we see the blessings and opportunities at hand and before small congregations. May we increase our vision, develop our talents, and be resolved as Caleb, "Let us go up at once and possess."

THROUGH . . . (cont'd.)

8. THE WORD WRITTEN IN THE HEART--Of course all these ways will be of little effect unless we are declared to be the epistles of Christ by the word being engraved in our hearts. The apostle Paul said of those in Corinth, "Ye are our epistle written in our hearts, known and read of all men: Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in the tables of stone, but in the fleshly tables of the heart." (2 Corinthians 3:2, 3.) Our lives are read by men every day and the mission is accomplished as they see our good works.

BROTHERHOOD NEWS

Howard Winters, Burlington, N. C.



A church on the move. This column has, for the most part, steered clear of news in North or South Carolina because we have a special section devoted to that, but when a church becomes one of the fastest, if not the fastest, growing church in America, it is time for us to stand up and take note. And this is exactly what is happening with the North Charleston church in Charleston, S. C. The 1963 directory lists a membership of 184; the 1966 directory lists 269--and other congregations and a new work took more than 50 members in 1965 alone. The average Sunday morning attendance jumped from 225 in 1963 to 330 in 1966. During the same period, the weekly average contribution increased from $313 to $845. A personal work program was started in 1964 which resulted in 81 baptisms in that year. In 1965, 133 were baptized, and more than 100 in 1966. Thus a congregation of less than 200 (to start with) has baptized more than 314 in three years time. (If any of our readers know of a church in America which has baptized more in proportion to the membership this writer would be pleased to know about it.) The North Charleston church is eleven years old, appointed elders in 1965, and in 1966 moved into a new church building with a seating capacity of 800. Rhoden Presnell is the busy, enthusiastic, dynamic preacher for this fast growing church.

The church is growing. The 1966 Yearbook of American Churches lists the Church of Christ as the 10th largest religious group in this country. According to this source, the membership stood at 2,350,000--or up 100,000 for 1966. The growth is thus 4.5%. This compares with a 1.3% increase in U. S. population.

Among the colleges. Ohio Valley College was recently presented with the largest single gift ever to come to that school. The President of OVC, J. M. Powell, received the check in the amount of $50,000 from Mr. Karl Summers, prominent citizen of Parkersburg, W. Va. and President of the Pumier Photo Service. Powell said, "The Summers gift is an indication of the increased support that is being given to OVC from the local community." ... Freed-Hardeman College has launched a fund raising campaign aimed at producing for the school $1,800,000 for expansion over the next three years. The funds will provide for a new science building, expansion of Lawhorn library, a multi-purpose auditorium, and operation expense over the three year period... Oklahoma Christian College has announced the purchase of the former Fidelity Bookstore in Oklahoma City. All profit from the bookstore has been pledged to help Christian education at the college.

Honored. Marshall Keeble, 87 year old colored evangelist who has been preaching for 69 years and who has baptized more than 40,000, was presented the Christian Service Award at the Abilene Christian College Lectureship. In Nashville, Tenn. more than 600 people crowded the huge Roller Drome for a "Marshall Keeble Appreciation Night." They came to honor Keeble and to answer his call for assistance in the building program of the Nigerian Christian School. The meeting resulted in $7,500 being raised.

To New Zealand. Eleven families, all from the Sunset School of preaching in Lubbock, Texas, plan to enter New Zealand this year as missionaries. The aim of the group is to firmly establish the church in that country in the hope that it will become a radiating center to many other parts of the world. There are presently 10 congregations, with an attendance of about

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EASLEY, SOUTH CAROLINA

Neil E. Inness, Easley, S. C.

The horizon looks bright for the Lord's work here in Easley, S. C. This congregation of 22 members is the only Church of Christ in Pickens County. Easley has a population of about 12,000 and the county 50,000 to 60,000. I feel that progress will be made by a great deal of prayer and hard work.

PROGRESS THAT HAS BEEN MADE--Since arriving here in September as full time minister, with the help of Burl Curtis and family up to the first of this year, and the members working with us, there have been five restorations and two baptisms. Many home studies have been conducted and we feel that fruit will be forthcoming from these. Also we were very fortunate to have brother and sister Wallace Bembry from Sylva, N. C. move here to teach in the schools last fall, and are looking forward to the arrival of brother and sister Bill Sink in May to teach next term. We have completed four new classrooms in the basement of our building, put in central heat, and a utility room.

POTENTIAL--We have potential here for a strong congregation. Not only do we need to work Easley and suburbs, but the whole county. The only limiting factors will be laborers and funds. Opportunities present themselves daily and we pray that God will help us to see and grasp them, doing all things to His glory.

PLANS FOR THE FUTURE--I would like to acquaint you with a few of our present plans. First the church is meeting in an old store building purchased earlier and which we feel is adequate, but many improvements are needed. These improvements will include a new addition on the front, a nursery, restrooms, and vestibule. Partitions will be re-arranged to increase the seating capacity of the auditorium to 150. A baptistry will be constructed and work done on the floor. The building must have a new roof. We are getting bids on this work and hope to get finished by June 11th when a four weeks campaign will begin. We need the space and baptistry for this campaign. Brother Owen D. Olbricht, with workers from Harding, Abilene, and Oklahoma Christian Colleges, will be with us through the first two weeks of this campaign. Brother Olbricht is a personal friend of Burl Curtis and it is through the efforts of brother Curtis that this fine group will be with us. Brother Curtis will be rendering much help in this effort. Brother Olbricht and these 24 workers will canvass the town for the first week, conduct home studies, invite people to the meeting of gospel preaching to begin June 18th with brother Olbricht doing the speaking, and continue to work throughout the meeting. June 24th a group from Corning, Arkansas will arrive here to do followup work and brother Landon Saunders will be preaching June 24-30. This will give us 13 continuous nights of public proclamation of God's Word. The first week in July will be spent in further followup work with workers from Success, Arkansas, Englewood, Tenn., Rockford, Ill., and help from many of the local congregations in this area. Pray for this effort.

A vacation Bible school will be conducted the first week in June with teachers from the congregation. We have conducted several training classes recently that has helped to prepare our people for greater service in the Lord's Kingdom.

I feel that the improvements to our building will be a great aid to us in this heavy program of work even though much sacrifice must be made to do these things at present.

WAYS THAT YOU THE READERS COULD HELP--We are presently raising funds for Campaign expenses. The cost involved will be about $2,000 to cover food, housing, teaching materials, advertising for the campaign, and miscellaneous

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CAROLINA CHURCH NEWS

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NORTH CAROLINA NEWS

Jamesville

FRED EATON, Reporting: In one more month I will have concluded three years with the church here. I will not attempt to imply that the work has, in its entirety been pleasant, as there have been several disappointments. There have also been a great many things that have happened to make one proud to be in the service of the Lord. One was baptized into Christ on March 12th. Patsy Blaylock was added to the body of Christ by obeying his word and being baptized. This brings to our number an addition of ten souls since we began working here. Six have been baptized and two have made confessions of error since October 1, 1966. We are determined to see more growth, and are requesting your prayers to that end.

Rockingham

LILLIAN MORSE, Reporting: The Lord's work continues to grow locally and in surrounding areas. January averages for Rockingham were: Sunday Bible classes 83; Morning worship, 94; Evening worship, 72; Wednesday evening classes, 72; and contributions $249.10.

Four people have made confession of wrongs and have asked for prayers. Three have accepted the plan of salvation. These souls are the nucleus of a new congregation in the Negro community of Philadelphia. The Rockingham church is sponsoring the work of brother Jackson English with these people. Many are interested in learning the truth and brother English is putting forth a great effort to teach them. Pray for his success in teaching the truth and that we may all work together for the glory of God in this neglected area.

Mocksville, N. Main St.

CARMEN WALKER, Reporting: The North Main Street congregation has a spring meeting planned for the week of April 24-30. Virgil Hale of Nashville, Tenn., will be the speaker for this meeting. Many of you may remember him as having worked with the Whiteville, N. C., congregation for several years. We would be delighted to have many visitors for these lessons.

Other plans for the summer include our VBS which is scheduled for June 19-23. Also plans are being made for a fall meeting with Wallace Skipper of Parkersburg, West Virginia. Brother Skipper formerly worked with the South Main Street congregation in Winston-Salem.

Our work at North Main is encouraging with many of our young men taking part in our services. In the past few months several of our Sunday night services have been conducted wholly by the young men of our Senior class. They do an excellent job and in some instances have set examples which our older ones have begun to follow.

We have been striving to build up our attendance in Sunday morning Bible classes and have reached our goal of 100 several times. We are looking forward to the day that this will be our average attendance rather than a goal.

On Sunday, March 11, we were privileged to have approximately 30 Girl Scouts and their leaders as visitors for our worship service. This was in observance with Girl Scout Week.

Asheville, Vance St.

LESLIE G. THOMAS, Reporting: Four people have been baptized, and five elders have been appointed here at Vance Street

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within the last few weeks. Our church building has been sold to the Urban Renewal Commission, and we have bought another lot on which we hope to erect a new building.

The newspaper announcement regarding a legal encounter, involving the trustees of the Central Church of Christ and the Haywood Road Church of Christ, West Asheville, has caused some concern among brethren away from Asheville. There are two things which should be said about this, namely; (1) the Vance Street congregation is not involved in this matter, and (2) the trustees of the old Central church are only asking the court to determine who owns the building in question--the people who paid for it, or the "anti" group who came in and took over. The usurpers will not permit the brethren who paid for the property to preach their own convictions in the building.

Burlington

HOWARD WINTERS, Reporting: The work of the Lord in Burlington continues to march on. Since my last report we have baptized one very fine young lady. Our personal work program continues with a large number of home studies each week. On Sunday morning, March 12, we appointed seven deacons to serve under our elders. The seven appointed were: Baxter Daugherty, J. M. Dehart, David Geddis, Bobby Goodman, Charles Parker, Dan Suddath, and Vance Vanhoy--all strong men clothed with the whole armor of God. In addition to God's other blessings, two very fine Christian men have purchased for the church here $261.50 worth of additional film strips for use in our teaching program. We will now have, with this addition to our present stock and the promise of more as the need arises, one of the best, if not the best, audio-visual libraries in North or South Carolina (If there is a demand, we may eventually work out a free loan system to other churches). By the end of April we should be able to announce plans for our building program.

SOUTH CAROLINA NEWS

Woodruff

CARL L. HUDSON, Reporting: Brother Junius Tripp from Greenville, South Carolina is now preaching for us. He and his wife started working with us in September, 1966. Two have been baptized and several have been restored to the Lord's church.

We have started a training class we feel will better equip us to serve the Lord. We also have been showing filmstrips and we feel this is a good method of teaching the gospel to lost souls.

Continue to pray for us, and the efforts we put forth.

Camden

C. C. VAUGHAN, Reporting: In 1966 our work was strengthened by four precious souls being added to the Lord's church here. Our contribution also increased. We had one two weeks gospel meeting with David Shows doing the preaching. Every third and fourth Sunday a fifteen minute radio program is conducted locally over station W. A. C. A. Another project last year was a VBS with over 100 enrolled for five days. Our plans are somewhat the same this year except we have launched an intensified house to house Bible class program of work which takes us out into various communities twice and three times during the week. A few other members and I go to Columbia, S. C. on some Sundays to help and encourage four faithful Christians meeting over there. They are so in need of a building and workers. I wish somebody or some congregation would consider this work financially and otherwise. I am in my eleventh year working in Camden, S. C. Much has been accomplished for which I give God the praise and I am ever thankful for those wonderful Christians in old Hickory, Tenn. who have supported me in the work here

(see page 13)

BROTHERHOOD NEWS (cont'd.)

400, in New Zealand.

A gift. Last month we carried an item announcing a gift from Mrs. Alice Gano of Leesburg, Florida, to Freed-Hardeman College in the amount of $71,000. At the same time the above gift was made, this gracious Christian lady also gave to Mt. Dora Christian Home and Bible School approximately $150,000.

Available. Marvin F. Bryant, well known by most Carolinians, is entering into full-time meeting work. Since leaving the Presbyterian church in 1959, Bryant has preached in more than 90 gospel meetings and campaigns in 12 states. At the present time he has 17 meetings scheduled in nine states. He is available for mission meetings, regular meetings, or campaigns.

EASLEY . . . (cont'd.)

expenses in connection with spreading the gospel. The workers will be donating their time and in many instances their expense for the trip here and back. They do this because they love souls. You could send a contribution to help in this work. The improvements to the building will run about $4,000 which we are trying to borrow; help here would be appreciated, also. We are short of chairs and equipment for our classrooms, such as maps, blackboards, etc. More seating will be needed for the additional space provided in the auditorium. We could use some good families to move here and help with the work. Job opportunities are unlimited and I would be glad to assist interested individuals in securing employment. Send all help or inquiries to Neil E. Inness, 106 Astor St., Easley, South Carolina 29640.



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CHURCH NEWS . . . (cont'd.)

since its beginning. Since 1956 I have baptized over 75 persons here in the Camden area and preached and baptized many in other areas of S. C. We are still full of enthusiasm and ask for the prayers of Christians everywhere that God may ever use us in expanding his kingdom here on earth.

Georgetown

W. G. EATON, Reporting: W. G. Eaton, who has served well with the church at Georgetown, S. C., announces plans to move to Wartburg, Tenn. The Wartburg congregation in Nashville, Tenn. supports Brother Eaton who served as an elder before he started preaching full time. The church in Georgetown has seen much progress in the past few years. Attendance and contribution have almost doubled in the past two years.

Preacher wanted, June 1, 1967, to work with the church at Georgetown, S. C. If interested write to: Church of Christ, P. O. Box 250, Georgetown, S. C. 29440

N. Charleston

RHODEN PRESNELL, Reporting: Since moving into our new building a year ago, we have been blessed with continued growth numerically and spiritually. Although we are losing several of our faithful families due to transfers we always seem to have others come in to take their place.

The lead teachers, along with John Sullivan and I, have conducted two teacher training workshops and are looking forward to having several more. Our Gospel meeting with James Cullins of Alex City, Ala. is scheduled for April 24-30.

Brother Cullins and I were very closely associated before either of us began preaching. I look forward with great anticipation to his coming and being able to work with him again.

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A Prayer

W. G.

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William Griggs



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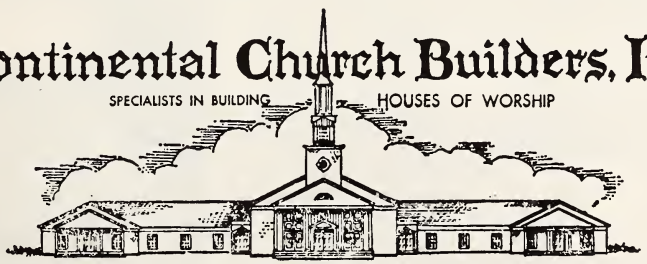
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By beginning their college work at Lipscomb in June, immediately after their graduation from high school, and continuing on the year-round basis for three calendar years, they have gained a year that they consider "like adding another year" to their lives.

Bobby will get his M.D. degree a year sooner by being able to begin medical studies at the University of Alabama this year. Arnelle will receive her B.A. degree before being married in June and can complete requirements for her M.A. degree by the time she would have graduated from Lipscombe on the three-quarter study plan.

High school graduates of 1967 are invited to begin their college work at Lipscomb this June and follow the example of Bobby and Arnelle. There are many advantages in addition to the year saved.

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WILLARD COLLINS
Vice-President



Arnelle Sweatt, daughter of Dr. and Mrs. Basi Owen Sweatt of Hammond, La., served as sec retary of the Lipscomb student body for fal and summer quarters of 1966. She will qualify for both the B.A. degree in June and a publi school teaching certificate, after completing th two programs in three years. She is to b married to Anthony Adcock, Lipscomb faculty member, after her graduation, and will ente graduate school to complete requirements fo the M.A. degree before beginning her teachin career.



Robert D. Phillips, son of Dabney Phillip Montgomery, Ala., minister, and Mrs. Phillip both former Lipscomb students, was chose president of the student body at Lipscomb fo summer and fall quarters, 1966. He has bee accepted by the University of Alabama to begi studies in its School of Medicine after gradua tion in June, for which he has qualified i three calendar years.

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SUNSET SCHOOL OF PREACHING
Lubbock, Texas

arolina
CHRISTIAN

OLUME 9, NUMBER 5
AY, 1967

HOW SHALL THEY HEAR?

Ken Black, Spindale, N. C.

"For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on Him in Whom they have not believed? and how shall they believe in Him of Whom they have not heard? and how shall they hear without a preacher?" This penetrating question is found in Romans 10:13, 14 and, even though asked nearly two thousand years ago, it still haunts every Christian today who is familiar with the condition of the Lord's church. We all realize that there is a tremendous shortage of trained gospel preachers to fill even the pulpits that are vacant in this country, without thinking of putting more men into the foreign mission areas. If we suddenly could miraculously have ten times the number of preachers trained and ready to preach than we have now, we would be just beginning to start to get ready to think about having the number we need. So the question must be asked, and answered, "How can we find and train men to meet this great need?"

The answer to this question is the schools of preaching that are springing up all over the brotherhood. It is a proven fact that there are men in the church, in many different occupations and backgrounds, who feel the responsibility they have to God and the world to preach the gospel and are willing to give up their present way of life to meet this obligation. However, most of these men are married and have families, which makes it financially impossible for them to attend a Christian college. Thus the church must provide some effective, functional method of properly equipping these men for this great task. This is the role of the school of preaching. The only thing a minister of the gospel MUST have is a knowledge of the Word of God, therefore these schools have only one text book, the Bible.

The oldest of these schools in the brotherhood is the Sunset School of Preaching in Lubbock, Texas. Since it is the oldest and largest, much of the information in this issue of the CAROLINA CHRISTIAN will come from it. However, there are other fine schools of preaching that are doing much in filling the great need for more gospel preachers.

It is the purpose of this issue of the CAROLINA CHRISTIAN to introduce the school of preaching to the Christians of this area, and to discuss two questions; "Is a school of preaching needed in the Carolinas? Is a school of preaching possible in the Carolinas?"

(Ken Black is a '66 graduate of the Sunset School of Preaching.)

GREER, S. C. - We have set two new records, 51 for morning worship and $205 contribution. In April we had two restorations.

An outstanding thing about the work here is that for 27 consecutive weeks (over one

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carolina CHRISTIAN

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Published monthly by Carolina Christian Publications, Inc., P. O. Box 5423, Station B., Greenville, S. C. 29606

Second class postage paid at Greenville, S. C.

POSTMASTER: Send undeliverable copies with Form 3579 attached to Carolina Christian Publications, Inc., P. O. Box 5423, Sta. B., Greenville, S. C. 29606

RETURN REQUESTED

Address all editorial matter to Burl Curtis, P. O. Box 5423, Station B., Greenville, S. C. 29606

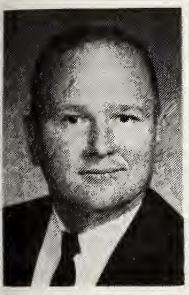
Address all N. C. News to Tony Forrest, P. O. Box 714, Taylorsville, N. C. 28681, and all S. C. News to Rhoden Presnell, 801 Durant Ave., N. Charleston, S. C. 29406. News items to be printed in a given month's issue should reach the news editors by the 15th of the preceding month.

SUBSCRIPTION PRICE: Individual, $2.50 per year; club of five or more, $2.00 per year; quantity, 13c for 15 or more.

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WORLD'S SECOND GREATEST NEED

Richard Rogers



As you read these pages a world lies in the darkness and slavery of sin and sin's father, the Devil. "The whole world lieth in wickedness" (1 John 5:19.) Because of this, the world's greatest need is for men possessing the floodlight of God's loving Word, to light the way to freedom from sin and fellowship with God. This way is only through Jesus Christ; "I am the Way, the Truth, and the Life: no man cometh unto the Father, but by Me" (John 14:6) "Except ye believe that I am He, ye shall die in your sins" (John 8:24.) But Jesus also said, "Ye shall know the truth and the truth shall make you free" (John 8:32.) The world's greatest need then is to hear the freedom-bringing truth of the Saviour Jesus Christ. In other words, the world's greatest need is for gospel preachers in abundance.

The above being true, the world's second greatest need is for more, and better, ways of training men to do this work. There are countless hundreds of men in our brotherhood concerned about the need of the world who are now sitting frustrated in the pews. These men must arise and be trained to take their places on the front lines proclaiming the news of the Saviour. For many years this job has been relegated by the church, to whom it rightfully belongs, to the Christian College. The great work that the College has done is attested to by the great preachers among us who are graduates of these schools. But Christ did not die for the colleges, nor did He give the task of preaching the gospel to the whole world to any school. We pray that the colleges will encourage more and more young men to preach, but the church is still the pillar and ground of the truth (1 Timothy 3:15), and as such bears full responsibility for fulfilling the great commission. The church must fulfill this responsibility by encouraging and training men to "do this work of an evangelist."

Each day that passes the church is falling farther and farther behind in this great task. More are being born into the world in a single day than we are converting each year. We must find more ways to meet the challenge of an exploding population.

Today over half of the pulpits in the Lord's church do not have a man standing regularly to proclaim Jesus' glory. The voice of the empty pulpit is quite eloquent - it proclaims that we have taken too lightly Jesus' command, "Go into all the world and preach" and Paul's instructions to "preach the Word" and "set in order the things that are wanting." Can the churches do something about solving this problem?

It is heartening to note that definite steps have been taken in overcoming the problems mentioned above. In Lubbock, Texas, the Sunset church of Christ has established a School of Preaching which exists to meet some of this need. Graduates from this school, now in its fifth year of operation, are preaching in 13 foreign nations and some 20 states in the United States. Among the 150 students now attending the Sunset School of Preaching are several groups of students making definite plans to enter still other nations and states. The school in Lubbock is only one of such efforts in the brotherhood. In Denver, Colorado, on the border line of one of the great mission fields in this country, the Bear Valley congregation is training men to herald salvation's way. Preston Road in Dallas, Texas; Brown Trail congregation in Hurst, Texas; Getwell Road Church in Memphis, Tenn., all are engaging in preacher training programs. Although not claiming or hoping to be all that is needed, these works will go a long way toward solving the world's second greatest need.

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THE "NEW" SCHOOLS OF PREACHING AN ANCIENT TECHNIQUE

Cline R. Paden



While Schools of Preaching may be considered new among churches of Christ in America, they actually represent one of the oldest of all techniques of preacher training. The Biblical principle upon which they operate - that of gathering together "faithful men" and committing to them apostolic teachings which will enable them "to teach others also" (2 Timothy 2:2) - reveals something of the antiquity of the method. But even in more modern times this approach to training preachers for their work has had widespread use.

When the preaching of the Wesleys and others had revived dead Protestantism in Western Europe, and had made the established churches of England, Scotland, Germany, and the Scandinavian countries, fiercely evangelistic, they sent small staffs of men and women into the far reaches of the earth propagating their heresies. Soon small "mission stations" with "mission schools" began to crop up all over the Islands of the Pacific Ocean, India, Africa, Asia, and anywhere they could gain footing. In these schools natives were taught (among other things) the religion of their instructors, and were then sent out among their own people to spread the word. While their curricula varied greatly from both their ancient and modern counterparts, the concept was basically the same.

Little mission work was done by churches of Christ prior to World War 2, but most of the early mission stations, that were opened by brethren loyal to the principles of the Restoration Movement, provided schools where men were trained to preach. The curriculum was often indefinite, and quite restricted, and the enrollment was never high. Yet some were taught in such arrangements who were "able to teach others also." Following the end of World War 2, scores of men poured into the major population centers of the world which were open to evangelism, and in most of these countries (including Germany, Italy, Nigeria, etc.) schools with curricula more reminiscent of "crash programs" were set up to train personnel for evangelistic purposes. It was from experience that some had in such efforts in Europe that gave birth to the first Stateside School of Preaching - The Sunset School of Preaching in Lubbock, Texas.

Most of the present day Schools of Preaching follow the same general procedures of operation: The student body is selected from among men of maturity applying. Recent high school graduates are not accepted for enrollment. Students devote their full time to studies, involving up to 16 hours of study per day. The study opportunity is tuition-free, being offered by one congregation which supports the whole faculty. (There are some variations to this general practice). The curriculum takes the student through every book of the Bible. Usually the course lasts for two years.

The "new" concept of preacher training may have come in the fullness of time as well as in the nick of time. It comes at a time when the church with a diminishing preaching force faces a world with exploding odds. The population explosion brings to each gospel preacher 15,000 new souls to preach to each year. And preachers with already 500,000 souls to reach (if all are to hear, and if each preacher takes his pro rata share of the earth's population) can scarcely face the future optimistically. More men must be trained. Schools of Preaching strategically located over the United States may be the answer.

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SUNSET SCHOOL OF PREACHING

Cline R. Paden

Dynamic evangelism coupled with the power of the gospel to move men to conversion has resulted in a mighty surge forward by churches of Christ since the close of World War 11. Time Magazine (February 1962) in an article entitled "The Campbelites Are Coming" stated that "churches of Christ have doubled their membership since 1952." Perhaps more significant is the fact that the number of congregations has doubled in the United States in post-war years.

No one knows for sure how many preachers regularly proclaim God's word on a given Lord's Day, but whatever the number they are not in sufficient strength to meet the spiritual needs of the 3,000,000,000 eternity bound men and women now alive. Nor is the number sufficient to cope with the problem which the creation of 10,000 new pulpits in recent years presents.

Drastic situations sometime call for dramatic action. The elders of the Sunset church of Christ in Lubbock, Texas sensing the role the church should play in the solution of it's own problem, have brought into existence a school designed to give training to men of maturity who need only a better knowledge of the Word of God to effectively fill the thinning phalanges of Jesus' Army. This school operates under the elders of this congregation. Classes are conducted in the church's meeting house. And all expenses necessary to provide the school on a tuition-free basis are borne by this one congregation. This involves an expenditure of between $150.00 and $200.00 daily. The dividends which this investment in world evangelism will pay in terms of souls saved justifies so great an expenditure of the Lord's money. Students in SUNSET SCHOOL OF PREACHING receive six hours of classroom instruction every day, five days per week, ten months out of the year, for two years. Bible and Bible related subjects are taught. No secular subjects are offered. Outside classroom requirements are so heavy that from six to eight hours of additional study is needed to keep up with the accelerated pace.

Recent high school graduates are not accepted as students in SUNSET SCHOOL OF PREACHING. It is strongly urged that such young men get the sobering disciplining influence of advanced education offered in one of our fine Christian colleges. SUNSET SCHOOL OF PREACHING appeals to young men of maturity who have either already finished their college work, or who lacking such educational opportunities, realize later in life the importance of the church and the fact that the Lord has invested such talents in them that would, with additional Bible knowledge, enable them to preach. The average age of our present student body is 27. Because most of these men are family men with family responsibilities it would work undue hardship on them to extend the course beyond the present two year limit. So the equivalent of 144 semester hours of Bible instruction is crowded into two ten-month sessions.

With the help of the Lord, the Sunset congregation will continue to offer the instruction in this school on a tuition free basis, but congregations and individuals are urged to lend financial assistance to the men who must devote a minimum of 12 hours per day in the study of the Word. This makes some kind of support arrangement for each student mandatory. Perhaps YOU would like to help solve the preacher shortage by providing a "scholarship" (which involves only providing a means of livelihood) for one of the students. This is not giving an "education" to a young man. These students have either already finished their liberal arts education, or can obtain the same on their own after leaving here, should they feel that such is

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THEY STAND TO SERVE

William C. Hatcher



Few, except those directly associated with the school, realize the tremendous load carried daily by the students of Sunset School of Preaching. Imagine, if you can, what it's like to sit in a classroom for three hours, hurriedly taking notes on the material rapidly presented by a teacher; have less than an hour for lunch, returning for another three hour session that afternoon--not once, nor twice, but five days a week, week after week. Now, add another six to eight hours spent each day by the average student in assigned homework and research, making a total of twelve to fourteen hours per day, and you have a fair picture of the work load carried by 150 outstanding Christian gentlemen now attending Sunset School of Preaching in Lubbock, Texas.

But more, as if the above were not enough, couple to that strain of physical and mental activity, the fact that few, if any, of these men have what we today would call, full adequate support; and something of the indomitable courage, unquenchable faith, and fervency of spirit which these men possess breaks through. Surely, such spirits as these, receiving in two years over two thousand classroom hours of intensified concentrated Bible saturated training will have a profound effect of lasting and eternal good in the world in which they stand to serve.

(Brother Hatcher is an instructor in the Sunset School of Preaching, a gospel preacher, and former evangelist to Italy.)

THE WORD IS TAUGHT

Ken Black, Spindale, N. C.

In order to demonstrate the Bible-center teaching of the school of preaching, there is listed the full list of the courses taught in the Sunset School of Preaching:

Old Testament Survey	Greek
The Book of Acts	Life of Christ
History and Geography	1 Corinthians
1 & 2 Timothy and Titus	2 Corinthians
1 & 2 Thessalonians	Revelation
Jeremiah and Lamentations	Law of Moses
Daniel & Ezekiel	Hebrews
Minor Prophets	Psalms
One Chapter Books	Romans
Church of Christ	1 John
Ephesians & Colossians	Isaiah
General Epistles	Evidences
The Book of Job	Homiletics
Church History	Homiletics 1
Proverbs & Ecclesiastes	Homiletics 2
Denominational Doctrines	Homiletics 3

These courses represent 144 semester hours of Bible and Bible related subjects that are offered. There are no secular subjects offered, but an English course is provided additionally for those who need it. This course is provided after regular school hours and at the students own expense.

Only certain ones who meet the set standards of the school are accepted as students. This is done to insure the highest possible standard in the student body. An investigation of character and morals of each prospective student is made prior to acceptance. Students are not allowed to work and must have either support from other Christians for the two year study time, or some other means of support worked out. G. I. benefits are now available to veterans in the school.

Order all your Bible class and Vacation Bible School supplies from:
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How a School of Preaching Met My Need

J. J. Turner

I was brought up in the darkness of denominationalism with no real religious convictions. After high school I joined the U. S. Navy. When my enlistment was up I decided upon a career of law enforcement. It was after being on the police department for several years, that I found myself reading the Bible to see if a certain religious group was right or wrong.

During the reading of the New Testament, I came to the realization that I was lost and needed a Saviour. My wife and I began to visit various denominations in our city, trying to find one that was going by the Bible. Soon our search was ended when a friend told us of the Lord's church.

After my wife and I obeyed the gospel, I continued to read and study God's word with a greater desire than ever. The more I studied, the more concerned I became for lost souls. I no longer looked upon the city as a place of a million potential criminals, but I saw it as a city of a million lost souls headed for eternal doom and separation from God. I have lived in this city most all my life, yet had never heard of the Lord's church. What could I do to at least tell and warn a few.

After much prayer and consideration, I decided to quit my job and prepare myself to preach the gospel. All I wanted was to study the Bible, and the Bible only. I felt that time was too short to start studying mathematics and other subjects at this late date, even though I knew that these things were important. I just wanted to study the Bible. Being a new Christian I knew nothing about our Christian colleges, or any other place where one could go and prepare himself to preach.

Thus with this desire, I approached the local preacher with this question, "Where can I go to study the Bible only, and prepare myself to preach?" His answer was that he knew of no such place where one could go to study the Bible only. He told me of several Christian colleges that might fill my need.

I went twenty-four hundred miles to ask my question at a Christian college: "Can I come and study the Bible only?" I was told I could come and study the Bible, but that I would have to take some other subjects also. So I came back home and proceeded to enroll in a Christian college. We sold our possessions, and all things were ready to go to college. Then almost out of the blue God answered our prayer for a place to go and study the Bible only full time.

The Sunset School of Preaching in Lubbock, Texas was the answer to this prayer. The school in Lubbock was designed for such men as myself. Now there was a place where men who had already established themselves in careers, and had decided at an older age to preach the gospel, could go and study the Bible only. Thus with our home congregation supporting us my wife and I were off to Lubbock to study God's word.

Upon our arrival in Lubbock we were met by hundreds of warm and friendly Christians at the Sunset congregation. They put forth every effort to help us get settled in our new home. They were so anxious for us to study the Bible, that they had put forth every effort to provide the best Bible teachers available to teach us God's word.

Nothing was overlooked in the school. Every Bible book and Bible related subject was studied. There were themes to be written, and hundreds of verses of scripture to be memorized. The books of the Bible were studied verse by verse. Many sermons were prepared and preached in the Homiletic classes. The work and place of the preacher was discussed many hours. When a question was asked it was given a scriptural answer.

Interwoven among all this Bible study was great emphasis on the need of preaching the gospel to every creature in this

(see page 10)

THE QUESTION FACING US;

The Carolina School of Preaching (?)

Ken Black, Spindale, N. C.

At the S. C. Lectureship in Spartanburg, one subject was discussed at length which in turn raised many questions. This subject was the possibility of a SCHOOL OF PREACHING for the Carolinas. All of us here in the Carolinas know, by personal experience, the great shortage of preachers that exists in the body of Christ. In our area there are many of our congregations which do not have a full time gospel preacher to work with them. We have men in the pulpits which desire and need more training in the Bible. One possible solution to this terrible problem would be a SCHOOL OF PREACHING in the Carolinas, and this was discussed thoroughly at the lectureship in Spartanburg. From that discussion, a number of questions arose which must be answered before a school would be possible.

Do the Carolinas really need a School of Preaching?

Some suggested that men from the Carolinas could be sent to other schools such as Sunset to train. This is possibly a partial solution, but a school in the Carolinas would be more effective for several reasons:

1. More men in the Carolina congregations could and would be willing to give up their jobs and undertake this training if they did not have to travel 1500 miles to do so.
2. The Carolinas would receive the benefit of having the school in this area. The West Texas area has received a great blessing from the school there. For instance, in one small community the congregation was nearly doubled in size from the efforts of students from the Sunset school in one week. During a week free of classes, several went to this town and knocked on every door in the area, teaching and encouraging people to obey the gospel. As a result, about twelve people were baptized and a number restored. This has happened time and time again in that area. Also, there would be a supply of preachers to "fill in" when needed.
3. We would be able to fill the pulpits in the Carolinas in a systematic way, instead of hit-and-miss hoping that a preacher or two will decide to come our way.
4. The brethren in the Carolinas will be strengthened and inspired by having a group of men such as these in our midst. Just as a person cannot be near a fire without warming up, it is impossible to be around a group of dedicated men without becoming inspired and encouraged.
5. If the church had fifty SCHOOLS OF PREACHING, these would still not be enough to fill the need. We would still need the CAROLINA SCHOOL OF PREACHING.

Are we able to have a SCHOOL OF PREACHING here?

Was Israel able to take Jericho? Was Elijah able to defeat the prophets of Baal? Was Moses able to free Israel from Egyptian bondage? We all know the answer; "NO, THEY WERE NOT!" But God was able, and with His help they were able, also. By themselves they would have done nothing, but with God's power they did the impossible. When a good work presents itself let's don't be like the ten fearful spies who said, "We be not able to go up." Instead may we be like Caleb and Joshua who said, "Let us go up at once!" "We are well able to overcome it!" Will Jesus say of His disciples today what He said about His first disciples? "O faithless generation." (Mark 9:19.)

What do we need to begin such a school?

There are only two things we must have, and these must meet certain requirements.

(see page 9)

The Carolina School . . . (cont'd)

1. A congregation of people of sufficient size and faith that they can and will undertake the oversight of such a school. They must recognize that this isn't a few years project, but a life time endeavor. Some are worried about financing such a school, but if we have faith enough, that can be worked out. The main thing is to find an eldership and congregation that desire to have such a part in eternity that they will assume this responsibility.
2. Second there is the need of a qualified man, or men as the school grows, to teach in this school. These men must be of a special type, with a good overall knowledge of the entire Bible. They must be full of the fire of God's Word, but solid and stable. They need a good background in standard college subjects, such as English, journalism, and etc. In addition, a knowledge of Greek is a must. Such a teacher must be old enough to be mature and stable, yet young enough to stand up to the strain of six hours per day of teaching. In addition, they must of course be godly, humble, dedicated, full of love and patience. There are not very many men who meet these requirements in the brotherhood, but there are some. I have faith that we can find the right man, IF we can find a congregation willing to begin this work.

What can we all do to help organize this School?

1. Each congregation can "look ye out from among you" men who are wanting to preach the gospel and would desire to attend such a school, then encourage them in this and offer to support them as they devote themselves to such a study of God's Word.
2. One of our larger congregations can, by faith, take on the oversight of such a work. This congregation needs to be in a good location, with plenty of housing available in the town, and an eldership that will accept the oversight of such a work.
3. We can all pray for the Carolina School of Preaching, that it may become a reality in the very near future.

Brethren, such a school is needed in the Carolinas, it is entirely possible, and beneficial beyond our imagination. It is my hope that God will "stir up the spirit" of us in this area so that we will make such a school a reality. I invite the questions and suggestions of anyone about this idea.

Thousands of souls stand on the brink of eternity without any hope, because they have never "called on the name of the Lord. But how shall they call on Him in Whom they have not believed? and how shall they believe in Him of Whom they have not heard? and how shall they hear without a preacher?" May we rise to meet this great need in the world for Gospel preachers, that we may be "free from the blood of all men," saving souls from death. May the CAROLINA SCHOOL OF PREACHING become, not only a dream, but a reality to the glory of God and the salvation of souls!

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THE WORLDS . . . (cont'd)

May the following words of Jesus and the apostle Paul haunt us as we pray for world evangelism: "Go ye into all the world and preach the gospel to every creature!" "How shall they hear without a preacher?"

(Brother Richard Rogers is a member of the faculty of Sunset School of Preaching, and a gospel preacher, formerly serving congregations in Dallas and Midland, Texas.)

The "New" School . . . (cont'd)

(Cline Paden is the director of Sunset School of Preaching, a gospel preacher, and former evangelist to Italy and Denmark.)

Schools of Preaching presently operating in the United States:

1. Sunset School of Preaching - 34th. & Memphis, Lubbock, Texas. Present enrollment 154.
2. Preston Road School of Preaching, 6409 Preston Road, Dallas, Texas. Present enrollment 27.
3. Bear Valley School of Preaching, 2707 S. Lamar, Denver, Colo. Present enrollment 32.
4. Brown Trail School of Preaching, Brown Trail and Holder Drive, Hurst, Texas. Present enrollment 10.
5. Getwell Road School of Preaching, 1511 Getwell Road, Memphis, Tennessee. Present enrollment 15.

SUNSET . . . (cont'd)

necessary. They are here for only one thing: they want and get a tremendous amount of Bible knowledge. This the church is to provide. (2 Timothy 2:2.)

For further information, write SUNSET SCHOOL OF PREACHING, 34th. and Memphis, Lubbock, Texas.

HOW A SCHOOL . . . (cont'd)

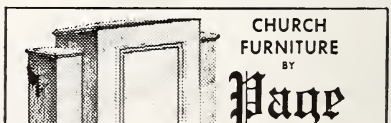
generation. There were the many hours in joint prayer sessions to this end, some of these lasted all night on many occasions. All of this was held together with a tight bond of love for God and one another. Words cannot express the spiritual atmosphere that prevailed at the school. But what else could one expect from a group of over a hundred men with only one desire, to preach God's word?

I am persuaded that there are many men in the Carolinas who would like to attend one of these schools. But due to their financial conditions and large families cannot leave and go to another part of the country to study. Therefore what is needed is a place in the Carolinas where these men can study God's word, and prepare themselves to preach. Truly the Carolinas are "a field white unto harvest, but the laborers are few." Where could be a better place to train workers for the vineyard, than right in the vineyard?

A school of preaching met my need, and a school of preaching can meet the needs of the many men who desire to preach in the Carolinas. As souls are born in the Carolinas the words of Paul become a reality: "woe is unto me, if I preach not the gospel!" (1 Corinthians 9:16.)

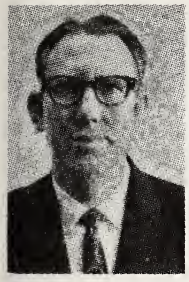
MAY SOME CONGREGATION MEET THE CHALLENGE TO FILL THE NEEDS OF THE MEN WHO DESIRE TO PREACH IN THE CAROLINAS.

(Brother Turner is a '66 graduate of the Sunset School of Preaching and is presently working with the church in Hapeville, Ga.)



BROTHERHOOD NEWS

Howard Winters, Burlington, N. C.



Closed doors. J. C. Bailey, former missionary to India, reports that India will not permit any more Canadians to enter the country as missionaries. For several years now the doors have been closed to Americans, but not to the people of Canada. Several Canadian families have already gone and several more are preparing to go, but this new rule may prevent all who are not there now to enter. However, Bailey says that they are not accepting this ruling as final, and that everything possible will be done to get all those now preparing into the country. But if the rule is enforced, all we can do is supply the workers who are already there (five or six families) with the necessary means to do the work and to train native workers. (More than 7,000 souls have been baptized into Christ in India in the past three or four years. It is one of the ripest mission fields in the world. Much of the work is now being carried on by native preachers and workers.)

Honored. "Reuel Lemmons, editor of the FIRM FOUNDATION, received the Christian Journalism Award granted by the 20TH CENTURY CHRISTIAN at Abilene Christian College Lectureship. An independent panel of judges selected him for his editing the New Smith's Bible Dictionary."

Direct Mail. "Mail a million a month" is the new slogan of the Brown Trail church in Hurst, Texas. This forward looking church has assumed the oversight of a bold new program of direct mail. During the year 1966, all 50 states and nine foreign countries received STAR, the quarterly teaching magazine published for the purpose of direct mail evangelism. Some 650 congregations participated in the program, mailing out almost 4,250,000 copies of STAR during the year. Request for more information came from 5,256 of those who received it, of which 4,421 enrolled in the free Bible correspondence course which is offered (and these students enrolled an equal number of additional students). The church also mailed out 6,556 tracts and booklets.

In the news. CHRISTIANITY TODAY, a widely read conservative denominational magazine, recently ran a full page news summary of churches of Christ. The article was entitled, "Reviewing the Restoration at Abilene." The occasion for the article was the recent lectureship at Abilene Christian College.

Vietnam. In war torn Vietnam representatives of the Prince of peace are at work preaching the ancient gospel to the lost. Don Wright, along with his wife, Paulette, is a good example of what the Lord's workers are doing there. In an effort to reach the masses as quickly as possible, Don preaches daily in the marketplaces, as did the apostle Paul in the first century. It is said that at least one member of every family will be among those who flood the marketplaces each morning.

The Navajo Nation. The elders of the church at Cortez, Col. have named Felix W. Tarbet to act as coordinator in an intensified effort to reach the Navajo Indians with the pure gospel message. There are approximately 110,000 Indians living on the 24,000 acre Navajo reservation with less than 100 New Testament Christians. A school of preaching for the native Navajo is now being conducted. At present, four young men are in training, and the future of the work looks bright.

Preacher faces prison term. On Feb. 20, the Supreme Court of Cassazione upheld a lower court's conviction of Gian Luigi Giudici, gospel preacher of Civitavecchia, Italy, on the grounds of

(see page 13)

CAROLINA CHURCH NEWS

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Box 714, Taylorsville, N. C.

Rhoden Presnell, S. C. News Editor
P. O. Box 5343, N. Charleston, S. C. 29406

NORTH CAROLINA NEWS

Charlotte, Plaza

BEN GILLIKIN, Reporting: With the coming of the New Year, we welcomed a new minister, Eddie Smith of Jacksonville, Alabama. Brother Smith came to the Plaza with his wife, Mary Ann, the former Mary Ann Greer of Anniston, Alabama. He is a graduate of Freed Hardeman College in Henderson, Tenn., and has worked with the church in Knoxville, Tenn., and Tanner, Alabama.

Under the leadership of the elders we have formed one of the strongest and most enthusiastic work programs in the history of this congregation. We have divided the members into zones with a leader for each zone. The zone leaders are responsible for sending monthly reports to the elders listing the number of visits made by the zone (to our shut-ins, faultering members, new members and prospective members), and projects accomplished during the month (gathering food and clothing for the needy, making cancer pads for the hospitals, catering to the needs of local nursing homes, painting and making needed repairs to our building, and numerous other worthy projects). Each zone has an air of excitement, trying to be the "hardest working" zone. We are already seeing fruits of our labor.

By the time this is put to press, we will have concluded our Spring meeting with E. Winston Burton of Dickson, Tennessee. We have made this the most publicized meeting we have ever had by sending bulletins to every congregation in the Carolinas, placing numerous ads in our local newspapers and distributing handbills to the residences surrounding our building location. We will give the results of this meeting next month.

SOUTH CAROLINA NEWS

Williamston

ROBERT H. MARTIN, Reporting: Grand announcement - another new congregation on the march for Christ.

The year 1967 looks very bright for the Lord's work in Williamston, S. C. This congregation of 20 members make up the second congregation in Anderson County. Williamston has a population of about 5,000 and the county 150,000. Williamston is in a wonderful location, where a lot of good can be done. We are serving Pelzer and West Pelzer, which are only a mile away; they have a population of about 5,000 also. We are having a Campaign for Christ July 16th-29th; this will give us 14 continuous nights of public preaching. A week will be devoted to knocking on doors, 9th-15th; also a week will be devoted to follow up work, July 30th-Aug. 5th, the church in Anderson will help us in knocking on doors and also in the follow up work.

Williamston is comparatively a new congregation, having its first services eight months ago. I know a new congregation in the Carolinas is good news to all of you.

Since our moving to Williamston in Sept. of 66, we have had seven baptisms and 13 restorations. We know all of this is because of God's help and the wonderful members here in Williamston. We have a full program under way, a training class for men, visitation teams, a personal work class, cottage meetings, a young people's class, hospital visitation, and teachers meeting monthly.

We are sending out approximately 4,000 copies of the Star, (Direct Mail Evangelism); we have set our goals at 40 for attendance and contribution $50.00

Brethren, we are small and any help you can give us in this Campaign by either

(see page 13)

Church News.... (Cont'd)

attending or working in it will be appreciated very much. The evangelist will be Richard Harp of Montgomery, Ala. Brother Harp preached in Lancaster, S. C. for five years. He also teaches at Alabama Christian High School and is a graduate of David Lipscomb Christian College, and is a speaker whom we feel you will enjoy hearing.

We, with the Lord's help and the help of good brethren like you who are reading this announcement, feel this Campaign will be a great thing for the area and surrounding areas as well. We are presently raising funds for Campaign expenses to take care of such things as teaching materials, advertising for the Campaign, and miscellaneous expenses in connection with the spreading the gospel. Send all help or inquiries to Robert H. Martin, 17 McCellion St., Williamston, S. C. 29697.

Greenwood

CARL LANCASTER, Reporting: During 1966 two were baptized and 11 confessed wrongs. Attendance averaged 57 for morning worship and contributions were $108.13 per week (a 77% increase over 1965's contributions).

This year two have been baptized and six have confessed sins. Three of them had been out of the fellowship of the church for several years. Membership here now stands at 46. Attendance during March averaged 61 for morning worship. There is now $4,000 in the building fund and efforts to find suitable property for a new building continue. This is our most pressing need.

Greenwood's growth made a revision of the mail routes necessary. Please note my new address: Rt. 6, Box 286.

Gaffney

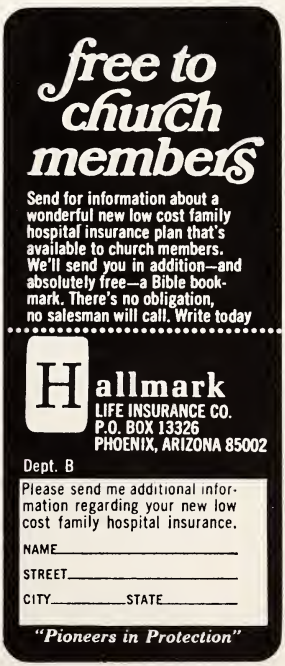
BILL KING, Reporting: Help wanted: Christian family to come to the Carolina mission field to four year old work. Desire both eldership and evangelist qualifications. Send resume of qualifications experience, financial requirements with references to: Gaffney congregation The Churches of Christ, Box 65 Gaffney S. C. 29340.

Brotherhood News.... (Cont'd)

criticizing publicly the Roman Catholic Church. Giudici was given a huge fine and ordered to pay all cost of the case or go to jail. The sentence consists of approximately $15,000 in fines or six years in jail. Christians everywhere are asked to help this man. Contributions should be sent to: Elders, Church of Christ, 224 Hazel St., Hot Springs National Park, Arkansas 71901.

Greer, S. C. (cont'd)

half year) we have had new visitors each week. The members are to be complimented for bringing their friends with them to worship. (see page 14)



LUMBERTON, NORTH CAROLINA

Roland Adams

We have appreciated the Carolina Christian ever since we received our first copy in October 1965. This is when we first learned of the great need for the gospel in Lumberton and Robeson county. But we appreciate it even more now that we are permitted to tell of the Lumberton work in its pages.

The first meeting of the Lord's church in Robeson county was on April 24, 1966 when six members, all negro, met with J. P. English from the Bonnie Doone church of Christ in Fayetteville, North Carolina. Since that time (Oct. 28, 1966) brother English has moved to Lumberton to work with the colored population. They now have twenty-six members, and are in great need of a building in which to worship.

The first meeting among the white was on June 5, 1966. There were no faithful members of the church among the white, in Robeson county, except those of us who came to establish the church. We now have twelve members, all adults, except one fourteen-year-old.

Since the beginning we have had three services weekly and a daily (seven days a week) radio program. The radio program has done much good among both white and colored. We also have about fifty people enrolled in our Bible Correspondence Course.

I debated a Baptist preacher over the radio last December. We had thirty minutes each day, with the station giving us one half of the time. This debate did the church a lot of good. We know that it did, because of the phone calls, mail, and increase in request for Bible courses and other information about the church.

I feel that the field has been made ready for a successful gospel meeting, which we plan for the last week in June, and again the last week in August. The church in Savannah, Tenn. will send their preacher, Billy Nicks, and a group of workers for the June meeting, and the Eastwood church in Florence, Ala. will send their preacher, W. Edwin Kearley, and a group of workers for the August meeting.

Our greatest need is a building in which to teach God's word and worship. I believe, if we had the facilities, we could have a better VBS, right now, than we could in some places where the church has been meeting for one hundred years.

Our meeting place is an old laundry building which we rent for sixty dollars per month. It is in a bad location and is joined to other buildings that are in much worse condition than the part we meet in. There are many who would attend our services if we had a better building in a better part of town. Converted people will attend the worship service of the church in any kind of building or without a building, but these people are not converted. Therefore, we need the building to help in converting the lost. This is true of both white and colored.

You may say: What can I do to help? No. 1. You can pray, pray for every member of this small group, pray for the Lord to give us wisdom, strength, and courage; also, to send us more workers. No. 2. Arise and travel to Lumberton as fast as you can to help. No. 3. Send money to help build our building. This is a MUST. You may send your contribution to our building fund to: Eastwood church of Christ, 102 Leland Drive, Florence, Alabama, or, to: The church of Christ, Box 1063, Lumberton, North Carolina.

Greer, S. C. (cont'd)

We are buying two and one fourth acres of land on South Main St.(Highway 14) with a six room house on it. We will begin meeting in the house (which will be much improvement over where we now meet) as soon as the deal is closed. We want to get this property paid for by next spring so we can build the first unit of our building.

MOORESVILLE, N. C.

Ronnie Ulray



The Lord's church in Mooresville, N. C. began in June 1966 after an extensive door-to-door campaign sponsored by the Corinth church in Woodleaf, N. C. in co-operation with the Abilene church near Statesville, N. C., and other interested churches. At that time there were only two known members in this city. In August, 1966 the Ronnie Ulrey and Kenneth Farris families moved to Mooresville and that brought the total membership to eight. This small group of Christians rented the American Legion Building and began having regular services in August of 1966 at which time our total attendance was 18 per service. Since that time (just nine short months) four families have moved into this fast-growing city and there have been three baptisms and one restoration and one family from Statesville began meeting with us to assist in the work here, thus bringing our total membership to 22 and our attendance to 38 souls per service.

With the help of many fine churches a new home was purchased for the preacher after a down payment of $3,600.00 was contributed by these interested churches. Now, the Lord in His providence has given us an opportunity that is seldom afforded to God's people. We have the opportunity to purchase the above pictured building at the very low price of $22,500.00. This property belongs to the Episcopal church who formerly met in this city but have disbanded because of lack of interest. Please understand that this building is not being discarded for a better one, because there is not a better location or church building in this city. This building is only ten years old and is located on a piece of property that is unequalled in location, beauty or content (the property is 1.87 acres and the building seats 120 people).

We don't believe that there is a church anywhere that would fail to help in this purchase if they could see for themselves the wonderful opportunity in soul saving prevailing in this city.

At present, we have an extensive program of home Bible studies in progress and expect many to render obedience to the Gospel in the very near future. This little city is filled with denominational churches and the people have shown a gross dissatisfaction for the division in religion; actually the people are "hungry and thirsty" for righteousness, and we intend to see that they are filled.

I don't believe that there is a better or more fertile field in the Carolinas or anywhere else (although there are many wonderful efforts being put forth) than this city.

We have taken a One-Year Lease Option on this property and intend to pay for it in full, and already one church in Columbia, Tenn. (Highland) has promised us $1,000.00 toward its purchase. Some of the larger congregations in the Carolinas could have a special contribution toward this effort if the interest exists.

Also, there exists in this city a need for textile workers and professional people such as doctors, school teachers, etc., and no better contribution could be made to the cause of Christ than for Christians to move to this city. Write Ronnie Ulrey, P. O. Box 312, Mooresville, North Carolina 28115.

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W. A. B., Jr.

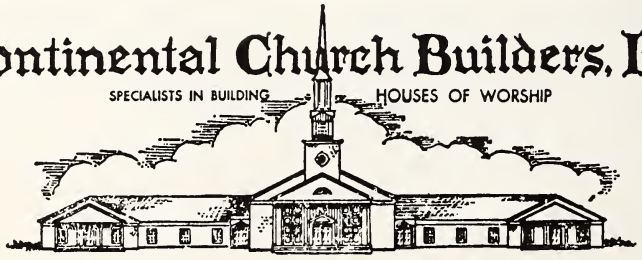
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VOLUME 9, NUMBER 6

JUNE, 1967

"They therefore that were scattered abroad went about preaching the word."

(Acts 8:4)

A BOY, HIS LUNCH, AND GOD

Howard Winters, Burlington, N. C.*

Brethren, as I submit this issue of Carolina Christian to you, I'm scared half to death! In the morning when you wake up the church of our Lord Jesus Christ will be smaller in proportion to the world's population than it is today; next week it will be smaller still; and next year, unless something is done quickly, it will be far, far smaller. In fact, every time the clock ticks the Lord's church grows smaller in proportion to the population of the world.

Those who are in position to know tell us that the population of the world is now increasing at the tremendous rate of 65 million souls a year, nearly five and one half million a month. If the most liberal estimation concerning the number of New Testament Christians is anywhere near correct, the world's population will increase more in the next fifteen days than there are now members of the churches of Christ in America. To keep up with the population growth alone (not to mention the 3.5 billion people already here) each living Christian must teach another person the truth in the next fifteen days. If each should wait thirty days to start, then three must be taught in the next fifteen days; if ninety days, then seven must be taught in the same period; if each should wait six months to start then every Christian in the world would have to teach another person the truth each day for fifteen days just to catch up the past. Now let someone who is mathematically minded tell us in what condition we are going to find ourselves in the next few years when it takes twenty-five Christians (about the national average) a whole year to reach just one person with the truth. Brethren, something better must be done!

The magnitude of the job before us is tremendously staggering...but it offers a marvelous opportunity. Perhaps we could learn a lesson here from a boy who had five loaves and two small fishes. The incident is recorded in John 6:5-14. The question was asked by Andrew, "What are they among so many?" But in the hands of Jesus this boy's lunch fed 5000 people with an abundance left over. When there is a boy and his lunch in the hands of God, there is no limit to what can be done.

And so it is with Christians today: when they put their little in the hands of God, there is no job that God wants done but that can be done with ease. Thus we offer a challenge to Christians and to churches to launch out into the deep, to put all that they have into the hands of God, to use every means at their disposal in this wonderful world of technology, and to let God help them with the task. Great will be the day for the Lord's cause when we can truthfully and honestly say, "For we are labourers together with God." (1 Corinthians 3:9.)

Yes, there is no question but that we have a gigantic task before us, but when we are laborers together with God, the magnitude of the job is not too great--it is

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carolina CHRISTIAN

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Published monthly by Carolina Christian Publications, Inc., P. O. Box 5423, Station B., Greenville, S. C. 29606

Second class postage paid at Greenville, S. C.

POSTMASTER: Send undeliverable copies with Form 3579 attached to Carolina Christian Publications, Inc. P. O. Box 5423, Sta. B., Greenville, S. C. 29606

RETURN REQUESTED

Address all editorial matter to Burl Curtis, P. O. Box 5423, Station B., Greenville, S. C. 29606

Address all N. C. News to Tony Forrest, P. O. Box 714, Taylorsville, N. C. 28681, and all S. C. News to Rhoden Presnell, 801 Durant Ave., N. Charleston, S. C. 29406 News items to be printed in a given month's issue should reach the news editors by the 15th of the preceding month

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*Guest Editor

Why Greater Efforts To Reach The Masses

Roger Powell, Statesville, N. C.

The churches of Christ are experiencing a great period of progress. Those of us who are in touch with the events taking place within the brotherhood are thrilled with the growth, not only in this nation, but also around the world. Yet, we have but "touched the hem of the garment." There are literally millions of people who have never heard the truth. For us to succeed in reaching even a small fraction of these people, it is going to take all the dedication and hard work we can find. There are several things we need to consider when we begin to talk about greater efforts to reach the masses with the truth.

1. First of all, if we do not do it, no one else will. In Romans 1:16 the apostle Paul said, "I am not ashamed of the gospel: for it is the power of God unto salvation." All the power needed to bring great masses into a saved relationship with God is contained in the "good news" of Jesus Christ. Separate and apart from the gospel there is no power unto salvation. Then in 1 Timothy 3:15 Paul also writes of the church as being "the pillar and the ground of the truth." This means that the responsibility of carrying the gospel "into all the world," and from one generation to the next, is laid upon the shoulders of the church. The church, therefore, occupies a very vital position in God's plan for the salvation of the billions of people who populate the earth.

2. The season is right. There has always been a time and a place where the people were more ready to hear and accept the truth than the people at another time and in another place. Although there are many great enemies of the truth today, it appears that conditions around the world are more conducive to the spreading of the truth than it has been in many years. For example, there are only a very few countries in which we cannot preach the gospel without endangering our lives. In former times a missionary had to live in constant danger and endure all sorts of inconveniences and privations to preach the truth, but fortunately, as a rule, this is no longer the case. With modern means of transportation and communication, what once was a world away is now next door. Furthermore, most of the world is becoming adjusted to the fact that a change can take place, and I think those of us who have been engaged in preaching the gospel have learned that people "on the move" will usually give a better ear than the person whose family has experienced little change in several generations. Another condition that makes the season right is the fact that traditional religion is awfully sick. Brother Douglas Greer, who preaches for one of the congregations in the Washington, D. C. area, said some time ago, "Denominationalism is worse than sick, she is dead. They have carried her down to the morgue, and her doctor is trying to bring her back to life with artificial respiration, but the only response he has gotten so far is a bad odor." A friend of mine who preaches in a denominational church said to me recently, "I am amazed at the rate of growth among the churches of Christ in the last few years." Then he added, "Roger, the church of Christ is giving the people what they need, something no-one else has to offer." God-fearing people are getting "fed up" with a "watered-down" religion. They are looking for something with some flavor in it. Jesus said to the people of Sychar as they were coming out to Jacob's well to hear the truth, "The fields are white unto harvest." So are they now, and we ought to take advantage of these conditions and "make hay while the sun is shining."

3. Satan is on the rampage. While at the same time that conditions are more conducive to the spreading of the truth than it has been for a long time, Satan and his boys are out to take full advantage of the

(see page 4)

WHY GREATER . . . (cont'd)

same conditions. We are experiencing what Willard Collins called some time ago "A battle for the minds of men." The cults are trying to occupy every street corner with their Joe Smiths, Mary Eddys, and Ellen G. Whites. The denominations are now offering the public anything they want (in the line of entertainment). The Roman Catholic Church is taking advantage of every opportunity to say to the public, "Come and see how big, and wealthy, and pretty we are, and you'll be surprised how little it will cost to be one of us." Then there is Communism with its "godless materialism," and the World Council of Churches preaching the "social gospel." Who is going to win the battle for the minds of men? At this point, no one knows; but we can if we are willing to put forth what it takes to overcome the forces of evil. We have the truth. But it is going to take all we have--it is going to take more than just playing at religion.

4. There are no "quick-and-easy" methods. When Jesus said, "Go ye into all the world and preach the gospel to every creature," He knew the value of personal contact. When we think we are going to convert the world with a radio or TV program, an advertisement in a local newspaper or a national magazine, or with a piece of literature in everybody's mail box we have been deceived. The church is the spiritual body of Christ, and a body cannot experience growth except from within. When a congregation grows in spirit, it will also grow in number, and the same principle is true on the universal level. When Christians reach such a state of spiritual maturity that they become obsessed with the desire to lead others to Christ, that's the day we will begin to succeed in reaching the whole world... and not before. I believe the exodus movements are going to prove to be the most successful means of spreading the truth since the beginning of the church. Why? The people involved are genuinely converted, and they are making that personal contact that is so necessary.

5. We must constantly seek new ways of preaching the ancient truth. In Luke 16:8, Jesus said, "The sons of this world are for their generation wiser than the sons of light" and He was right. There was a time not many years ago when many a farmer raised a crop with a single mule and a one-horse plow. He had to get up early and stay out late, but he managed to earn a living. That day is past and gone. Today with stiff competition and the innovation of modern implements, he just can't make it. Most farmers have learned this fact, and I believe we are beginning to see that it is equally true in regard to the Lord's work. Some of the older methods of reaching the people are no longer getting the desired results. There was a time when the protracted meeting was the primary means of reaching the lost. It took little advertisement: an article in the newspaper, a poster down at the store, another on the meeting-house, and maybe a few circulars, and yet it was quite common for the building to be filled to capacity. That was yesterday. Today we are very fortunate if we can have as many as fifty "outsiders" to visit during a whole week of protracted meetings in the average congregation. People used to "go to church" because there was no-where else to go, but today there are too many other places to go and too many other things to do. Therefore, we are faced with the responsibility of finding another way of getting to the people in such a way as to be able to teach them the truth. Personally I believe our greatest opportunities today are found in the Bible classes, the Vacation Bible School, and the Cottage meetings or Home Bible Studies.

Those of us who are preachers and leaders in the church should take it upon ourselves to help other members of the church experience the thrill that comes from teaching some lost soul the truth, seeing them obey the gospel, and becoming active in the cause of Christ. One such experience is worth all the effort it may take, no matter how great the sacrifice might be.

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Renew your subscription promptly !!!!!

THE CAMPAIGN

Alvin Y. Barry, West Jefferson, N. C. n, N. C.

The term "CAMPAIGN FOR CHRIST" is a worthy title when it is used to describe an all out effort to take the gospel to the lost in a given area. It presents a challenge to each individual member of the local congregation, and calls for unity in effort. It also presents opportunities for Christians from sister congregations to have a part in visitation, prayer, and other parts of the meeting. However, to be successful in an effort of this nature, it should be prayerfully planned, a definite goal set (including the area to be covered) by advertising and personal workers, a diligent dedicated group to work, and a lot of hard work to make the plans a reality.

Whether it be an extensive effort (city wide) or for a congregation that is isolated in a mission field, prayer and planning are essential. The date should be set far enough in advance to give ample time to secure proper advertising in local papers, radio and TV stations, and all other means which might prove to be effective. During the planning, the local congregation should be exhorted to fervent prayer and to arrange work schedules (vacations if possible) so as to leave as much free time as possible to work in the meeting. The spirit of duty and enthusiasm should be kept before the people involved via bulletins and the pulpit. Talk it up and pray it up and when the time comes to begin, it will be surprising how many "I can'ts" have turned to "I cans." Dividing the area to be covered into definite sections, so that each group will know exactly where it is to work, is essential to an efficient program of work. Too, some record should be made during the visitation program in the area, such as a census, and explained to each worker, not only the how, but also the importance of the information gathered to the future work of the church. Plans should be made for good Bible tracts, correspondence enrollment cards, and for future dates for film strip studies in the home. Many people will study and discuss religious subjects in their homes that will not come to the meeting place. Plans should be made so that the workers involved could have a meeting together each day, preferably in the morning before the work day begins. This will not only help encourage the worker but it will also give opportunity for discussion for special cases met in the work and will help keep the real purpose, manner, and plans before everyone involved.

A good thought for the personal worker to observe: how would I want someone to tell me about Christ? Always speak to win, never to offend.

With the master plan worked out, literature, brochures, tracts, advertising, etc. planned, the next consideration is the one to speak during the meeting, and someone to direct the singing. In selecting a speaker, the locality, the disposition of the people in the surrounding area toward religion, and other things of this nature should be considered. It seems reasonable to think that the local congregation who knows the people best would use good judgment in this selection. Certainly no one would want a "hobby rider," "joke teller," or "a-know-it-all" to try to teach people humility, love, and obedience. Even though the speaker will have a major role in the effort, he should not be exalted in the campaign: the purpose is to exalt Christ, not the preacher. The speaker should be informed of the major religious denominations in the area so that he may prepare to answer questions and draft his lessons to suit the needs of the non-members in attendance. Just as the workers have been groomed for the work, so should the speaker be prepared to use to the greatest advantage this great opportunity. I have found well prepared charts good to hold attention. The speaker if well

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THE EXODUS

C. E. Mannon, Greenville, N. C. N. C.

When a reporter once asked Robert Kennedy of his feelings about the "50 mile hike craze" in which he had just participated, he replied: "I'm all for it--for someone else." When one reads different well written articles on evangelism and then looks for actions to illustrate the message, one wonders if the writer and many of his readers were not all for it--for someone else. Obviously, every Christian cannot pioneer in new areas, even if they wanted to, but instilling a desire in those who can becomes a burden of every exodus movement. Often, as many excuses are offered as God encountered with Moses when sending him on his mission to lead the exodus from Egypt. (see Exodus, chapters 3 and 4). Getting able and faithful Christians to scatter out from areas of concentration to become the leaven that leaveneth the whole lump is the increasing challenge of a people whose mission is to give light to them that sit in darkness and to set at liberty the captive.

In establishing some basis for exodus movements more than the command to "go," we are immediately impressed with the scattering of the church in Jerusalem throughout the region of Judea and Samaria at the time "when there was a great persecution against the church," and how "those who were scattered went everywhere preaching the word." (Acts 8:1,4.) Could it be that complacency of Christians breeds idleness and ease and that Zion would be doing more and the gods of this world less if more persecution were being experienced? And does not the absence of persecution (some kinds, at least) become a sufficient indictment of our failure to press the battle more vigorously? May we not learn from the children of this world? Oh yes, we live in changing times, but alas, the mobility of our times all the more favorably lends itself to Christians giving themselves to some years in difficult places. Many young college graduates are involving themselves in exodus movements, and Christians retired from their jobs and expecting some fruitful years remaining will be seen involving themselves in movements to build up the church, but the need also exists for those now in their most useful years to give themselves as they have never done before. And what an involvement in an exodus movement can do for the maturity of a Christian makes the possibilities of his gain far greater than that of the local church or area to which he commits himself. For one can never be the same again. The reserves of faith on which one is compelled to draw either enriches and embellishes his life so as to recognize that by a power greater than himself he must carry on or so frustrates and exhausts him as to make the very presence and participation of fellow Christians in a mutual faith the most creative, reassuring, and appreciated of all life's experiences.

But should we wait for some major persecution to purge us from our positions of pride and pleasure? Are there no motives other than reaction to difficulty that would prompt us to give some years to hard places? Is there none willing to take themselves or their families and their faith into parts where Christ has not been named or where his followers are few and far between? In almost any place, especially concentrated population areas, jobs of all descriptions can be had, from the unskilled to the professional, to sustain one in a gainful occupation while pioneering to build up the body of Christ. If young men can be conscripted for military service in conflicts whose objectives are not always clearly defined, will not the love of God constrain others to give themselves willingly to that which is profitable for the life that now is and for that life which is to come? And, oh, how unspeakable is the joy of reflecting upon having a special part

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The City-Wide Evangelistic Meeting

Ray D. Fullerton, Jr., Goldsboro, N. C.

"207 Baptized in City-Wide Effort"
"Coliseum Meeting Averages 8,500 Nightly"
"Fifty-Four Churches Pool Efforts"
"$85,000 Budget Set in City-Wide Meeting; Top Speaker Chosen"

So read the headlines in the Christian journals.

And where were these stories written? In Raleigh, Greenville, Burlington, Charleston, Sumter, Kinston? Obviously not.

So we ask, Does the city-wide meeting have any application to the cities and towns in the Carolinas, and, if so, what?

I personally know of no city or town in the Carolinas where a city-wide meeting could not and should not be planned, nor do I know of a place in the Carolinas which, if properly approached, could not see a successful city-wide effort. It depends not on Charlotte or on Burlington or on Wilmington. It depends on the churches in these places.

But, first, What is a city-wide meeting? Briefly, it is an intensive effort by the church, cooperating where necessary and possible with other churches, to evangelize a given city (the size is not the point) to the fullest extent possible in a limited time. Long-range benefits will come, but the emphasis is on the "now."

How is this done? By the use of every available, expedient and scriptural means. Pulpit preaching by a man capable of meeting the demands of such an intensive and expensive and critical effort. Radio, television, banners, road signs, bus cards, brochures, Newspapers. Person-to-person evangelism.

Far more is involved in the city-wide meeting such as this article deals with than in the typical "Carolina-type meeting" (or "Oklahoma-type"). In many of these "average meetings" there is the attitude that "it's our custom to do this once or twice each year and will you come and 'hold us a meeting next fall'."

In the city-wide meeting we are talking about an all-out effort is made to saturate the area with the gospel appeal, at least with word of the meeting. We want a personal contact to be made with every home and with every person, if possible, in the city. Everyone must know about this meeting.

It may help Carolina workers to note that often in many so-called city-wide meetings of the larger dimensions there is no door-to-door work. No brochures are delivered personally or mailed to individual homes. Reliance is upon mass media. Had personal contacts been incorporated, the results might have been multiplied by five or six. In the average Carolina town we must have personal involvement; mass media won't get the job done and, besides, probably couldn't be paid for anyway.

Suppose that in Megatown, U. S. A., fifty churches of Christ cooperate and they spent $50,000 on a city-wide effort. As many as 100 to 200 are often baptized in such meetings and up to 400 will "decide for Christ" as some are now calling it. Some inescapable conclusions face us.

First, Megatown isn't in a mission area of the U. S.; it isn't in the Carolinas. Then, each church contributed an average of $1,000 for its share in this fifteen-day meeting. The Coliseum cost $5,000; "sound and spotlight technicians" got $600 of the budget (I'm quoting some actual figures). An overflow theater cost $750 and closed circuit TV to that overflow theater cost $700.

The preacher was paid $1,800; the song leader $800 (plus expenses of $600 for both men). A registered nurse was on hand. A professional public relations firm handled advertising and publicity and was paid not only a substantial fee but a profit on all printing and advertising.

Out of this, each of the fifty cooperating

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THE CITY-WIDE . . . (cont'd)

churches received an average of four new members and four or five of those we hope were restored.

Now, no one wants to deride any successful venture to save souls. But with only 150 churches in both the Carolinas, with only about one-fourth of them self-supporting, and with less than eighty-five fulltime preachers, it takes no learned man to see that this kind of a city-wide meeting is, to say the least, "quite a ways off" for the "average" Carolina church! So where, if at all, does the city-wide meeting find a place in our evangelistic plans for the Carolinas?

Well, until the church in Troy and in Charlotte and in Williston has first somehow managed to evangelize their respective towns and cities, these and other churches of Christ alike have failed to complete the part of the Great Commission that says "Go." So there needs to be a vision of the need for the city effort, even the county-wide and perhaps for a regional effort. Not only must we see this need, we must feel the need. Then we must plan to meet the need--somehow but without fail.

Certainly we are limited as to money, people, impact, congregations. (But not as limited as a lot of us would like to think!) So we must plan not only to do this job, but on how it can be done economically, utilizing what we do have.

Then let us enlist some help--sell someone on the idea of helping us evangelize our town if we can't do the job alone. Nearby churches and Christians are ideal prospects; supporting churches; interested churches; churches which ought to be interested. Along this line, maybe some of us ought to get out of our own cities and towns and go and help sister churches in their city-wide efforts. Then, perhaps, they will come and help us. We ought to be involved not only in city-wide consciousness, but in Carolina-wide awareness as well!

But when you have that $1,200 city-wide meeting in your town of 15,000, don't count on 207 baptisms, or even on seven! Christ simply told us to take the gospel to every creature, not to baptize every creature! Paul once said, "This hath not been done in a corner," and when the churches in the Carolinas plan city-wide meetings even on the limited scale to which most of us are accustomed, we shall at least reap that much satisfaction.

Before any preacher in North or South Carolina leaves a church (even for a "greater challenge" or for "greater opportunity"), he ought to make up his mind that, God being his helper, the church where he preaches will conduct an all-out city-wide meeting.

For, after all, city-wide evangelism is really the very first phase of world-wide evangelism for each and every church!

EDITORIAL . . . (cont'd)

reduced from a mountain to a mole-hill. It is simply a challenge to reach as high as we can and let God do the rest; but it is a challenge to reach as HIGH as we can--something I am afraid we have never done before. The writers in this issue are telling us about methods that are now being successfully used by faithful brethren to try to get the job done. "The Exodus," "The Campaign For Christ," and "The City-Wide Meeting" are bold new adventures for the cause of truth--doing things on a larger scale than we've ever done them before--more serious efforts to reach the lost than has ever been put forth before (since the apostolic age)--more sacrifice to see that each person has at least one chance to hear the gospel before life ends.

Yes, we are doing more than ever before and the church of the Lord is growing at a tremendous rate, but still we are not even touching the garment's border. This issue is our challenge to Christians and to churches to reach a greater degree of maturity in their effort to preach the gospel of Christ to the whole world in this generation. It's a big job, but it can be done when we learn the lesson of "A Boy, His Lunch, And God."

THE CAMPAIGN . . . (cont'd)

educated would do well to follow Paul's advice, "not with excellency of speech or enticing words of man's wisdom." The song leader in directing the singing should use the best known hymns. This will assure more participation in the service.

With these two phases of work well outlined and prepared, next comes the planning by the local congregation for transportation of those who would attend who do not have conveyance. This will answer many excuses for the door to door worker, and many times when people find this excuse fails they will attend the service. Those who work in this part of the meeting should be reliable and punctual in picking up their riders and taking them back. Courtesy is necessary so people will not feel obligated. This transportation work along with the phone number of the one in charge should be included in the advertising.

With the workers prepared, the speaker selected and briefed, advertising prepared, and the transportation work taken care of, now comes what will determine failure or success in the effort, and that is prayerful, diligent execution of the preparation and planning. We are now ready to start knocking on the doors of the houses and on the doors of the hearts of those who are lost. When the door is opened, they should see a neat well dressed smiling compassionate person there speaking in behalf of the Master. This is where the real test of love for the lost comes for the personal worker. Many insults will be received, doors slammed in your face, excuses made, etc., but this should be expected and prepared for. So as not to become discouraged, let the worker remember that behind each door may be an honest soul searching for the truth. Pause and thank the Lord for giving you the opportunity to be there. This is the richest experience in the life of a Christian. The worker should be as fervent in his work as the speaker is expected to be in his. Offer tracts, brochures, Bible Correspondence courses, and FREE showing of Bible filmstrips. And, always remember, the soul you save might well be your own. When the day of visitation is completed, then comes the BIG night to begin; the members of the church should be on time, take part in the singing fervently, greet the visitors cordially, and make everyone feel welcome and wanted. In areas where the church is weak, and congregations scattered, perhaps members from the area will work a day or more during the meeting. Here cooperation and good will will be a must. Too many times misunderstanding and strife has been the ruin of what could have been a successful meeting or campaign.

Yes, a CAMPAIGN FOR CHRIST can be successful, scriptural, and effective when those taking part realize that they too were once lost and that only in Christ can man have happiness and peace and hope. Christ loved lost mankind enough to die for them! Do we love the lost enough to knock on their door?

THE EXODUS . . . (cont'd)

in leading someone to the Savior by word of mouth and deed of life. If a love of country would lead young people to represent their nation by joining a peace corps venture to underdeveloped nations to teach them how to grow food and build bridges, what is suggested by a refusal of Christians to take the bread of life to provide a hope that bridges all time and eternity?

To be sure, one must feel very strongly about this matter and plan a responsible course of action, but please look to any direction and see the harvest as plenteous and the laborers few. Then pray the Lord of harvest will send YOU into these fields! That one presents such petition in faith suggests his having weighed his willingness and ability to move--and soon, in the full persuasion that God is able to do through him exceeding abundantly above all that he may ask or think, according to the power that worketh in him, he will soon be on his way. Of course, it will be this faith in God that will permeate and

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A Summer Overseas For The Lord

Dee White, Cleveland, Tenn. Tenn.

James T. McCay in The Management of Time stated, "Happiness is neither virtue nor pleasure, nor this thing nor that, but simply growth. We are happy when we are growing." This statement is especially relevant to spiritual growth. Last summer I enjoyed a growing experience that probably has meant more to my spiritual development than any other project in which I have participated.

This program involved thirty college-age students working under the direction of the elders of the White Station Church of Christ, Memphis, Tennessee. This group, led by Dr. George Gurganus and aided by Becky Tillota, traveled into the Far East to proclaim the good news of Christ Jesus.

A preliminary requirement for participation in the program was that each student give of himself in intensive study for six weeks in the Fourth Annual Harding Mission Seminar in Searcy, Arkansas. This orientation program for missionaries offered numerous courses under qualified teachers. We studied "Missionary Principles and Practices" and "Anthropology for Christian Missions" under Dr. George P. Gurganus of Harding Graduate School of Religion. In these two courses we examined New Testament principles of evangelism as well as problems and solutions in adapting to different cultures.

After closing our school books and packing our suitcases, we boarded a plane and embarked on a 20,000 mile missionary journey for the Master. We greeted brethren in Chicago, spent the night with Canadian brothers in Toronto, touched down in Winnepeg and Vancouver, then soared across the Pacific to meet Japanese Christians in Tokyo. We were privileged to eat, sleep, sing, and pray with Japanese brethren. It warmed our hearts and lifted our spirits to realize that we who were enemies twenty years earlier were now united in Christ.

After three meaningful days, we moved on to Naha, Okinawa, where once again Christians received us with open arms. After a day of rest and preparation, we loaded onto a bus to travel to the northern tip of the island. On the bus we met a group of Okinawan university students with whom we worked and grew close during our stay. These students were English majors and served as interpreters for us. After about six hours, we arrived at Sosu Christian Camp. Here, for three weeks, we pursued four objectives: (1) Pioneer a Christian Camp; (2) Lead the Okinawan students to Christ; (3) Preach the gospel to the villagers of Sosu; (4) Further our studies and preparations for Christian service on mission fields. With God's help and His strength, we were able to accomplish these purposes.

We deposited our gear in tents and began to look around. We found that the camp was built on a bluff overlooking the beautiful ocean on one side. On the other side, a gravel road connected the campsite with the small village of Sosu which had been isolated from the rest of the world until only three years ago.

In Sosu we found small-statured, tan-skinned, friendly people who spoke a Japanese dialect and lived in thatched-roof houses. These people, though friendly and kind to us, were not at first particularly interested in a "new religion." Our leaders foresaw this problem and wisely planned for us to participate in a service project to gain their respect. Our leaders talked with the chief of the village and found that we could best serve by repairing their gully-plagued road that led up a hill to their school building. Every morning the students, boys and girls alike, arose at 6:00 a.m., ate breakfast, evacuated camp, and by 7:00 began to swing picks and to empty shovels. The students returned to camp at 11:30 because the mid-day heat was so intense that not even the

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natives could work.

After several days the leaders of the village were impressed with the students' work and with their concern for the people of Sosu. These leaders approached the camp leaders and asked to hear about this Jesus who motivated these "rich" young students and these "beautiful American girls" to be interested in them. Our prayers had been answered; God had opened the door for us. From that time on we continued our work on the roads in the mornings but in the late afternoons and evenings we went to the village and taught about Jesus, the Savior, who died for the Okinawans. The girls gathered the children around them and through an interpreter and with the help of visual aids taught about the Creation, the flood and the Son of God. The boys, one at a time, laid their Bibles on top of a rusty, fifty-five gallon oil drum and proclaimed the gospel as they looked into the eager faces of the villagers. The listeners patiently sat cross-legged on bamboo mats under a huge Tabu tree illuminated by a Coleman lantern. Such wonderful growing experiences helped us gain a new insight into the meaning of Christian service. Before we left, the villagers expressed their appreciation by proclaiming a holiday on August sixth, called the Ryukyuan-American Friendship Day. On that day they slaughtered and prepared one of their few hogs and fed us as their guests. We visited in their homes that morning and they came to camp in the afternoon where we built a bonfire and ate rice and pork. We sand and acted out skits; they contributed native dances, songs, and music. On Sunday night we met for the last time in the village square to express farewells. The American Christians gave thanks to God and prayed in behalf of the Sosu people. The village elders rose one by one and made statements like this one of Mr. Nagamine: "We have been greatly moved by the presence of these fine American students among us. I do not think that their presence is an accident. I want to thank 'Mr. Jesus' for sending them over here." A Japanese doctor who had worked with us remarked that although he himself was not a Christian, he suggested that the villagers investigate the possibility of all becoming Christians. The older Nagamine said, "Yesterday, three lovely American girls visited my house, and as we drank tea together, I felt that they were my own children."

We packed our gear and bumped down the mountain to the city. As we boarded the plane our hearts were warm because of new friendships, yet heavy because we had to leave. Our eyes and the eyes of the Okinawan students were filled with tears as we bade them "sininara."

Our prayer is that God will continue to cultivate the seed that was planted in the hearts of these people and that it will progressively yield fruit. A similar group of students is going to return to Okinawa this summer, 1967, to follow up this work.

We experienced similar soul-stirring moments in Taipei, Taiwain as we witnessed Chinese young people obeying the gospel. Our hearts were moved as we met brethren in Hong Kong. We then flew on to the Philippines for three weeks where the boys worked in Manila and the girls worked in Bagio City. We distributed more than 10,000 tracts, built two temporary church buildings, talked with people from house to house, and rejoiced as twenty-six put on Christ in baptism.

After stopping in Guam for a few hours and in Honolulu for three days, we landed in Los Angeles. There we sadly separated from Christian brothers and sisters whom we had worked with and grown to love in a very special way as we had served together for the past three months.

I am thankful to my Lord for blessing me with this faith-building experience that I shall never forget. I am confident that I grew and matured spiritually more in these three short months than any other period in my life. I know now that I want to give all my strength and energy for my Savior whom I know and serve.

(For information about the 1967 Seminar, (see page 14)

BROTHERHOOD NEWS

Howard Winters, Burlington, N. C.

Campaigns. Campaigns for Christ continue to be one of our most successful means of reaching the masses with the truth, and perhaps the most successful in involving scores of people in soul saving who would otherwise be relatively inactive. One of the first campaigns of the year in the United States was in Topeka, Kansas, held in the Topeka Municipal Auditorium from April 2-9. The average nightly attendance was 1,150. A total of 85 responded, 41 for baptism and 44 for restoration. Jimmy Allen did the preaching ...The church in Melbourne, Australia had only 33 members in March when the campaign there started. When it closed, 33 had been baptized--the membership was thus doubled in 15 days. Ivan Stewart was the director, and the whole campaign was planned and executed by the Geraldine church in Oklahoma City, Okla.

Surveys. Churches are making more and more use of surveys to locate those interested in studying the Bible. In a two-day survey in California, on April 1-2, in conjunction with the state-wide campaign, 53,365 families were interviewed. Of those contacted, 3,820 families signed up for the home Bible study series, 2,257 for a correspondence course, and 779 agreed to send their children to Bible classes.

India. Last month we reported that the doors to India had been closed to all new missionaries, both from the U.S. and Canada. Brother J. C. Bailey reports that the prospects are brighter now, but the doors are still closed. Meanwhile, the workers who are already there continue to do an amazing work. Carl and Emma Johnson report 733 baptisms since March. There are now a total of 101 congregations meeting in the large area where the Johnsons work.

Other publications. "A paper to keep Christian servicemen in contact with each other has been started in Nha Trang. P.F.C. Nobel T. Goss, 144th AVNCO, APO 96240 San Francisco, Calif., a Pepperdine graduate and member of the Nha Trang Church of Christ, serves as editor. The names of Christians serving in the Armed Services in Viet Nam should be sent with complete military address to Brother Goss, and he will try to put them in contact with other Christians."...To celebrate its 30 years of publication, the 20th Century Christian, edited by M. Norvel Young, has launched a nationwide drive to gain 100,000 new subscribers... A new magazine, called "The Mission Studies Quarterly," is soon to make its appearance under the editorship of Dewayne Devenport and Phil Elkins. Its purpose is to promote the study of missions and related subjects.

New concept in radio program. Ira Y. Rice, Jr. has begun a new radio program which is called CHURCHES OF CHRIST WORLD MISSIONS BROADCAST. Its purpose is to inform Christians of specific missionary undertakings and to solicit financial aid for the one being featured. The program had its beginning on May 14 at 7:30 Central Daylight Saving Time over radio station XEG, Monterrey, Mexico--1050 K. C. on your radio dial. This powerful 100,000 watts station can be heard throughout the U.S. and in parts of Canada.

Mission tour. The east Main church in Tupelo, Miss. is sending John L. Wheeler on a 13 weeks tour of the mission areas of the world. He will leave on June 1 and plans call for him to visit 14 countries, including Poland, Hungary, Czechoslovakia, Jordan, Lahore, Pakistan, India, and Thailand. The purpose of the trip is to gain firsthand knowledge of the mission areas so that a sound mission program might be built (especially at East Main church).

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Speak a good work for Carolina Christian.

CAROLINA CHURCH NEWS

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NORTH CAROLINA NEWS

Morganton

HAROLD CUTLER, Reporting: June is going to be a big and exciting month for us here. We are planning a Campaign in Morganton June 14-25.

With the help of workers from the Broad St. congregation in Cookeville, Tennessee we plan to make a door-to-door religious survey of Morganton and any of the county that time and amount of workers will allow. The meeting will be held at the Fairgrounds June 18-25, 7:30 p.m. each night, with Harold Poland of the Broad St. congregation doing the preaching.

What I am asking is that if you have a few spare hours, a day, or more, that you come and join hands with us. It would be of a special encouragement to us if you could bring a carload each night of our meeting. Also, we would like all of you to come to the Fairgrounds Sunday, June 18, at 3 p.m. for the regular monthly singing.

Elizabethtown

RON CARTER, Reporting: At the first part of 1967 Roland Adams, the evangelist in Lumberton, North Carolina and Ron Carter, the evangelist in Whiteville, North Carolina began meeting with a Mr. Lewis Riggan of Elizabethtown, North Carolina. Mr. Riggan was one of the leaders of the religious group calling themselves the Church of Christ. In spite of the name, this group was using the instrument of music in their worship service.

After discussing this problem, it was agreed by these people that they would remove their piano from the church building if Brothers Carter and Adams would help them by filling the pulpit on Sundays and teaching their class on Thursday evening.

Two months later, after many discussions concerning the use of the instrument, the group issued a signed statement which said that they were severing all relations with the use of the instrument in the worship service and with those who advocate its use. However, on April 13, 1967, Mr. Riggan issued another statement signed by him alone, saying that the church there would go back to the use of the instrument and that they were withdrawing their statement of severing their relationship with the instrument group. As was previously stated, this last decision was made by Mr. Riggan and his family alone, but this does present a problem as he controls the building that was being used. The rest of the congregation did not agree with Mr. Riggan's last statement and are abiding by their first decision.

The group that has broken away from the instrument group are now meeting in the home of one of the members with definite plans to establish the church in the area of Elizabethtown. This group consists of seventeen people of which ten are members of the church. Brother Carter and Brother Adams are continuing their efforts to assist this congregation in their efforts. It is their hope to obtain enough outside support that will enable them to hire a full time man to help with the work there.

Anyone visiting in Elizabethtown should be aware of the fact that there is still a group there calling themselves the Church of Christ that uses the instrument. If anyone visiting there wishes to contact the true church they are advised to contact Brother Jack Little in Clarkton, North Carolina.

SOUTH CAROLINA NEWS

Columbia

RICHARD BEASLEY, Reporting: The

CHURCH NEWS . . . (cont'd)

Shandon congregation in Columbia, S. C. is growing in spirit and numbers; our current membership total is 240. At present our budget is $1,076.45 per week. This amount includes full support for one mission preacher and a full time educational director beginning in the last six months of 1967. Since January 1, 1966 there have been forty-five souls baptized into Christ and ninety-three confessions of wrong. Our spring meeting this year with Mac Layton was a source of great edification to the church. The meeting was advertised through all the communications media and the name of Christ and his church was put before the people of metropolitan Columbia.

The Shandon congregation is now contributing total monthly support for four orphan children in the Christian Home at Mt. Dora, Florida. We heartily commend the Christian Home and Bible School, Brother Boyd and Brother Ingram for the great work they are doing.

This church has five capable elders who oversee its work. They are Claude W. Brown, James C. Farley, J. K. Felty, Ernest W. Porter, and David S. Whitworth. Fourteen deacons serve the congregation. I am nearing completion of my third year as minister with this good church.

If you know of people who are moving to the Columbia area, please contact:

Shandon Church of Christ
2925 Divine Street
Columbia, S. C. 29205

Greenville, Augusta Rd.

JERRY SENN, Reporting: Since our last report five deacons have been selected to work with our elders. An enthusiastic spirit prevails as we launch out into new programs. Recently, a contribution record was set when $650.00 was given to help the work in Greer, S. C. Regular contribution is averaging around $300.00 per week.

We have just concluded a good gospel

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THE EXODUS . . . (cont'd)

sustain all the planning and performance to bring about victory in whatever exodus to which one is committed. "And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life." (Mark 10:29, 30.)

SUMMER . . . (cont'd)

contact: George Gurganus, Director, Summer Seminar in Missions, Harding College Graduate School of Religion, 1000 Cherry Road, Memphis, Tennessee, 38117.)



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NEWS . . . (cont'd)

meeting with W. E. Wardlaw of Seneca, S. C. speaking. He did a wonderful job. Two were baptized bringing our total for the year to four. For the eight services of the meeting we averaged 100 in attendance with 25 visitors per service. Many of these were from our own community although we had good cooperation from the neighboring congregations. On May 21 a record was set when 191 gathered for a singing.



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JULY, 1967

C289.21
C292



Aiken, South Carolina

GREER, S. C.

Burl Curtis, Greenville, S. C.

On the first Sunday in November, 1966, the Conservative Christian Church in Greer, S. C., met as the church of Christ. This was possible after discussion and study between the part-time Christian Church preacher, who was then living in Greer, and the elders and preacher of the Duncan, S. C. church of Christ.

The elders of Duncan arranged a meeting with Neil Inness and Burl Curtis, who were both then working at Easley, S. C., to discuss the plans and opportunities for the church in Greer and the elders requested that Burl Curtis preach at both services on the first Sunday. Twenty were present for Bible study and 26 for preaching. Because of a large group from Duncan, the building was running over on Sunday night. Chairs were placed in all possible places and a few were seated in the hall leading to the class rooms. Neil Inness and Burl Curtis took time about preaching at Greer through the end of January, 1967, when Burl Curtis began working full-time with the new group.

The city population of Greer is about 12,400 with 20,000 within a three mile radius. Studied surveys show that by 1980 the area between Greenville and Spartanburg, where Greer is located, will be one continuous city. The Conservative Christian Church was very small and they met in a rented building. However, all seats, communion trays, bulletin boards, books, signs, various articles and supplies, etc., were turned over to us.

By June, 1967, the church was able to make the down payment on two and one fourth acres on South Main St. (Highway 14, near the city limits between town and I-85). It is excellent and attractive property with 258 feet of frontage, an additional street exit on the side of the lot, a large, well kept, six room house which we are now meeting in, and a beautiful yard with many trees. The house is located so that we can build the first unit of our building without molesting the residence.

Here is our biggest and most exciting opportunity. Greer has been chosen by the elders of the Sylvan Hills church in N. Little Rock, Arkansas, as the place of their second Continuing Campaigns effort. Owen D. Olbricht plans to lead a maximum of ten couples who will work full time with us for one year beginning in August, 1968. Their goal is to help us have a completely self-supporting congregation at the end of the year's work. A suitable auditorium is most imperative to be ready to take full advantage of this wonderful opportunity. To do this, we must pay for our building lot by early spring and have our building completed by August, 1968. Olbricht says, "Get your building someway. Our contributions will more than make the building payments while we are there, and our minimum goal is to convert and develop enough members to

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carolina CHRISTIAN

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Published monthly by Carolina Christian Publications, Inc., P. O. Box 5423, Station B., Greenville, S. C. 29606

Second class postage paid at Greenville, S. C.

POSTMASTER: Send undeliverable copies with Form 3579 attached to Carolina Christian Publications, Inc., P. O. Box 5423, Sta. B., Greenville, S. C. 29606

RETURN REQUESTED

Address all editorial matter to Burl Curtis, P. O. Box 5423, Station B., Greenville, S. C. 29606

Address all N. C. News to Tony Forrest, P. O. Box 714, Taylorsville, N. C. 28681, and all S. C. News to Rhoden Presnell, 801 Durant Ave., N. Charleston, S. C. 29406. News items to be printed in a given month's issue should reach the news editors by the 15th of the preceding month.

SUBSCRIPTION PRICE: Individual, $2.50 per year; club of five or more, $2.00 per year; quantity, 13c for 15 or more.

Address commercial advertising inquiries to Jacobs List, Inc., Clinton, S. C. 29325.

DOMESTIC QUALIFICATIONS

Milton Parker, Williston, S. C.

While it is important that only those having the qualifications set forth in the scriptures be appointed to serve as elders in the Lord's Church, we should be just as careful not to add to them, or to read into them things not stated therein. We have just as much authority to change or add to the plan of salvation and the worship as we have to change or add to the qualifications given for elders.

Paul wrote to Timothy and to Titus giving each of them specific instructions how to do a specific thing. Ordain elders. Either of these could take the instructions given to him and ordain (appoint) qualified elders. Therefore, the qualifications are the same; maybe stated in a different way, but with the same meaning. The instructions given to one do not in any way contradict those given to the other. And this many have failed to take notice of. Brethren, if all intended in the instructions given to Titus, was not included in the instructions given to Timothy, then Timothy, by following the instructions he had, would have appointed some who were not qualified, or could have.

The elders must have a good character. They must be spiritual minded men, honest and sincere. They must practice self-control. To do the work of an elder they must have the respect and confidence of the public.

The elders must be sound in the faith. They must have a knowledge of and a love for the word of God. They must be men of conviction, with courage to stand for the truth as taught in the Bible.

The elders must have the right kind of home life. Hence our subject, The Domestic Qualifications. The husband of one wife. "A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach." (1 Timothy 3:2.) "If any be blameless, the husband of one wife..." (Titus 1:6.) Here it is stated plainly that the elder is to have one wife. It has been reasoned by some that this does not mean a man must be married, but that he must not be a polygamist. But by what authority can we remove the word "must." Or how can we take the statement "husband of one wife" out of this context and say the "must" does not apply there, but does apply to all the others. We can be sure that this scripture does teach that the elder must be "the husband of one wife." Without being a married man, he would not have a house, or home over which to rule, which is essential to qualify him for the work of an elder.

Having faithful children, "Having faithful children not accused of riot or unruly." (Titus 1:6, K.J.V.) "...Whose children are (well trained and are) believers, not open to the accusation of being loose in morals and conduct or unruly and disorderly." (Titus 1:6, A.N.T.V.) "One that ruleth well his own house, having his children in subjection with all gravity." (1 Timothy 3:4, K.J.V.) "He must rule his own household well, keeping his children under control, with true dignity, commanding their respect in every way and keeping them respectful." (1 Timothy 3:4, A.N.T.V.)

From these scriptures and others relating to the work of an elder, it is plain that having a wife and children would be essential. Why? Only in the experience gained as the father and husband in the home, can a man be qualified to do the work of an elder, regardless of how well he may meet all those other qualifications. The task of the elder is to admonish and labor for and love the church as a father loves, labors for and admonishes his children. This can only be true when they show themselves worthy of such a work by their home or family life.

A man who is not respected in his own home, by his wife and children, as the one

(see page 13)

SPIRITUAL QUALIFICATIONS

Larry D. Jones, West Columbia, S. C.

"I believe we ought to appoint the best we have," declared old Brother Blank. "After all," he continued, "nobody could be an elder if he had to be exactly like the Bible says." When Brother Knowzit replied by asking if Brother Blank had himself in mind for the job, the meeting became a small war. After a few strained moments, the men present parted with feelings of resentment, distrust, and confusion.

Perhaps you have never known a discussion of the qualifications for elders to have the above results. However, you may have noticed that New Testament Christians are not united on their understanding of the subject. In order to achieve a greater appreciation for God's wisdom in His selection of men for this task, let us take a good hard look at the positive spiritual qualities which an elder must possess.

An elder must be "blameless" (1 Timothy 3:2, Titus 1:6-7). Can we know what the apostle had in mind when he listed this requirement? From observing the diverse interpretations of this characteristic, one might be led to believe that the New Testament has never been translated.

It does not mean that for a man to serve as elder he must have a perfect past; for then who could qualify? The apostle Peter was also an "elder" (1 Peter 5:1). But, we must remember that Peter was one who had denied the Lord (Luke 22:54-62). He had also made mistakes at a later time which had been widely known. (Galatians 2:11.)

Not long ago, I heard that a certain Christian lady was displeased that the church was about to appoint a certain man to the eldership. When I asked for her objection, she admitted that he was not guilty of any current wrong. "But, I have known him for a long time," she said, "and twenty-five years ago, he was always drunk." She continued, "I've never been able to forget that. So, I can't accept him as an elder." She turned to the Bible and read that an elder must be "blameless." In her thinking, he was not qualified as long as that memory was with her.

The word translated, "blameless," in the first passage cited above implies that he is a man who cannot be caught in or validly accused of current flagrant sin. The character of the overseer should be so sterling that people would hesitate to believe any slander against him. Other translations than the King James Version express it that he must be "above reproach."

The second reference cited (Titus 1:6-7) makes use of a different word in the original Greek. This reference is translated, "unquestioned integrity" in the Phillips version. The original word is used in 1 Corinthians 1:8 to refer to the state in which forgiven people find themselves. Thus, an elder must not be a man who is carrying a burden of unforgiven sin.

The elders in the Lord's church must be men of spiritual strength. This is the implication of the original word which is translated, "temperate" (Titus 1:8). This means that they must be men who have mastered themselves in every way. How many of us have achieved this self-mastery? How can a man who is enslaved to tobacco or any other sensual habit be considered "temperate" in this light. To see for yourself the true meaning of the original word, consult any lexicon.

He who would serve well in this capacity must be "vigilant" (1 Timothy 3:2). The Greek word behind this term originally meant, "abstaining from wine" (Thayer's Greek-English Lexicon, p. 425). Some have said that the best way to ruin a good Christian man is to make him an elder. While we do not agree, we must admit that some can become quite "drunk" on a little power. The apostle Paul told elders to

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POSITIVE SOCIAL QUALIFICATIONS

C. Eugene Lindsey, Columbia, S. C.

A consideration of the social qualifications of elders should, it seems, follow the study of the positive spiritual qualifications. It will be much easier for people to grasp the significance of the type of man needed in the eldership, after they have learned something of that which God expects of them. Too often the qualifications are considered abstractly and when this is done, it is difficult to appreciate the reason for the high attributes of character which are demanded by the Lord.

The nature of the work God has appointed for them is such that elders must be socially accepted by those with whom they work and have fellowship. They must maintain a very high moral standard if they are to succeed in their endeavor to perform their duties, and exercise an influence for good among their fellow Christians.

Although it is easy for us to see that there is a need for qualifications which are commensurate with the position which elders occupy and the work which they are obligated to do, we must remember that the Lord has not left it to us to name the traits of character which are essential. The required qualifications are given in detail in the New Testament. And these will be considered in other articles in this same issue. However, for reference one may find the fullest expressions of elders' traits and qualifications in 1 Timothy 3: 1-7; Titus 1:5-9; 1 Peter 5:1-5. But in studying this lesson let us consider the Positive Social Qualifications of Elders.

1. "Now a bishop must...be sensible and well behaved and dignified and lead an orderly (disciplined) life..." (1 Timothy 3:2 Amplified Bible.) Of all the qualifications that the elders are to have I suppose this trait of orderliness is the most neglected. It is very important that the life of an elder of God's people should be well directed. A man who is sloven, careless, and haphazard in his work has no business trying to direct the work of the Lord.

There are some churches that have no organization at all. They have very little system or order in their work. There is little planning, coordination or sense of direction in their efforts. If one would inquire as to why, I believe that he would discover that the elders as a whole have no orderliness or sense of direction in getting the work of the church organized.

One cannot expect elders who cannot direct their own families in an orderly way to direct the church of our Lord in an orderly way either! We need to be careful and not overlook any qualifications that the Lord has given for men who are to lead and feed the Church of God.

2. "Now a bishop must...be given to hospitality." (1 Timothy 3:2.) The Amplified Bible says, "...(he must be) hospitable--showing love for and being a friend to the believers, especially strangers or foreigners." It is necessary for elders to be able to develop a warm and friendly personality. They should be a source of courage and cheerfulness to others--in the church and out of the church. Elders should be courteous, friendly, and kindly disposed. They must be of the nature that people can come to them with their problems and know that they will receive a warm and receptive welcome. He is to be an example to the flock and unless he is friendly, it is not likely that the church will be friendly either.

It is really an experience to go into a different congregation to worship and have members of the church to invite you into their home for refreshments or meal. This is, as we say in the south "real hospitality!" When one inquires further about the work of the church in that place, one will realize that the elders of that church are leaders of their flock in hospitality. May God give us more men who are

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OPENING OUR EYES TO NEED

M. Norvel

If you draw a line around this globe at the 30th parallel, you will see how different is the lot of most people south of it from those north of it. Of course, there are notable areas of prosperity in the southern hemisphere (Australia, New Zealand and South Africa, for example) but the majority of those south of this parallel are in deep poverty. I have read that Americans spent $1500 annually for cigarettes and alcohol and this is $50 more than two-thirds of the inhabitants of this planet have to live on for a year.

Another way of expressing the contrast is to say that American teenagers spend $1500 a year which is as much as two-thirds of the adults in the rest of the world earn. This is the teenagers spending money after parents have taken care of the necessities.

A group of our students at Pepperdine are working on Saturdays with Christians in Tijuana where hundreds of children are deprived of adequate food, shelter, education, and health services. You can see some of them searching for food in garbage cans while others live sumptuously in every luxury. Recently in Mexicali one of the fine Christian mothers was deprived of a blood transfusion for some critical time because her family did not have the money to pay for the blood. She died in childbirth a few hours later. She is a symbol of millions of our neighbors around the world who do not have adequate medical service.

We Christians in the United States and Canada are rich. There are more Americans who have two cars than who have none. There are more who have two television sets than those who have none. We need to live simply so that we can share, not only our goods, but even more our Lord with those in need. Listen to this admonition to us from Paul: "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy: That they do good, that they be rich in good works, ready to distribute, willing to communicate: Laying up in store for themselves a good foundation against the time to come, that they may lay hold on the eternal life." (1 Timothy 6:17-19.)

(Norvel Young will speak at the annual meeting of Carolina Christian to be held November 3, 1967 at Charleston, S. C. Make plans to hear him.)

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BROTHERHOOD NEWS

Howard Winters, Burlington, N. C.

Young people. At a time when there is a tremendous amount of pressure on young people to conform, to rebel against authority, to demand their own "rights," it is heartening to observe the devotion of young people in the Lord's church. For examples: A group of Christian medical students in the University of Arkansas have been talking together trying to find some real avenues of service to both God and man. They want to do more than just minister to man's physical needs. Two of this group have decided to spend the summer in Aba, Nigeria helping Dr. Henry Farrar in the Lord's work there... This summer many students from a number of Christian Colleges will be working all over the United States in campaigns in what is called "Operation Doorbell." Their purpose is to go from door to door making contacts, offering free Bible correspondence courses, inviting all to the public proclamation of the word, and setting up and conducting home studies... About thirty teenager Christians, led by Mr. and Mrs. Stanley Shipp and under the sponsorship of Teenage Christian Magazine, will go on a tour of Europe in July. The highlight of the tour will be a four-day encampment in Lausanne, Switzerland with Christian young people from all over Europe.

NASA Grant. Harding College has been awarded a grant of $46,440 by the National Aeronautics and Space Administration to conduct research for "Methods of Achieving and Maintaining Physical Fitness for Prolonged Space Flights." The program will be under the direction of Dr. H. D. Olree, Harding director of research.

Other publications. The R. B. Sweet Co. of Austin, Texas has purchased at a cost reportedly exceeding $100,000 from Fedility Enterprises the CHRISTIAN CHRONICLE, a weekly newspaper for churches of Christ, CHRISTIAN WOMAN, a monthly magazine for women, and TEENAGE CHRISTIAN, a monthly magazine designed for teenagers. The transfer became effective on June 1.

Campus Evangelism. The elders of the Broadway church in Lubbock, Texas is overseeing a massive effort to reach the six to seven million students on college campuses in this country. Those involved in the program will be led by Jim Bevis and Rex C. Vermillion. The initial financing of the program is by the Ray Sutton McGehee Foundation of Jacksonville, Fla.

Among the missionaries. After more than six and one half years among the Arabs in Beirut, Lebanon, the Bob Douglases will return to the United States for a three months period this summer... J. C. Choate and family plan to return in July to Karachi, Pakistan... Wayne Necombs and his wife and Jim Waldron and his family plan to go to Pakistan this year also... The V. B. Awbreys have announced their plans to move to the Philippines to spend the remainder of their lives in that mission field... Charles Huber is taking his family to join the Lord's work in Johannesburg, South Africa... The Claude Guilds have moved to western Australia to help strengthen the Australian mission work.

Trouble in the middle east. The outbreak of war in the middle east has directly affected our missionaries there, but we have not yet been informed as to the exact extent. We do know that the three missionary families in Jordan were advised by the U. S. consulate officials to leave the country. At last report, all were still safe.



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NORTH CAROLINA NEWS

Huntersville

JAMES ROBERTS, Reporting: On April 16th, 1967, the Church of Christ began meeting in Huntersville, N. C., north of Charlotte. Three families in Huntersville bought and financed an old church building, which they remodeled and painted, making a nice place to meet. They had 29 present for the first service. These brethren have sacrificed a lot and are in need of financial help. They have a note coming due this summer. If any would like to help these brethren you should contact Marion Freeman, P. O. Box 132, Huntersville, N. C. 28078.

Richard Arnett is doing the preaching.

Fayetteville, Cape Fear Church

B. G. LANGSTON, Reporting: A special drive the first Sunday in April brought a record attendance of 148 in Bible School and 178 in morning worship with a fabulous contribution of $1,115.38, as the Cape Fear congregation started its sixth year. Our weekly budget is $412.52. During the first quarter one was baptized and ten restored. April 17-23, August Ruff of Huntsville, Ala., lectured nightly on Personal Evangelism. V. P. Black is to be our speaker in a Campaign for Christ in August of 1968.

April 4-12, I assisted the church in Rosiclare, Ill., in a meeting which resulted in five baptisms and three restorations. May 1-10, I was with the church in Shady Valley, Tenn., in a meeting.

Hendersonville

KENNETH WILLIS, Reporting: Paul Matthews did the preaching in our series of Gospel Meetings, May 8-14. Although there were no additions, many impressions for good were made as non-members were present for each service. This meeting was something of a FIRST for Hendersonville, in that every service was broadcast live over WHVL, a local station. It has been reported that this was one of the best attended meetings here in some time. Our top attendance was 95. We appreciate the fine support and cooperation of sister congregations in the area. The South Main congregation in Shelbyville, Tennessee, sent Brother Matthews here in this "mission meeting."

We had two additions by baptism prior to the meeting.

Burlington

HOWARD WINTERS, Reporting: The church in Burlington has just closed a truly great meeting. Three outstanding things marked it as a success: (1) Clayton Winters of Erwin, Tennessee, who formerly lived and preached in North Carolina, did an excellent job preaching the ancient gospel; (2) Attendance for almost every service set new records for such a meeting; (3) A large number of visitors from the community came, some for the first time and some for a return visit. On Sunday morning, May 14 (the final day of the meeting), we had 201 for the morning worship--about 65 above our average attendance--of which about 4 were non-members. Since my last report we have baptized two, a colored man and his wife. Our next major or extra effort to teach the word of God was our VBS starting June 12. All who correspond with the church here should note that we have a new Post Office Box number. It has been changed from 1112 to 1861.

Statesville, Broad St. Church

(see page 11)

CHURCH NEWS . . . (cont'd)

L. ROGER POWELL, Reporting: Since the first of September, 1966, when my family and I moved to Statesville to work with the Broad Street church, there have been eight restorations and six baptisms. There has been a gradual increase in both attendance and contribution. We are in the process of improving our entire Bible study program, including the classroom facilities, curriculum, and quality of teaching. We are blessed with a fine group of teachers who are very co-operative. We plan to sponsor a teacher's workshop with a group from the North Charleston, S. C., church as soon as it can be arranged. We will be inviting the churches in the area to send their teachers to the workshop. Harry Houser of Bloomington, Indiana, was with us June 12th through 18th, and Paul Shoulders of Hendersonville, Tennessee, will be with us November 6th through 12th. Our Vacation Bible School will be conducted the week of July 24th.

We recently lost a fine family here at Broad Street. They have become a part of the new congregation now meeting nearer their home in Huntersville.

I'd like to encourage all of you to read a book recently written by Ira Rice, Jr., titled "Axe On The Root." If you do not have a copy, one can be secured for $1.00 by writing to Carolina Christian Bookstore, Box 8324, Sta. A, Greenville, S. C. 29604.

West Jefferson

ALVIN BARRY, Reporting: Since our last report in February there have been eight baptisms and one restoration in the church here. We had an excellent meeting with Rufe Higgins as the evangelist. He is an excellent Bible scholar and his love and humility gains the respect of everyone he meets. During the week of the meeting we had 106 non-member visitations not counting those who attend regularly. At one service we had 25 visitors from the community. This resulted from the work of the membership here. They are zealous and ready unto every good work. Sister congregations encouraged us with their presence. On Saturday night the church in Mocksville formed a "caravan" and 24 people came to visit the meeting.

I was with the church in Boone, N. C., May 15 through 21, in an evangelistic effort there. Thanks to the Carolina Christian for a fine publication.

Asheville, Biltmore



Don and Jo Gettys moved from Irving, Texas the first of June to begin work with the Biltmore congregation in Asheville, North Carolina. Don and Jo are both graduates of Harding College, where he majored in Bible and she majored in elementary education. They are a young, energetic couple and are interested in doing all they can to help evangelize the Carolinas and the whole world for Jesus Christ.

The Biltmore church began in the spring of this year. Since their beginning, they have had two baptisms; there are now about 45 members. They have already purchased land on which to build a building; the land already had a house on it for the preacher to live in. The congregation has been self-supporting since their beginning. They are exercising great vision in planning their building and in their program of work. Lord willing, they will be

(see page 12)

having a campaign next summer to evangelize Asheville. They are presently meeting in the Biltmore Dairy Bar club room on highway 25 south and are averaging about 60 in attendance. Please put this new congregation on your mailing list: P. O. Box 5651 or 827 Fairview St., 704 254-3014. Whenever you are in Asheville, stop and worship with the Biltmore church of Christ.

SOUTH CAROLINA NEWS

Greenwood

CARL LANCASTER, Reporting: The church here has been real fortunate to obtain a six acre tract of land for a future building site. It is located just 200 feet off Highway 25 in the Ponderosa Subdivision, near our old building. The property has 575 feet of frontage on the street. Highway 25 is being widened to four lane. We believe this will be one of the most beautiful settings for a church building that we could ever hope for. Our old property has been appraised and is now up for sale. We have strong hopes of selling it shortly and beginning construction of a new building. We believe these steps will greatly increase the opportunities of the church in Greenwood.

Union

JESSE MELTON, Reporting: The work in Union continues to move forward. Since last August five have been baptized and thirteen confessed wrongs. Our spring meeting was one of the best, attendance wise. Two were baptized during this effort. Attendance and interest seem to be on the increase in every department. Our goal of one hundred for Wednesday evening was almost reached recently when we had ninety four present.

Our VBS will be conducted August 14-18 with services in the evening. Our next meeting will be conducted September 4-10 with Virgil Hale, of Nashville, Tennessee speaking.

The church here continues to support Fred Turner, Negro evangelist, in an effort to reach the lost of this race. Their average attendance for all services is fifteen and the contribution averages above $45.00 each week. A search for property, on which to build, is presently under way for this group.

Florence

H. P. DODD, Reporting: As I begin my fifth year of work with the Gregg Avenue church in Florence, S. C., I can see that prospects are bright for the Lord's work here. This congregation is the only church of Christ in Florence county or in the adjoining counties, with the exception of the Plaza Church in Sumter, S. C., forty five miles away.

Florence, S. C. is a thriving city with a population of 52,000 and the county seat of Florence County, which has a total of 100,000 people. There are at least forty denominational churches here: this shows that the people as a whole are religious. However, because they are so grounded and complacent in their denominational beliefs, it is very difficult for them to accept New Testament Christianity.

We have a daily radio program, the "Open Bible Hour." 11:45 to 12:00 noon Monday through Friday over WOLS (1230). Also, we hope to have the Herald of Truth on the local TV station, WBTW, soon.

In July, Arvel Curtis, minister of the Kilburn Church of Christ near Florence, Alabama, will begin work here as the associate minister. This is made possible by the mission minded brethren of the Shiloh church near Florence, Alabama who will support Brother Curtis full time. With his aid we hope not only to strengthen the Gregg Avenue church, but also to establish congregations in some of the other cities in this area.

A gospel meeting will be conducted here at Gregg Avenue July 16-23, with W. C. Quillen of Haleyville, Alabama doing the preaching.

(see page 14)

DOMESTIC . . . (cont'd)

who has the oversight cannot expect the church to respect him in this capacity. His wife must be a faithful Christian, and sympathetic with him in his tremendous responsibilities. His children must be subject to him and respect his authority. They must be well trained and controlled at home.

Must an elder's children be members of the church at the time he is appointed? Titus 1:6, "...Having faithful children not accused of riot or unruly." 1 Timothy 3:4, "One that ruleth well his own house, having his children in subjection with all gravity." The "faithful children" of Titus 1:6 must be the ones "in subjection" of 1 Timothy 3:4. If not, then Timothy would have appointed men not qualified. The qualifications of the man here depend on what he has done and is doing for his children. "...Bring them up in the nurture and admonition of the Lord." (Ephesians 6:4.)

Rules well his own house. 1 Timothy 3:4, "One that ruleth well his own house." We should notice here that to be qualified as an elder, it is not enough just to rule, but, "one that ruleth well his own house." This is the kind that prepares him "to take care of the church of God." (1 Timothy 3:5.) It is just as important in the church, as in the school or in the home that some one has the deciding voice. In the school, the teacher is the ruler; in the family the father is, or should be the head, and in the congregation, the elders are ordained of God to rule.

SPIRITUAL . . . (cont'd)

take "heed therefore unto yourselves" (Acts 20:28). Whether we take the implication of the original word literally or figuratively, it is a duty to consider.

It is required that an elder be a "sober" man (1 Timothy 3:2, Titus 1:8). However, this is not speaking of his abstinence from alcohol, nor does sober mean somber. The Revised Standard Version has, "sensible." The original word is translated "discreet" in Titus 2:5. If a man had demonstrated discretion and good sense in his private affairs, he should be able to use the same talents in serving the church of God. The man who has shown little fore-thought in his financial and other matters would not fill this qualification.

According to the Bible, each elder must be "apt to teach" (1 Timothy 3:2). You may know of an elder who "is apt to do almost anything," but this is not the scriptural idea, of course.

To fill this need, he must study diligently, for he must be, "holding fast the faithful word" (Titus 1:9). Why should the "local preacher" be any more versed in the scriptures than the elders? Would it be out-of-order to expect the elders to do some of the "feeding of the flock" themselves? (Acts 20:28).

The elders must be "patient" and "meek" in their teaching (2 Timothy 2:24-25), for "the flock" includes "lambs" (see John 21:15).

Men, if you would be elders you must be "holy" men (Titus 1:8). This requires that you strive to be "free from wickedness, religiously observing every moral obligation." Those who lead in worship must possess "holy hands" (1 Timothy 2:8). The New English Bible uses the term, "devout" (Titus 1:8).

Finally, elders must be "lovers of good" (Titus 1:8). Though the King James Version has, "men" in this verse, it seems that the original application is wider. The elder must be a seeker for truth and a lover of it where ever he finds it. He should look for good in those under his charge and seek to develop it.

Which of the qualities named above should every Christian not strive to grow? Let us seek qualified men and seek to be those men.

GREER, S. C. . . . (cont'd)

take our place by the time we leave."

Some records for the work in Greer are: Bible study, 41; morning worship, 52; evening worship, about 80: con. $205.

POSITIVE . . . (cont'd)

hospitable. May the church work to instill in the minds of men this very important facet of Christianity in action.

3. "Now a bishop must...moreover have good report (testimony) from them that are without..." (1 Timothy 3:7.) The primary concern of the apostle in the stating of this trait is that of character. It is highly important that the character of an elder be above reproach. The elder must so live that he will have a good reputation from those in the church who have chosen him to be their overseer, and he must have a good reputation from those who are not in the church.

Several years ago while I was attending college, I preached for a small congregation who had two elders. One of these elders (?) had appointed himself to be a leader of the church. He was not respected by those in the church and was despised by those in the community. It was a tragic situation. The church did not know what to do about it and, consequently, did nothing. The church was stifled by this man who had a bad reputation.

What other people think of us is very important. What people think of elders in the church is vital to growth of the church and the saving of souls of others. No man should be appointed an elder whose life and conduct are questioned, even by those of the world. Titus was told by Paul that the elder was to be "blameless." (Titus 1:6.) This does not state perfection but does state that he must be well received and respected in his character. Brother J. W. Shepherd states concerning an elder: "Blameless must be his life, spotless his name."

4. "For the bishop must be...just..." It is inconceivable in the light of the scriptures to have an unjust or unfair man appointed as an elder. A definition of "just" according to J. W. Shepherd is one "who tries strictly to perform his duties toward men--the duties which integrity and justice seem imperatively to ask of him in his relation with his neighbor."

The elder that is selfish, clannish, or biased in his thinking is the elder that is going to destroy his influence as a man, as an elder, and he will destroy the church for which Christ died.

It is highly important that we know the man or men that we are considering for the eldership of God's people. They must meet the traits and qualifications that God has outlined in His book, the Bible. Let us pray to God that He will raise up men who are sound spiritually, doctrinally, and who are accepted socially in their relationships to people. Men who can serve as elders in such a way that the church of our Lord will progress and that the spirit of our Lord will captivate the souls of men to march under the banner of our King! This is our prayer. Amen.

CHURCH NEWS . . . (cont'd)

The high-light of this years work will be our Campaign for Christ, October 2-15. We will be assisted in this campaign by Derrel Davis, minister of the Stony Point Church near Florence, Alabama as director, and fifty or more workers from Stony Point and other congregations of the Florence, Alabama area. This campaign will be a city wide coverage of Florence, S. C. and will be climaxed by eight nights of preaching by Charles Coil, minister of the Salem Church near Florence, Alabama.

We solicit the cooperation of every church in the Carolinas for our July meeting and October campaign. We need the prayers of every Christian and the presence of all who can possibly attend.

Charleston, Essex Village

PAULETTE COOPER, Reporting: Since August, 1966, the work here has been strengthened tremendously. May, 1967, has brought wonderful results on nine month's work. Our Sunday Bible study is 98 an increase of 30. In the morning worship, we have an increase of 46 giving us a total of 122. Our evening worship is 82 and our Wednesday night Bible study

is 76, an increase of 16 for each service. Our contributions have increased $40 per week.

We were blessed with 127 precious little children in our VBS. We have 18 new members making our total 82.

We are looking forward to the lectureship which will be held here the first week of November.

N. C. NEWS . . . (cont'd)

Greenville

C. E. MANNON, Reporting: Four baptisms this year brings our active membership to twenty. More than this number have moved away since our beginning six years ago.

Our decision to leave this work in August will be definite as soon as our replacement is chosen. Physical facilities are complete and the work is progressing.

We continue to appreciate the Carolina Christian and the fellowship of Carolina preachers.

Charlotte, Westside

JOE MOORE, Reporting: Growth and general interest are on the increase here. Our gospel meeting, June 5-9, with Melvin Wise of the Brainerd church in Chattanooga, Tennessee, saw a peak in attendance of 152 on Friday and there was one baptism. On June 10, three more were baptized.

Our personal work program, which has always been strong at Westside, is expected to do even better with the arrival of Sherrill Bennett of Corinth, Mississippi as our second full time minister and personal work director.

Brother Bennett was formerly the minister of the church in Augusta, Arkansas. We greet him and his wife Suzanna, who just finished at Harding this year, as a great encouragement to the church here. Brother Bennett has already baptized one here and hasn't had time to finish moving yet. This brings our total responses in the last nine months to 53, including 27 baptisms.

Lexington

FLOYD GENTLE, Reporting: After two years with the church here we will be leaving July 31, 1967. During the past two years the church has constructed a very nice building and the contribution has more than tripled. The attendance has increased slightly but much more work is to be done in this behalf. There remains a pleasant atmosphere among the members and I think the future is promising. I fully recommend the work to anyone desiring to relocate. The city is growing and the potentials are unlimited.

I feel that the Carolina Christian is rendering a great service to the cause of Christ in the Carolinas. Keep up the good work.

Asheville, Vance Street

HENRY L. FUHRY, Reporting: Since the first of the year we have had eight baptisms, three restorations, and two to place membership. Leslie G. Thomas continues to serve Vance St. as minister and is now in his seventh year with us.

Within the past two months the congregation selected elders. They are Ralph E. Russell, Roy Parkhurst, Joseph E. Cox, M. D., and Harry Cauble. Within the near future the congregation will be asked to select deacons. J. Richard Cordle is our able song leader. We have begun issuing a weekly church bulletin.

Our present building has been taken over by Urban Redevelopment and we have purchased better than an acre of land about four blocks from our present site. Our new building will be at the corner of E. Chestnut and Liberty Streets. This is just off the Crosstown Expressway (east to west) and about one block to the east of U. S. Highways 19, 23, 25, and 70 (north and south). We will begin construction of our new building within thirty days and it should be completed by the end of 1967. It will have an auditorium seating 320. There will be 16 classrooms with expansion to 20.

We will continue to meet at our present location at 54 Vance Street and invite all who may be in the vicinity of Asheville to worship with us.

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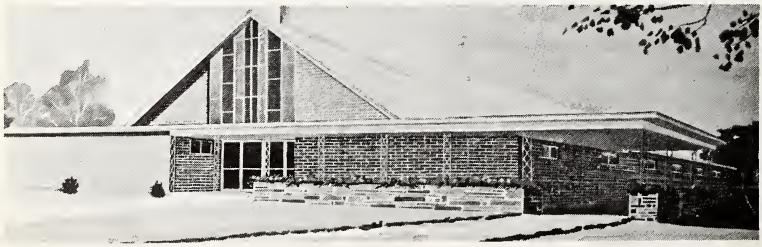
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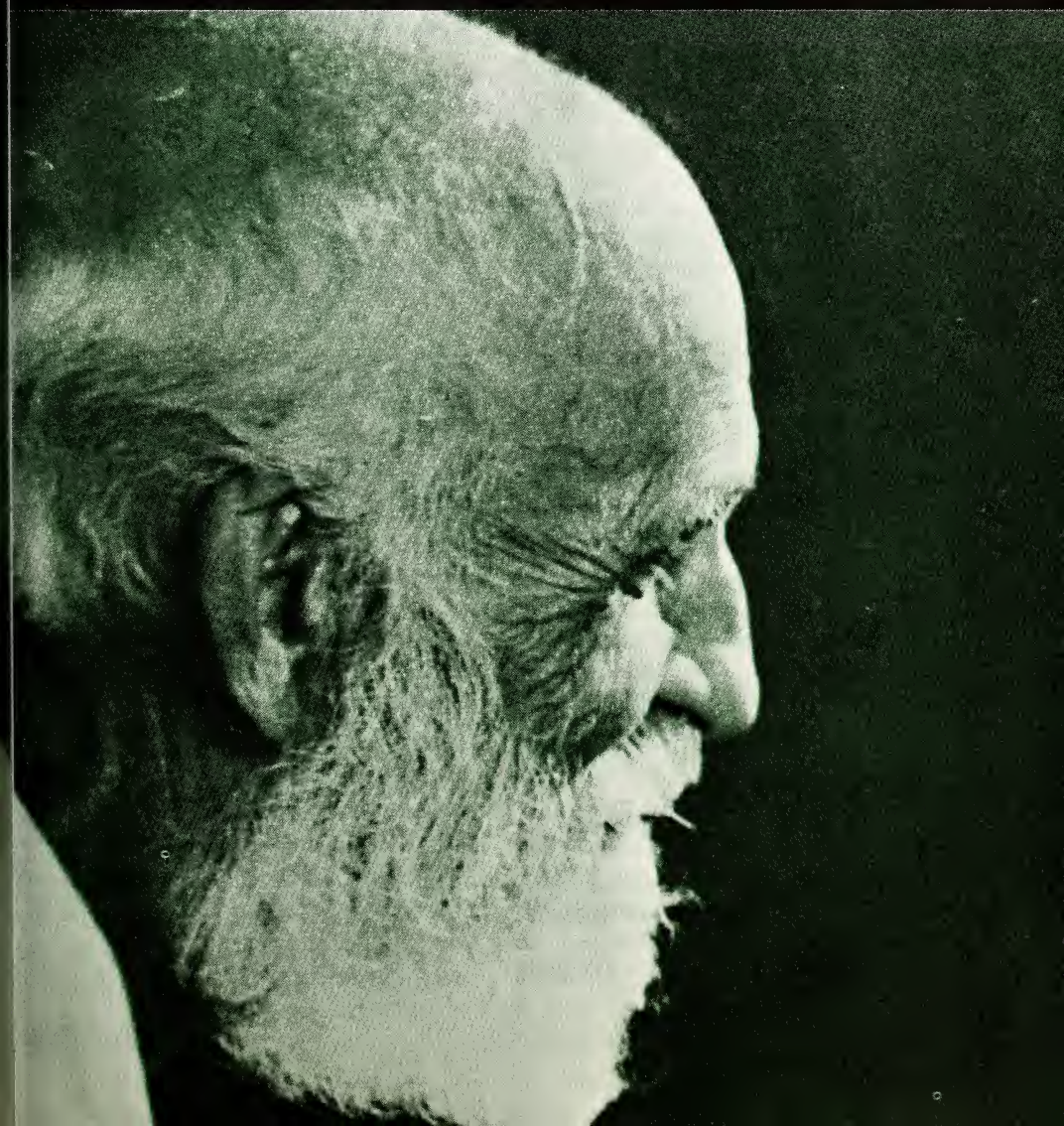
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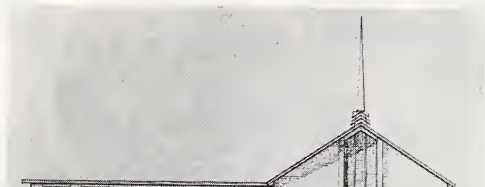
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VOLUME 9, NUMBER 8

AUGUST, 1967



HELP!!
BREVARD, NORTH CAROLINA



The small congregation in Brevard, North Carolina is facing a crucial need. It has been meeting for just under two years in a small frame building leased from a Methodist group which outgrew it. This building has proven both a blessing and a hindrance--a blessing in that it provided a wonderful place to start--a definite hindrance in that it does not lend itself to growth and progress of New Testament Christianity. For one thing the building is more than 100 years old; has no plumbing of any kind (no rest rooms, no baptistry). There are only 4 tiny classrooms (6' x 10' in size); and it will seat less than 100 people. The heating facilities are antiquated and on bitter cold days it is necessary to delay services until afternoon or postpone them. And the building sits in the very center of a cemetery, and is associated in the minds of the people with the progress of Methodism in Transylvania County.

What Has Been Done

What has been done is a tribute to the faith of the families who started and the Graymere Congregation of Columbia, Tennessee who sponsored it, (From the beginning Graymere has provided the Minister's support). From elements of five families the attendance has grown to elements of some fifteen families, (or an average of between 40 and 50). The contributions average about $125 each Sunday With the help of others the equity in Minister's home was purchased, and building site has been paid for. A program of work including radio programs has been maintained. Also, some benevolent work has been accomplished. And though small and in need itself, this group has contributed periodically small amounts to mission programs in other places, (which it will continue to do).

The Urgent Need

A proposed building which will seat 160 initially, and can be expanded to accommodate 244 in the future has been planned for the site purchased, (this site has been paid for). It will provide ten classrooms and a Minister's study; also a mother's room, and adequate parking arrangements

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carolina CHRISTIAN

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Published monthly by Carolina Christian Publications, Inc., P. O. Box 5423, Station B., Greenville, S. C. 2960

Second class postage paid at Greenville, S. C.

POSTMASTER: Send undeliverable copies with Form 3579 attached to Carolina Christian Publications, Inc P. O. Box 5423, Sta. B., Greenville, S. C. 29606

RETURN REQUESTED

Address all editorial matter to Burl Curtis, P. O. Box 5423, Station B., Greenville, S. C. 29606

Address all N. C. News to Tony Forrest, P. O. Box 714, Taylorsville, N. C. 28681, and all S. C. News to Rhoden Presnell, 801 Durant Ave., N. Charleston, S. C. 29406 News items to be printed in a given month's issue should reach the news editors by the 15th of the preceding month

SUBSCRIPTION PRICE: Individual, $2.50 per year; club of five or more, $2.00 per year; quantity, 13c for 1 or more.

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STIMULATING DESIRE FOR SERVICE

W. H. Driskell, South Hill, Va.



There is much written on the eldership and the qualifications of an elder; but there is little to my knowledge on the subject "to desire the office."

I firmly believe that no congregation is all that God wants it to be until it is complete in organization with elders and deacons. If not, why is there so much said about elders and their work in the New Testament?

I hear too many of my brethren making the statement "You can be scriptural without elders and deacons." Is this true? I think not, if there are qualified men in the congregation. If qualified men are not found, then the Lord allows us time to teach men to meet the qualifications and the men time to prepare for the work. Only during that period could we be scriptural in our practice.

The first step to being an elder is to be truly convicted and converted, one who really wants to go to heaven himself. There are too many half-converted members in the church today. This has been the real cause of many small and weak congregations throughout our land. Why are there so many congregations that have been in existence fifteen or twenty years with not many more members than the number of years they have been meeting as a church?

I do not intend to deal with the qualifications of an elder in this article. Someone else has been assigned that subject. But please do read the qualifications given by Paul in 1 Timothy 3 and Titus 1 and you will find that most of these qualifications must be met in order to be a Christian.

One must first desire to be a Christian. Then he will prepare himself to do whatever work needs to be done to the best of his ability.

"If a man desire the office of a bishop, he desireth a good work." (1 Timothy 3: 1.) The emphasis must be placed on the "work," not on the position or office. We are told that there is no original word for office, but it is certainly implied.

Too many men have desired the office but not the work. They desire the glory or honor and the authority they believe would be theirs. It is said of one elder that he refused to be identified with the church (after moving into the community) unless they would make him an elder. This they did to their regret. This type of seeking is not what Paul had in mind in his letter to Timothy.

Elders have abused the work and become "bosses and lords." On one occasion I was given a list of sixty-two members who have been disfellow-shipped in five years on the grounds of "disobedience to the elders." This was more members than were on the roll at the present time. There was little desire by this congregation to respect the eldership.

Many congregations are to be blamed for the elder-preacher shortage because they lack respect toward each of these who is trying to serve the Lord in this position. There are members who reject the eldership as to their work and responsibility but who want someone in the office to blame for the failures of the church.

I know one congregation where no decisions could be made except in a general business meeting of all the men. The men in their meetings would delegate work for the elders to do - mostly the unpleasant tasks. The hands of these elders were tied by the congregation and there was little to be desired in this work.

Too many preachers have refused to work under an eldership. They have abused and discredited these men and turned the congregation against the elders and their due respect. Some have removed

(see page 8)

THE WORK OF ELDERS

George A. McWhorter, Sr., Durham, N. C.

The qualifications of an elder are set forth by Inspiration, thus the apostolic writers were guided by the Holy Spirit. These qualifications are recorded in 1 Timothy 3:1-13, 5:17; Titus 1:5-10; 1 Peter 5:1-4; and Hebrews 13:17. We often speak of the "qualifications" of elders abstractly or as if they are separate and apart from the "work" or "duties." We should remember that with but two or three exceptions every Christian should possess the same qualifications to be well-pleasing unto the Lord. Most of the qualifications have to do with disposition and attitudes. I am convinced that it would be a lot easier for people to understand and appreciate the significance of the type of men and the reason the high attributes of character are so essentially needed for the eldership after they have seriously studied and learned of the work God expects them to do. The very nature of the work makes certain qualifications necessary (1 Timothy 3:1). "This is a true saying, if a man desire the office of a bishop he desireth a good work."

Although it is easy to see there is a need for qualifications in keeping with the position which elders occupy and the work they are to do, the Lord has not left it up to us to name the traits, qualities of character and abilities that are so essential. The requirements are given in detail by Inspiration and are to be respected.

If the Bible teaches anything, it teaches that the elders have the oversight of the church. There are six words used in the New Testament scriptures to designate those who have the supervision of the congregation. These six words may be divided into three pairs, each pair expressing a distinct thought. First we have the words "elders" and "presbyters"; the first of Anglo-Saxon origin, the second of Greek origin. Next "shepherds" and "pastors"; one of Anglo-Saxon, the second of Latin origin. Thirdly, the words "overseers and "bishops"; one of Anglo-Saxon origi the other of Greek origin. We have i these six words the three ideas of "expe rience," "feeding," and "oversight. Therefore the whole idea emphasizes th "work" of those who are appointed to th eldership.

All should remember that the elders hav a great and grave responsibility--one tha looks in two directions. Their first re sponsibility is to God; their second, to th congregation. Their plans, activities an decisions should be in the best interest o the cause of Christ.

God, through Christ, has established th greatest institution in all the world, th church. In order for the church to fulfil her mission she must: 1. Evangelize th world (Matthew 28:18-20; Mark 16:15-16) 2. Be edified and built up (1 Corinthian 14:3; Matthew 28:20). 3. Look after th needy (James 1:27; Galatians 2:10, 6:10) The elders have a great, grave, glorious rewarding and challenging responsibilit resting upon them.

The elders are to meet heaven's approva in leading that great institution to be th "light of the world" and "the salt of th earth." The key to church growth, de velopment and success rests in the elder ship who provide proper management- oversight, leadership and guidance. I this way their work embraces: 1. "tak ing heed unto themselves." Their live must be "examples" of purity, compas sion, prayer, knowledge, dedication an faithfulness. This is evidenced in thei personal lives, business activities, hom life and community participation as wel as their devotion to Christ. 2. "Takin heed (oversight, rulership) of the church. This embraces study, plan, and foresigh in both present and future needs. The must know the church and its personnel its doctrine, organization and practices They must possess wisdom to solve it

(see page 8)

HONOR TO WHOM DUE

Olan Hicks, Henderson, N. C.

Questions about relative honor, prestige, nd authority in the Lord's kingdom have roubled the disciples since even before ts establishment. In Matthew 20 we read bout the sons of Zebedee tendering a per- onal request that Jesus plan for them a pecial place on his right hand and on his eft hand in his kingdom. There was in- ignation aroused in the other ten and a uarrel almost erupted. Jesus settled it n verses 25 and 26 by referring to the entile systems of graduating authority or ank and then saying, "But it shall not be o among you." Those who are greatest, e explained further, are those who erve, not those who govern. In this the ord's church follows a unique principle, xemplified in the words, "It is more lessed to give than to receive." Christ's ingdom is not of this world and his faith- ul servants do not have as their objective he worldly traits of power, preeminence, nd domination of others. If we fail to ac- ept this principle, we cannot qualify as rue Christian believers. Jesus said, How can ye believe, which receive hon- ur one of another, and seek not the hon- ur that cometh from God only?" (John :44.) John singles out Diotrephes as a ejecter of the apostles, reflecting that he loveth to have the preeminence." (3rd ohn 9.) So it is wholly unacceptable to epart from the decree, "one is your aster, even Christ, and all ye are breth- en." (Matthew 23:8.)

Now, realizing that in matters of author- y, rank, preeminence, etc. we are all qual before God, we turn slightly from at area to consider the matter of honor, espect, and backing, particularly that hich is to be given to elders of the hurch. Grave and serious consequences evolve around the responsibilities of hristians to elders and of elders to the ock. Paul wrote, "Render to all their ues, tribute to whom tribute is due; cus- tom to whom custom; fear to whom fear; honour to whom honour." (Romans 13:7.) This is applied both inside and outside the membership of the church. That the will of Christ be respected in the matter of honoring his emissaries is important as emphasized in the Lord's words of John 13:20: "Verily, verily, I say unto you, He that receiveth whomsoever I send re- ceiveth me, and he that receiveth me re- ceiveth him that sent me." The divine charge to elders of Acts 20:28 to "feed the church of God," implies the responsibility of the membership to recognize and re- ceive them in their work of oversight. It is but logical that elders could not feed an unwilling and uncooperative flock. The fact of our equality in rank or in religious "royalty" does not relieve us of our re- sponsibility to "know them which labour among you and are over you in the Lord, and admonish you," (1 Thessalonians 5:12) and to recognize that they have an assigned responsibility to oversee and watch con- cerning our souls. The inspired word of God says that to give these men a hard time is an "unprofitable" thing for us to do. (Hebrews 13:17.)

So we see clearly established in the scriptures two things thus far: 1. There is to be no "clergy," royalty, or lordship arrangement among God's people in the sense of rank or preeminence. 2. God's plan does call for duly appointed, qualified elders, who must give themselves dili- gently to the oversight of the flock, and insists that members of the flock render recognition, respect, and full cooperation to them in their work. Serious conse- quences attach to negligence and failure on either side of this arrangement. Peter exhorted elders to "take the oversight" of the flock, but "not as being lords over God's heritage, but being ensamples to the flock." (1 Peter 5:2,3.) Abuses in both ways have in past years brought about much serious trouble for the church. This

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Duties Of Christians To Their Elders

Henry H. Reynolds, Charlotte, N. C.

Recently when our guest editor of the month, Bob Sorrell, requested that I assign myself to the task of writing a few words on the above subject, I found that for the first time I was giving serious consideration to this question. I have heard many sermons on the qualifications of elders and many others on their duties, but only an occasional reference to the duties that church members have toward their elders.

The government of Christ's church is not a democracy, nor is it a republic, but a monarchy. He is the absolute Head and Ruler of the church, and we are subject to His rule and to His rule alone. No body of men has been given the power to legislate in matters of faith or doctrine. They cannot change or modify such matters in any way. There is no indication in the scriptures that the elders have any authority to change or abrogate God's law. They are charged with the responsibility to enforce His law within the local congregation.

The Holy Spirit has commanded that elders be ordained in every congregation. They are given complete authority to oversee the work of the local congregation. This authority is given to the elders alone, not to the preacher or to the deacons or others. In those cases where the preacher, the deacons, or others have usurped this authority, they are in serious violation of God's law.

This oversight is limited to the local congregation, and, therefore, elders have no authority to oversee the work of other congregations, nor to oversee other Christians who are not members of the local congregation. The elder-member relationship is, therefore, confined to the local congregation.

The congregation is commanded "to know them that labor among you, and are over you in the Lord, and admonish you." The following verse says "to esteem them exceedingly highly in love for their works sake." (1 Thessalonians 5:12,13.) The scripture further states "let the elders that rule well be counted worthy of double honor, especially those that labor in the word and in teaching." (1 Timothy 5:17.) And "Obey them that have the rule over you and submit to them." (Hebrews 13:17.) Also, "Against an elder receive not an accusation, except at the mouth of two or three witnesses." (1 Timothy 5:19.)

The responsibilities and duties of an elder are indeed great. Most elders are aware of these great responsibilities and have a very healthy respect for them. He must be ever conscious that to over exercise his authority or to fail to exercise such could be serious. Like most men today, elders are busily engaged in raising families and providing for them. An elder usually has a family that is about as large as or larger than average and has business responsibilities usually as large as or larger than average. If most men feel that they are heavily burdened with the responsibilities of a family and business, they should consider the elder who also has a large family of Christians to watch over. With these things in mind, we should be able to see that the elders need the cooperation of every member of the local congregation.

First of all the elders must have the full cooperation of the local preacher. The local preacher must look to the elders for support in his efforts to preach and teach. He should also look to them to supply for the physical needs of himself and his family. In return the elders should have the support and loyalty of the local preacher. Harmony is lost in the church when the preacher and elders are at odds. It is just as proper for the elders to direct the work of the preacher as any other member of the church.

The church must have deacons who are

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DUTIES . . . (cont'd)

"self starters" and who will take responsibility for the various works of the church. The elders must delegate certain responsibility to individual deacons to accomplish objectives. It would be impossible to oversee the entire work of the church and yet handle all the details at the same time. The deacons must be willing to take this load from the shoulders of the elders. Wonderful things can be accomplished by a congregation which has elders, deacons and a preacher who are working together in love and harmony with each doing his share to advance the work of the church.

Certainly the elders must look to the individual members of the local congregation for their help and cooperation. While the individual member may not always agree with decisions made by the elders, it is their duty to respond to these decisions in a positive way. It sometimes takes give and take among the elders to arrive at a decision, which when made should be accepted by all in the right spirit. If each member were to decide every matter for the church, we would have complete chaos.

The members should be willing to take direction for their work from the elders and also from others designated by the elders. They should be willing to exercise their talents individually and collectively as directed by the elders so that the most can be accomplished.

This is not intended to infer that it is up to the elders to take charge of all the work of each individual Christian. The situation should be that the elders would merely set the pace and direction, and the church would move in harmony toward these goals.

There are usually those present in each congregation who cause the energy of the elders to be dissipated. Among these are the contentious who are always against everything and usually at odds with everyone, the "prima donnas" who always want to be the leader or center of attraction and of course those who don't want to do anything. Usually these three groups are the ones who are constantly advising the elders as to how the church should be run. It is not easy to deal with these people and quite often the elders do not feel adequate either individually or collectively to handling them. It is always easy for some member to suggest that "we should withdraw from them," but this is not always the answer. Most members would be more helpful if they would leave such matters in the hands of the elders. If after the elders have satisfied themselves that every effort has been made to bring an individual into subjection without success, then the matter of the proper discipline is their responsibility.

Let each of us consider our place in God's economy and dedicate ourselves to doing all we can to advance the cause of Christ.

HELP BREVARD . . . (cont'd)

Four additional classrooms may be added on later. The estimated cost is $60,000. After careful study of available financing arrangements it was decided that the congregation must raise at least 40% of this amount in order to qualify for a loan on the rest. This is essential in order that the group might meet the repayment schedule, and also maintain an active, wide awake program of work in the area. Will you help Brevard reach this goal? The blue prints are ready and the builders are awaiting the signal to go! Any gift large or small will help and will be acknowledged. The address is Church of Christ, P. O. Box 784, Brevard, N. C. 28712. Brevard is a community of 8,000 in a County of 16,000 located in Western N. C. near Asheville, and the Great Smokey Mountains. A genuine and vast mission field. James A. Davis, a graduate of David Lipscomb College, who has spent the past 15 years in Western N. C. is the Minister in Brevard.

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STIMULATING . . . (cont'd)

the elders appointed by the church to put in men that suited them. This ought not so to be.

Best laid plans sometimes fail if they are not in the right direction, for the right purpose, and with the proper support and full cooperation.

For one scripturally to desire the office, this desire must be to the glory of God and to the spiritual welfare of man. The office should not be accepted for any other purpose. An elder should be of the proper character and set the right example for other members of the church, having all (not just some) of the qualifications given by Paul in 1 Timothy and Titus.

Our strongest churches in the brotherhood are such because of a good eldership. These elders and their record of service will be a great source of inspiration to others to assume the work and responsibilities, and to be able to absorb the abuses and criticisms that go along with the work. These churches are strong because they have memberships standing firmly behind their elders, giving their full support to whatever they deem best for the local church.

Many small congregations selecting elders for the first time make many mistakes and operate on the trial and error method. This has brought much harm to the church.

In order to stir up desire for service by the brethren, many sermons need to be preached and many classes must be taught. A man who desires the office for its work's sake should attend lectureships and workshops and discuss church problems with faithful elders of other places - along with much study, prayer and meditation - before his desires are made known to the local congregation. In other words - prepare himself well in advance for the work he desires to do. It is said of Lincoln that he prepared one of his best speeches, and it was thirty years before he had an opportunity to use it.

To desire the office of a bishop requires the greatest faith that is within us. It has been well said, "The work of an eldership is not to put religion into a church, but to pull it out."

In closing, let me recommend two good books which should be studied by every male member of the church. They are "Congregational Development" by L. R. Wilson and "At Work for the Master" by Stafford and Ira North.

THE WORK . . . (cont'd)

problems, vision to plan its work, zeal to work the plan and undaunted faith to act scripturally in ever going forward.

a. They are to "rule well"--firmly, kindly, objectively.

b. They are to supervise and plan the teaching program. "Being apt to teach" (having the ability), they must know and see that the program is sound, effective, proper, and adequate. Feed the "babes--milk" the mature "strong meat" (Hebrews 5:13-14), thus assuring that "babes" will grow to maturity.

c. Train--teachers, potential elders, deacons, preachers, their wives and/or potential wives and personal workers. Every member of the church should be involved. Use the talents of each person (Matthew 25:14-30). Use them where they are best fitted.

d. Warn the unruly, comfort the feeble-minded, support the weak and be patient toward all men (1 Thessalonians 5:12-15).

e. "Restore the fallen" (Galatians 6:1-3).

f. Plan the over-all work--have a vision for the future, as well as the present. Plan the daily, weekly, and yearly work to be done. Look ahead five, ten, twenty years hence. Carefully prepare a budget, Eagerly "go forward" with a bold, challenging plan.

g. Have a missionary spirit. Be convinced that the world is lost without the Gospel. The eldership that is mindful of and interested in the spread of the kingdom will work hard to spread it at home. Exhibit unselfishness, love, faith and sacrifice.

h. Lead in the work of Christianity by

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HONOR . . . (cont'd)

is why it is needful to study and understand the truth about rendering "honour to whom honour is due." Some people need to be admonished NOT to consider God's appointment as license to become a "Lord" over others. Others need to understand that this is not a priesthood arrangement and that the individual approaches God directly thru Christ. Still others need to be admonished to submit to and cooperate with the elders, to render sufficient honor and respect that God's plan will achieve what is intended for it. Some apparently do not realize that it is their Christian duty and privilege to honor the plan of God in this respect and to be pleasantly associated with the men whom this places over them.

But these men are not only to be honored because of possessing an assignment as leaders, but also because of the great dedication required of them to even serve in this capacity. Surely no one with genuine Christian love in his heart, could behold the personal sacrifices, the hard work, the selfless dedication of good elders to the cause of Christ and not want to give them all the honor and respect the law of Christ will allow. They are doing things for the souls of others that most of us wouldn't even have the courage to attempt. They live daily in a "goldfish bowl," so to speak, lives that are constantly on display before all. Their moral and spiritual standards are required to be above question. They are men who must daily make an "A plus" on every kind of Christian test. It can also be said that so much constantly depends on the work of these men. Their position is so important that many a congregation has failed in its mission for the sole reason of lacking such men to lead. Yes, there are lots of reasons why a Christian, or even a sympathizer, would desire to greatly honor and support a Godly eldership. But I think that perhaps the most impelling to me is the fact that what they're doing, what they are, is almost entirely for others. It is true that a reward will be theirs, but they must do this, not for any kind of reward, but because they love your soul and mine and want to see them saved. God cited this as a reason for instructing us to give them our very best. (Hebrews 13:17.) And it is something we certainly ought to be most happy to do. In fact, it's the least we can do. When God said "honor thy father and mother," we find that he felt very strongly about it. Scriptural indications are that he feels similarly about this matter of cooperating with and honoring the elders or overseers of the flock. This then is not just a "duty," it is a privilege. It is not just an "ordinance," it is good, logical sense. It is not just a legalistic command, it is an arrangement which, when rightly used and not abused, insures the success of the church, the salvation of our souls, and the pleasing of God. I'd say it's pretty important, wouldn't you?

THE WORK . . . (cont'd)

administering to the needs of the orphan, widow, poor, destitute and neglected of humanity. We must have a church of charity (Acts 4:36, 37, 6:1-7; James 1:27; Galatians 6:10, et. al.).

The elders' "work" in leadership is the key for putting all Christians to work. Growth or lack of it is traceable to a great degree in the men who "desire the good work" as elders. The rate of growth in prospect is determined by the kind of elders the church selects. They not only rule, oversee and guide by "word" but by the strong example of their faith (Hebrews 13:7).

NASHVILLE SCHOOL OF PREACHING

In a recent issue of Carolina Christian on the schools of preaching being operated in the United States we failed to include the Nashville School of Preaching. The classes for it meet in the building of the Waverly-Belmont Church of Christ. The mailing address is: P. O. Box 6092, Acklen Ave. Station, Nashville, Tennessee 37212.

BROTHERHOOD NEWS

Howard Winters, Burlington, N. C.

Fastest growing church. A widely publicized UPI news release says that the churches of Christ are the fastest-growing major religious group in America. According to the news item, from 1950 to 1965 membership increased from 1,000,000 to 2,350,000, an increase of 135 per cent. The second fastest-growing body, the Church of Jesus Christ of Latter-Day Saints (Mormon), increased in the same period only 61 per cent. The researcher for the article found that the highest rate of growth is found in the more conservative Protestant bodies which place a great emphasis on personal evangelism.

Open house at Mid-Western. "Over 3,000 people attended the Open House for the first three units of Mid-Western Chilren's Home in Cincinnati, Ohio on May 27th. Speakers for the day's program included Dale Smith, Keith Stotts, and Jim Bill McInteer. Mid-Western is located 25 miles north east of Cincinnati on a 160 acre tract of land. The ultimate goal is to construct 40 such homes on the site."

The Mid-East crisis. The war in the Middle East has uprooted all American missionaries from churches of Christ in Jordan and Lebanon. Five families, comprising the American-supported missionaries, and two additional American families, who worked for the United States Information Agency, were evacuated from Beirut by the United States Government. They were among more than 2,000 Americans evacuated from that area. The missionaries are all safe and are waiting, in separate cities around the world, for further development in the hopes that they can re-enter their respective fields to carry on the work.

Disturbance in Nigeria. Most of the American missionaries and their families have been forced to leave Nigeria, one of the most fruitful mission fields in the world, because of secession (of Eastern Nigeria) and civil war. Twenty-four (including the missionaries and their families) have already been brought back to America. However, Dr. Henry Farrar, who operates the Christian Hospital, and who was not able to find a suitable replacement, continues his work in Eastern Nigeria, seeing nearly 200 patients a day. A late report from Dr. Farrar states that the situation there is "tense, but quiet." As we understand it, the work of M. F. Norwood, who recently left North Carolina for Nigeria, continues uninterrupted. The future of all the work is uncertain, except as it falls into the hands of 55,000 native Christians.

Polish Christians imprisoned. Three members of the church in Poland were arrested in Warsaw around the first of April and charged with "belonging to an illegal organization" and "printing religious literature." Those arrested were Henry Ciszek, Boleslaw Davidow, and Mrs. Zofia Naumiuk. Davidow was released after two days, but Ciszek and Mrs. Naumiuk are still being held incommunicado. Although an attorney has been employed in their behalf, even he is not able to contact them or to communicate with them in anyway.

Persecution in India. Carl Johnson, a missionary for churches of Christ in India, received a letter, after baptizing 357 converts in a six day campaign, from the "Presbyter-in-Charge" of the Church of South India in which he was threatened with police action if he continues to teach and baptize (called "sheep stealing" in the letter) people from the CSI. G. A. Bernard, an Indian preacher for the church of Christ, was beaten and robbed by seven CSI men, who had invited him to preach at one of their gatherings. (With only about a half-dozen workers, more than 8,000 have been baptized in India in the past four years.)

PRAYING AT THE CITY LIMITS

C. E. Mannon, Greenville, N. C.

It was a typical August afternoon in 1961 when we brought our little brown '51 Ford to a stop at the city limits of Greenville, N. C. But our behavior on that 24th day was not typical of those who enter the boundaries of any city because our mission was unusual in our time. Ours was a mission of pioneering to establish in this city the church whose plea and pattern was ordered solely by the New Testament of Jesus Christ. And the burden of the occasion made us glad to pray, for we had arrived to undertake our boldest venture of faith--to lay a foundation of gospel truth as would enable others to build upon without compromise for all time, to sow the good seed of the kingdom of God to the end that he give the increase and his Son forever be honored. Five Christians, four of whom have long ago moved away, were waiting to enter into a partnership of moving, within six years, from rental premises to our own completed facilities (church building and preacher's home) whose real estate evaluation is three times our present obligation. But more than this, to embark upon a teaching program involving all the familiar approaches to preaching Christ and him crucified and resulting in forty-two baptisms and eleven restorations, many of whom have gone out from us to other communities and states. Moreover, the church here is now represented by more local members than those who have moved to us. That a stable nucleus of well taught, highly capable people now comprises our membership cannot be gainsaid.

In a college town which has experienced tremendous growth in recent years, the church expects to continue pioneering in this strategic location over the years ahead, being favored by the fellowship of faithful saints from many parts, especially the Highland View church in Oak Ridge, Tennessee. Local contributions now average $92.58 weekly, but more than this, there are beautiful, useful, fruitful lives maturing in the faith and beckoning others to follow as they follow the Lord. When other organized congregations take the initiative to plant the church in other locations of this area, (by far the weakest of the state) they will find in the Greenville congregation a band of Christians who desire to cooperate in the faith "once delivered," even as we now have the finest working relationship with sister congregations, the closest being thirty miles away. The need will long exist for dependable brethren to establish themselves among us and lend support to building up the kingdom, and to this end, we echo again the Macedonian call: come over and help US.

Sometime shortly after August 24 of this year, my family and I, enlarged and enriched by our most memorable experience, plan to come again to the Greenville city limits--this time, leaving a work that has claimed six of our best years--and we shall pray. Our prayer shall be one of thanksgiving, especially for this good church and every contribution to its reality, and we shall pray for the new preacher and his family, the James M. Swaffords whose experience of almost twenty years the church and area needs and with whom he expects to plan and build for the years ahead. The church here will receive them gladly; they will know the fellowship of preachers (Carolina) unsurpassed in good will, great faith, and noble aspirations; they will replace a family who does not regret their summons to pray at the city limits.

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CAROLINA CHURCH NEWS

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NORTH CAROLINA NEWS

Asheville, Vance St.

HENRY L. FUHRY, Reporting: Our new building is now under construction and is scheduled for completion in October. We will have a picture of the building for printing within the next month or two.

The encampment of the churches of Christ at the Blue Ridge assembly grounds was conducted during the week of June 18. Brother and sister Leslie Thomas taught during this assembly as they have for the past several years. On June 18 we had our annual fellowship get-together for those Christians attending the encampment. We had 160 present for Sunday morning services. Following services we had dinner together at the East Asheville Community Center.

The congregation is now in process of selecting deacons. They should be appointed by the time of the next issue of the Carolina Christian.

The writer spoke at the Hendersonville church of Christ on June 4, during the absence of Kenneth Willis who is minister of that congregation. The Vance street church has several able speakers who are willing to preach for churches within a radius of 75 miles of Asheville, should their services be needed. If such is the case write or call Leslie G. Thomas, our minister at 18 Governors Court, Asheville, N. C. - telephone 254-4408.

We extend a warm welcome for you to attend services with us when you are visiting in the vicinity of Asheville.

Jacksonville

TALMADGE L. SOLOMON, Reporting: On June 11, 1967, my family and I moved to Jacksonville to begin our work here. We left behind a wonderful congregation of the Lord's church in Goldsboro. Their new minister, brother O. B. Dunlap, is doing a wonderful job.

Since our arrival, we have been greatly pleased with the progress the congregation is making. Several new records have been set. These include a record attendance in Bible Study of 155; a record attendance in Worship Service of 213; a record attendance in Ladies Bible Class of 18; and the enthusiasm will probably also break a record. We have had two baptisms, 6 confessing wrongs, and 6 placing membership. I am making plans to speak at the Youth Fellowship at Kinston, and to attend the second week of Carolina Bible Camp. We are meeting in a new building and the contribution has averaged $306.88, with an average of 179 attending worship service. We hope to begin, shortly, a well organized personal work program. The future of the Lord's church in Jacksonville looks great and with His help we hope to become the strongest congregation on the East Coast.

SOUTH CAROLINA NEWS

Barnwell

The church in Barnwell is moving forward with an accelerated program of activities. June 12-17 a religious survey was conducted in Barnwell by members of the church. Eighteen volunteers called on 1,038 homes in the city. The workers found the occupants of 660 of these at home. From this number it was established that the church ranks fifth in size of membership in the city, with only a few percentage points separating it from fourth and third places. Newspaper ads were used in conjunction with the survey and a considerable amount of information was obtained. In the process of the survey

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fifty cottage meetings was scheduled.

June 26-29, Charles Chumley, of Nashville, Tennessee, was with us to present a series of illustrated lectures entitled, "A Journey Into Yesterday." Good interest prevailed throughout this series, with visitors from many area congregations. Twenty three non-members from the community were also in attendance.

Jimmy Dorris preached in a series of meetings here July 9-16. Brother Dorris worked with this church from 1958 to 1962. He is presently working with the West Nashville Heights Congregation in Nashville, Tenn. Many visitors attended this effort and brother Dorris did a fine job of presenting the truth. This congregation hopes to have a full-time preacher even before this article goes to press.

Easley

(From Sylvan Hill's bulletin)

The Lord blessed the two week work in Easley, S. C. with 13 baptisms and one restoration. Four hundred contacts were left behind to be followed up after the conclusion of the campaign. (This campaign was conducted by Owen Olbricht and 23 workers.) Neil Inness is the local minister.

(The group went next to Ashtabula, Ohio.) The work in Ashtabula is progressing satisfactorily. After two weeks of campaigning 15 have been baptized and two restored.

The Mabelvale, Arkansas, congregation has taken the oversight and support of Roger Massey and his future wife, Bonnie Thomas, for the full time team. Thank the Lord with us for their taking this support.

Williston

MILTON PARKER, Reporting: Our work here continues to be pleasant. The congregation here is made up of some of the finest people to be found anywhere. A. T. Brown, Tom Jackson, and Clifford Cobb have been appointed elders. They have the very highest respect of the congregation and of the towns people. Under their leadership the church will go forward.

Greenville, Augusta Road

JERRY SENN, Reporting: Our first evening VBS was a great success with an average attendance of 175 per night. About 65 per cent of those who attended were from homes of non-members.

Sixteen of our young people attended Palmetto Bible Camp and five adults from Augusta Road worked in various capacities. It was an experience we'll not soon forget.

Our fall meeting will be conducted in October by Jesse Melton of Union, S. C. Newton Gribble will be with us in the spring.

We are experiencing the "summer slump." Attendance seems to be picking up a bit as vacationers return home.

The Echo, a teen paper, continues to be published monthly by our teen agers. If you are interested in receiving sample copies please contact Mike Moon, 49 S. Fairfield Road, Greenville, S. C. 29605.

There has been one restoration since our last report.

Greenville, Poinsett Highway

WILLARD C. PYLES, Reporting: The week of July 16-23 was the week of our Campaign with preaching by brother Ralph Snell of Florence, Alabama. A fine group of young Christians from Florence and Lexington, Alabama along with our own young people from Poinsett and Augusta Road, went from door to door endeavoring to set up cottage meetings and to enroll people in a Bible correspondence course. Their efforts were highly successful. One hundred and eight cottage meetings were set up and 348 enrolled in the Bible correspondence course. At the present time 20 cottage meetings are in progress with many more to be scheduled as soon as time permits.

The future of the Lord's work at Poinsett looks bright indeed. Pray for us in our efforts for the Master.

THE SINGING CHURCH

Irma Lee Batey

Memo to the songleader

The singing church is often the results of effective directing on the part of the song leader. He not only knows music but he has a sense of rhythm that never fails him. The retards, the fermatas, the crescendos and diminuendos, the tempos are all determined by, and kept within the rhythm of the song. The rhythm is the regular recurrence of accent that keeps the congregation singing together. Often congregations need instruction as to the significance of the song leader's directing. When the people understand the hand patterns and other signals, they will respond to these signs. At this point I must plead again for music-teaching-time for the congregation. With proper instruction each congregation will become a singing church.

Memo to the congregation

Each member of the congregation needs to look himself in the mirror and ask, Am I singing as musically as I can, with as much concentration as I can, with the enthusiasm that worship demands? Let us apply the old cliche--If every member sang as I sing, what kind of singing would our congregation have?

We are faced with many serious problems in Christian living that singing could help us meet. Our songs keep our minds on things spiritual, and Paul instructs us "to think on these things." Nothing unites people so completely as singing. The great themes of the Bible have been incorporated in spiritual song which when sung bring us closer to Christ's way of life. Let each Christian realize his own responsibility in making the congregation where he worships a "Singing Church."

Memo to the preacher

"The singing church is a working church" has been quoted many times. All elders and preachers sincerely want members of Christ's body to expend their energies in advancing his cause. Surely one happy way to unify the membership is to sing God's praises, to sing prayers together, to dedicate and rededicate our lives to Christ by worshiping him in song. This brings to mind the need for taking time to learn the great hymn literature that is available in some hymnals. The preacher needs to set the example by extending whatever knowledge of hymns he may have. Since every song in the book does not necessarily bring us closer to God and to living a dedicated life we should study the songs we sing and carefully decide upon their effects in our lives, keeping only those that lift us up and rejecting those that "do little for us."

ASHEVILLE, N. C., BILTMORE

On July 4th, the Biltmore congregation in Asheville sponsored an all day outing of fellowship and planning together on top of Mt. Pisgah. There were approximately 85 people there from Biltmore, Hendersonville, Morganton, Marion and Brevard. We are together, played together, and prayed together. Various approaches to the evangelization of western North Carolina were discussed. Plans were announced for a lectureship to be held in the meeting room of the Biltmore church (Biltmore Dairy Bar Club Room), August 24 - 27. Various speakers from western North Carolina will speak on different aspects of the theme: "TARGET: WESTERN NORTH CAROLINA." The services each evening will begin at 7:30. The fellowship on July 4th was so rewarding, that it was decided by those there to make this an annual event. Watch for announcements next year for a July 4th outing here in the mountains.

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olume 9, Number 9
September, 1967



Alabama Christian College
Montgomery, Alabama

ELDERS AND MISSION WORK

Paul Kidwell, Guest Editor



When we read the Great Commission and derive nothing from the reading except the fact that a man must be baptized, we are spiritually blinded. "Go ye into all the world and preach the gospel...," said Jesus. (Mark 16:15.) These are the marching orders for the church. The church is the "pillar and ground of the truth" said Paul. (1 Timothy 3:15.) The church is the means through which the "manifold wisdom of God" is made known. (Ephesians 3:10.) Thus, we may conclude (1) God wants his message carried to all men. (2) The church is the support for the truth, and consequently the support for the propagation of this truth. (3) The church is God's divine missionary society, through which His wisdom is to be made known.

When a church is "full grown" it will have elders. Paul left Titus in Crete to "set in order the things that were wanting, and appoint elders in every city as I gave thee charge..." (Titus 1:5.) It usually is the case that the "full grown" churches are the ones who are sending out missionaries. Since the elders oversee (rule, feed - poimaino) the church, (Acts 20:28), it would naturally follow that the mission work of a given church is a direct reflection of the concept of the eldership of that church. If we visited in a church which did not have song books, we would probably conclude that there was little emphasis placed upon singing. How does the mission program of your congregation reflect your interest in spreading the gospel to all the world? Though we may build elaborate buildings (the highest priced real estate when we consider the time it is used), though our location may be "downtown," and even though our home pulpit sounds forth the word, unless we are actively engaged in the great program of the Lord to carry the gospel to all the world, we are failing in the very basics of our Lord's religion.

Too long we have been saddled by selfish, stingy, faithless, guardians of the treasury. We rejoice to see more and more the awakening of a real spirit of evangelism in congregations of the Lord's church. More and more congregations are learning that the missionary who appeals to them for support is not apt to "drain the local treasury." God's people are the best people on earth. They will respond to the needs in order to carry the gospel to all the world when they have an intelligent presentation of those needs and receive the encouragement to respond from elders who are men of faith. We can carry the gospel to every creature in our lifetime. We must!

Our four articles this month are contributions from four men who have been in

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Published monthly by Carolina Christian Publications, Inc., P. O. Box 5423, Station B., Greenville, S. C. 29606

Second class postage paid at Greenville, S. C.

POSTMASTER: Send undeliverable copies with Form 3579 attached to Carolina Christian Publications, Inc P. O. Box 5423, Sta. B., Greenville, S. C. 29606

RETURN REQUESTED

Address all editorial matter to Burl Curtis, P. O. Box 5423, Station B., Greenville, S. C. 29606

Address all N. C. News to Tony Forrest, P. O. Box 714, Taylorsville, N. C. 28681, and all S. C. News to Rhoden Presnell, 801 Durant Ave., N. Charleston, S. C. 29406 News items to be printed in a given month's issue should reach the news editors by the 15th of the preceding month

SUBSCRIPTION PRICE: Individual, $2.50 per year club of five or more, $2.00 per year; quantity, 13c for 1 or more.

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ELDERS UNDERSTANDING THE NEEDS IN MISSION WORK

Dale Buckley



1. Financial Aid
2. Guidance
3. Understanding and patience.

The long awaited day has arrived! After much planning, and prayer the church is finally sending their first missionary to a foreign land. As they assemble at the air terminal to bid them a last farewell, not only is the missionary family launching upon a glorious journey but the supporting church as well--Or is it such a glorious journey? Not all mission work is successful. Churches are sometimes disappointed in their mission efforts. Mission work can be the most rewarding or disappointing venture that a church can pursue. It largely depends on the missionary sent and the elders of the church sending him. Elders overseeing a mission program must be men of knowledge and understanding.

They must understand the man they send, Too often elders decide to support a man on the mission field with very scant knowledge of him. If they were considering the man to work with their own flock they would make a thorough check into his character, ability, personality, educational background, etc. They would insist upon references from churches with whom he has previously worked. Should elders be less concerned with the men they send abroad to proclaim the gospel? Since this is a venture of several years the elders need to also become personally acquainted with the prospective missionary family. Have them live in the community for a while before leaving, invite him to preach to the church on Sundays. In this way you learn to understand the man. The congregation will be more eager to assist.

The elders need to understand the financial needs. Most companies who send employees outside America to work give them an increase in pay. The opposite has characterized our mission program. Few supporting churches pay their missionaries as much as their local preacher. Elders need to realize the expense involved in a move to another country, and getting re-located. Too often little or no allowance is made in the budget for unforseen expenses. This can cause extreme anxiety to the mission family and usually at a time when there are numerous other worries.

The elders must realize that the financial needs are not limited to a salary for the missionary. The mission program can not succeed without operation funds any more than the church at home. There must be funds available for advertising, rent, utilities, literature, and countless other items. Consider the expenses involved in operating the church at home and you have a fair picture of what the mission program will need.

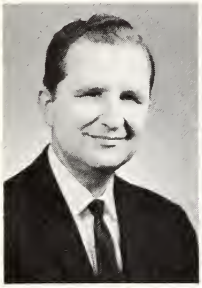
All of this is not to say that the sponsoring church should dole out money every time the missionary asks for it. Too much money spent for the wrong purposes can be as detrimental to the work as too little. The elders of the sponsoring church can be so anxious that the mission church get its own building and good facilities that they supply the funds for these. This usually causes the new congregation to become more dependent and not appreciate it as much as they would had they paid for it.

The elders need to know a great deal about the country to which they are sending a missionary. Most of our missionaries have selected their own field then started looking for a church to send them there. This may not be bad, but it would seem reasonable that a church supporting a work would play a major role in selecting the field. But even if the field is the missionary's choice the church should not

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Active Participation In The World

J. W. Nicks



It is a great blessing to be able to assist in the greatest work in the world, the whole church taking the whole gospel to the whole world. The greatest history that is being made in our generation is not that which we read about in the daily newspapers, but the quiet work of gospel preachers and other Christians who are aggressively obeying the command to "go into all the world" with the gospel.

Cooperation of all Christians is needed to assume to the maximum our responsibility in this Herculean task. The Jerusalem church cooperated with Antioch in getting the gospel among the Gentiles in Antioch, and sent Barnabas (Acts 11:22-26). The Antioch church sent aid to the churches in Judea (Acts 11:29, 30), and the same church sent Paul and Barnabas on their missionary journey (Acts 13:2, 3). The Jerusalem church also sent help to other churches in a spiritual way (Acts 15: 22-32). Churches also sent wages to maintain Paul in the mission point of Corinth (2 Corinthians 11:8).

This article is to show that some areas need special emphasis in the cooperation of the local church which assumes the great work of assisting the mission fields and those who are on the field.

Prayer for the Missionary. The Lord teaches us the efficacy of prayer. Prayer is the very breath of Christians, and it changes things. God withholds blessings when we do not ask, and releases them when we ask (James 4:2, 3). To prove to us that "the effectual fervent prayer of a righteous man availeth much," James uses the example of Elijah, who prayed that it might not rain. It rained not for three and a half years. Then he prayed for it to rain. He then heard "the sound of abundance of rain." Nothing is more consoling to a missionary than the knowledge that the brethren back home are engaging in prayer "without ceasing" (1 Thessalonians 5:17) in his behalf. Nor is there anything more helpful to his work. Paul asked brethren to pray for him (Hebrews 13:18, 19).

There are many side effects of prayer. It will make the supporting congregation more missionary-conscious. Perhaps some young men who hear these prayers, regularly engaging in them with older brethren themselves, may be stimulated to become bearers of the glad tidings to foreign fields later on. A young man who heard prayers in Nashville, Tennessee in behalf of mission points in East Tennessee which they were supporting from his home congregation, became a preacher later in that mission field, and later went to other even riper mission fields of the world. Who knows but that the prayers of his brethren made indelible impressions upon his mind, which at least contributed greatly to later decisions to launch out in such fields himself? Regular prayers in behalf of the missionaries will pinpoint the need of brethren laboring in the field in the hearts of the local members.

HELP on Special Projects. A group of Christians setting aside a week or two for a campaign in the mission field which they are supporting and in which they have a special interest is one of the best ways to actively participate. The personal work done and the help and encouragement to those working regularly in the field usually results in setting the church forward many years. Fifty people doing daily personal work for two weeks will usually accomplish more in this short time than one missionary family could do in several years. And think of the good which can be done by the new converts made in such an effort! A group of forty workers went to

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ELDERS AND WORLD VISION

Ira Y. Rice, Jr.



How many times have you ever heard it said that "it's a small world?" Small? What do you mean, small! Just try to go around it sometime! I have-- twice; and have been half way around it six other times. And even when you're doing nothing but straight traveling, once you start you feel that you never are going to get all the way around.

The world is not small at all; it's big! It has 127 independent nations in it, not to mention scores of such other entities as colonies and protectorates besides hundreds--maybe even thousands--of inhabited islands in the sea! And Jesus in giving his marching orders to all who would follow him--elders included--commanded us to go "into all the world" and preach the gospel "among all nations," including "every creature" in the world "even unto the end of the world!"

In the beginning of the gospel the disciples evidently took this commandment seriously. They not only showed an attitude of responsibility toward it; they made it their principal reason for being.

Hardly had Jesus said they would be his witnesses in Jerusalem, Judaea and Samaria, even unto the uttermost part of the world than, ten days later, they started out to do just that! Beginning at Jerusalem, ten days after Jesus' ascension, we see Peter and the other apostles standing up to preach the first gospel sermon. (Acts 2.) Evidently to prepare the converts for the task of world-evangelism just ahead, the disciples met daily in the temple (Acts 2:46) and they were taught both publicly and from house to house (Acts 5:42).

Within almost no time at all (possibly not more than one to three years), when persecution came (Acts 8:1-4), these who had thus been prepared were scattered abroad, both men and women, except the apostles; and they who were scattered abroad went everywhere preaching the word throughout Judaea and Samaria.

The "uttermost part of the world" phase of the commission got underway from Acts 13:1-4 onward--by which time the body of Christ was but 12 years old. From that time forward the evangelism of all the rest of mankind so engaged the attention and energy of the church that within 19 more years (or a total of 31 years after Pentecost), the apostle Paul could declare that "every creature under heaven" had "heard the word!"

How shall we account for the fact that the church of the first century thus, without all our modern conveniences of transportation and communication, could get the job of world-evangelism done, whereas we, in our own 20th century, for all of our vaunted advantages have not done so?

Probably the greatest single factor in their doing it--and of our not doing it--is that of vision. Truly, our Lord has said, "Where there is no vision, the people perish." And when it comes to lack of vision for evangelizing this world, this is doubly so. For not only will those who, for our lack of vision, are denied the gospel, be lost; but we who had the truth and neglected to share it with them will also forfeit our own souls for such short-sightedness.

The reason most marksmen never hit anything is that they are not aiming at it. How can we ever expect to hit a target, when we are not even conscious of the target! The target of the church in the New Testament was the evangelism of the whole wide world. They took dead aim at the target and they knocked the black out. Why? Because they had a clear vision of what they were supposed to be doing--and did it.

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Elders And World . . . (cont'd)

In our day, by and large, we find not just one type of congregation--but two. The vision of the more prevalent type is limited to itself. It's elders, thinking because their "oversight" is limited to the local "flock" wherein they themselves are elders, tend to make the local congregation the end of all their labors. They erect church buildings--for themselves! They supply Bibles, Testaments, song-books, pews, Bible-class materials, parking lots, whatever is needed--for themselves. For their own creature comfort, they see to it that carpets are on the floor, heat is adequate in the winter, air-conditioning in the summer. But when you have added it all up, what was all this done for? Was it done to fulfill Jesus' command? Or was it done, mostly, through a spirit of self-serving?

Rather than making their congregations merely as means for the accomplishment of a far-greater end, such elders actually, for lack of vision, turn them into a sort of religious "country club." As long as the members pay their dues and attend more or less once a Sunday, they are thought to have done "their duty"--it never dawning that their duty includes sharing the gospel with all mankind! So it is that churches with such elders meet on Sunday morning (a handful returning Sunday and Wednesday nights), sing a few songs (with never a thought as to what they are singing), pray a few prayers (usually with the same trite word-for-word meaningless expressions), pinch a little bread, sip a taste of grape-juice, drop just as little into the plate as they can squeeze past their jaded consciences, sing "Oh, How I Love Jesus," --then go off and forget Him till its time to repeat this pitiful substitute for Christianity the following Lord's Day morning! It is largely because of this no-vision, form-of-godliness, power-denying type of so-called religion, without the shadow of a doubt, that not only the children growing up in such environment never do anything much to try to spread it, but more than half of them quit the church before they reach the age of maturity.

Then, occasionally, we find another type of elders, hence another type of congregation. Rather than making their local church an end within itself, they envision the church as but a tool--a means to an end--to accomplish the will of the Lord, Going back to the New Testament to find the example of what sort of church each church should be, they try to model it after that. Rather than teaching and leading their flocks to live for themselves, they instill and inspire them with information and the desire to live for others. Lifting up their eyes, they look (actually look, not just say the words) on the fields, and because they see that they are white unto harvest, they send forth laborers into that harvest. Their members, having thus found a cause to live for beyond their own local selfishness, tend to lose themselves in the accomplishment of the Master's purpose, and having thus lost their lives for Him, He blesses them with life which is more abundant. Such five-talent and two-talent elderships and congregations tend to multiply themselves and their talents in the kingdom of God. No wonder, when they come into His presence, he will say "Well done!" But to the former type of elder and congregation, who did not lose their talent in God's service, but buried it, He will declare with righteous wrath, "Depart... I never knew you!"

Unfortunately--and ironically, seeing such usually think of themselves as custodians of the faith--perhaps 90% of all elders, preachers and congregations wearing the name of Christ today fall into the former category, rather than the latter. They have a name that they are living and are dead!

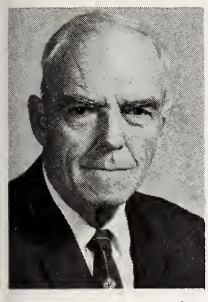
How, then, is all this to be corrected?

First and foremost, I daresay, by elders to begin with, followed by the preachers and teachers, seeking first to get a vision of the kingdom of God and what Jesus intended it to accomplish--worldwide. Realizing, thus, that the central purpose of the church is to make salvation available to all men everywhere, then programs of

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SELECTING THE MAN AND THE AREA

J. C. Baily



I am happy for the privilege of writing this article for the Carolina Christian. I am happy for the increasing awareness of the need of greater foreign evangelism. I often hear men discussing whether we should do local work or foreign work. Really, if we are going to be a New Testament people, it is not a question of this or that, it is rather THIS AND THAT. The New Testament reveals that the gospel was preached in all creation under heaven (Colossians 1:23). Jesus, in the Great Commission, said the gospel was to be preached to every creature (Mark 16:15). Jesus said that all nations were to be disciplized (Matthew 28:19). The first followers of Christ understood that Jesus meant what He said: "and they went forth, and preached everywhere, THE LORD WORKING WITH THEM..." (Mark 16:20). Then if we do not go everywhere preaching the work we cannot expect the Lord to be with us.

The church was scattered abroad because of persecution but they went EVERYWHERE preaching the word. (Acts 8:4).

At first the gospel was preached to only Jews (Acts 11:19). Then certain disciples began preaching to the Gentiles (Acts 11:20). This fact reached the ears of the church in Jerusalem (Acts 11:22). The Jerusalem church sent Barnabas to work in this new situation. Here was the deliberate choice of a man. He was a man qualified for the work. He came from that part of the country. He had the right kind of heart in him. He loved people and he loved the Lord.

The first qualification in choosing a man is his desire. A man not dedicated to the Lord is of no use any place. He must love the souls of men. The glamor of travel will not make a man an acceptable preacher. He must believe the Word. He must know why he believes, and what he believes. The first workers sent to India were converted to Seventh Day Adventism before they ever got off the boat. The PROOF of your faith is more precious than gold that perisheth (1 Peter 1:7). The place to prove it is not on some foreign soil. This is too expensive.

True, a man may not need to be an orator to be successful on a foreign soil. However, a man that has not been zealous here is not going to be zealous there. If he has not been interested in the souls of men here then he is not going to be interested there.

A question that may well be pondered is this: What is the man's attitude toward people of other races, and especially of another color? DOES HE REALLY BELIEVE THAT GOD IS NO RESPECTER OF PERSONS? Does he really believe that God made no distinction between us and them? Next to a knowledge of the Bible I would regard this as the most important qualification.

Is a man prepared to "forget the things that are behind?" If the only country is the country we are leaving then we are highly disqualified. Paul was the great example. He became all things to all men that he might save some.

Circumstances alter cases but as a rule a man should not be too young and he should not be too old. It is true that Brother Holton went to Korea and did a good work. I was in my 60th year when I went to India and the results were phenomenal. I think this proves that there is a place for older men. The people of Asia know what it is to "rise up before the hoary head." Brother J. A. Johnson is only a little younger than I am, and is doing a tremendous job. However, the children of this world are still wise in their generation. Before I went to India

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ACTIVE . . . (cont'd)

Scotland in 1965 with the purpose of aiding Claude Parrish and Andrew Gardiner, missionaries, start a new congregation in the Broomhouse section of Edinburgh. As a result there is now a congregation of over twenty members. The contacts made and follow-ups afterwards did more in a short time than these two brethren could have done in a very long time. Another campaign is planned there this year which should perhaps double the present membership.

There is often a need in the mission field to start a Bible Training school to train preachers and other Christians, rooting and grounding them in the faith (Colossians 2:7). The missionary cannot do this successfully without the backing and full consent of the supporting congregation. When the writer and family were in Nigeria, there was a need to begin a Bible Training program among the Ibo people, where several congregations had been established, but no missionary had moved to live among them. We prayed over the matter, but not without writing our supporting congregation for advice and counsel, the Procter St. church in Port Arthur, Texas. The elders were fully behind the effort and the whole church prayed for and with us in the effort, and many letters of encouragement to that end were sent. As a result, we moved among them, started a school among the Ibos which to this day continues to train about sixty young men each year in an intensive preacher training program. Since 1957, over 200 have gone forth to proclaim Christ from this training program. This could not have been done without many brethren participating in the effort.

Supplying the Needs of the Missionary. The missionary is only human and needs encouragement. Envision a young couple far from home, among a people of different customs, and often different language, who have had their "props" removed, that is, elders, parents, friends and spiritual minded brethren back home who have been their mainstay when they were in need of counsel and encouragement. They now have very few, if any, fellow-missionaries, and are almost in constant association with new converts, some of whom are an inspiration, but most of whom are much in need of encouragement themselves. It is inconsiderate of the supporting congregation to send his bare check in an envelope without ever a word of encouragement, not even a "God bless you, prayers are being made regularly for you and your good work." Of course, it is even more cruel and inhuman to stop the support, as some congregations have been known to do, without even sufficient notification so the worker can gain support elsewhere.

One of the finest ways to encourage missionaries under their support has been practiced by Procter St. in Port Arthur, Texas for a number of years. They place a barrel (steel drum) in the foyer, requesting members to drop in a gift to be sent to the workers. Especially are hard-to-obtain items placed in the barrel and sent as presents to the families on the field. How could missionaries get discouraged and quit and come home with a congregation of people so lovingly and obviously backing them in the good work? Could the great success in Nigeria be attributed to loving concern of this kind?

Of course, there is nothing so encouraging to workers far from home than to have an on-the-spot visit from elders or other brethren. And there is no greater stimulus to the zeal and knowledge of the home congregation relative to support of a given work than for elders to actually go to the field occasionally in order to more efficiently oversee the work. They can certainly do this without robbing the new work of its autonomy in any sense. They should consider the advice and wisdom of the missionary who has lived in the field long enough to learn the customs and ways of the people. The missionary should also listen to them. The greatest work demands the best of love, care and planning.

BROTHERHOOD NEWS

Howard Winters, Burlington, N. C.

Disaster in Detroit. Christianity shines brightest in the midst of disaster, and perhaps no event of this year has more shown this than the riot in Detroit. In the riot-stricken section of the city, more than $500,000,000 damage was done and an estimated 5,000 persons left destitute and homeless. The Conant Gardens Church of Christ, acting as a collecting and distributing center for emergency supplies, went to work immediately to supply food, clothing, and shelter for the victims. According to Hubert Locke, minister of the Conant Gardens church, the need for food and clothing was quickly met. The church is now planning a program whereby temporary homes can be provided for the homeless.

Behind the Iron Curtain. "The kingdom is spreading" everywhere, even in Communist countries. In recent weeks we have been informed of seven being baptized behind the Iron Curtain and three others who claim to have been Scripturally baptized. All but one (and that one in Yugoslavia) live in Czechoslovakia.

Other publications. A new paper, called FIRST CENTURY CHRISTIAN, has made its appearance in the brotherhood. It is edited jointly by Roy J. Hearn and Franklin Camp, and is published at P. O. Box 18433, Memphis, Tenn. Price: $2 per year. Its avowed purpose is that of advocating the supreme authority of Christ, the verbal inspiration of the Bible, the Bible as God's complete and final revelation; and to contend for the faith and the purity of the church. We believe this paper will be a refreshing breeze in a time when too many brethren are trying by human reason to make the Bible a "relevant" book.

Campus evangelism. Under the direction of the Broadway church in Lubbock, Texas, "Campus Evangelism" is under way with an intensive effort to reach the nearly 6,000,000 students on the campuses of 2,200 colleges and universities with the primitive gospel message. This is an extremely important work--making impressions on young minds while they are still impressible. We predict that much more will be heard of "Campus Evangelism" in the future.

The gospel on TV in Australia. Mack Lyon is the featured speaker on a regularly scheduled 15-minutes program each Sunday night in Perth, Western Australia. The breakthrough in the use of this medium came on July 2 when the program started. A year's contract has been signed.

Here and there. The days of gospel meetings are not over. The Fanning Heights church in Huntsville, Ala, recently had 57 responses in a meeting, 37 baptisms and 20 restorations. V. P. Black did the preaching... The church in Henderson, N. C. has experienced 133 per cent numerical growth in the past year: Olan Hicks is the wide-awake preacher for this group... W. A. Bradfield, of Freed-Hardeman College, in Henderson, Tenn., reports that 542 souls have responded to the Lord's invitation under his preaching so far this year... Noyles E. Sewell reports that seven persons were baptized in Quito, Equador during the month of July. Sewell is the first, and only, missionary from churches of Christ in Equador... Johnny Thomson, a well-known youth worker in the brotherhood, has been released from Houston's M. D. Anderson Institute where he was taken when stricken with malignancy last summer. He will return to full-time preaching... The campaign in Parkersburg, W. Va. resulted in 97 baptisms and 35 restorations. Jimmy Allen did the preaching... Gus Nichols (of the church of Christ) is to meet Albert Batts (of the Church of God) in a five nights' debate in Anniston, Ala. Oct. 30-Nov. 3... The vanguard of Operation '68/ Brazil, consisting of a group of 35 persons

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Elders Understanding . . . (cont'd)

agree to send them there until they have investigated it.

During the past twenty-five years the church has spent many thousands of dollars in missions fields that have been a total loss. Not only the loss in money but the valuable time of good missionaries has been wasted. Much of this tragic waste could have been avoided had well meaning elders taken a little more time to look into the field where they were placing a man.

If we had an inexhaustible supply of missionaries and funds we would recommend putting a missionary in every village of every nation on earth, but we have neither commodity in abundance. We need, therefore, to use our men and money wisely. Go to areas where we get the most for our investment. Some areas of the globe today offer great potential growth for the Lord's church. Other areas simply are not "white unto harvest." The elders of a church have a responsibility to determine which category their prospective field falls into.

The elders need to understand that the mission church will probably grow slowly, in the beginning. This will be true especially if the work is being done in cultured areas among people "paying their own way." The fact that the missionary has been in the area for six or eight months or even a year and has not reported baptisms is no indication that he is not working or making progress. He may well be laying a good solid foundation upon which to build a lasting work. The elders need to satisfy themselves that the missionary is working hard, but they should not press him for numbers to report to the church.

The elders need to understand that most baptisms at home are either children of Christians, marriage partners of Christians, relatives or friends of Christians. On the mission field where there are no Christians; these areas are all eliminated. The mission must have time to get settled, to see the lay of the land, to understand the people. Once this is accomplished there should be regular reports of conversion, but in the meantime the elders need to understand that Rome was not built in a day.

The elders need to understand the importance of keeping in close touch with the missionary. Too often a church feels that once they have signed the check they have completed their end of the bargain. It may also be said that some missionaries are lacking in this matter of keeping in touch. This is a prime cause of dissatisfaction among elders and missionaries, and there must of necessity be reciprocation if the problem is resolved.

After the missionary has been away from home for a long time he begins to feel that he is losing out on everything at home--everyone is forgetting him and his family. The elders of the sponsoring church can be of value to the missionary and the church at the same time in this matter. Reports and letters should be read before the church. Materials, including pictures of the missionary family, can be placed on the bulletin board. Christians should be encouraged to write personal letters, send birthday cards to the family, etc. This can create a bond of unity between the missionary and church that will last for many years to come.

Each elder should consider it his personal responsibility to write the missionary often, even though he can only say "we are praying for you and we are with you all the way." Such letters of encouragement will cause the missionary to realize that he is not in this work alone.

When we have an understanding of the other person's problem we are always in a better position to be of assistance to him. This seems to be especially true of the relationship between the missionary and elders.

Brotherhood News . . . (cont'd)

(about half children) was scheduled to land in Santos, Brazil on August 12. This is the first stage of a huge missionary undertaking in Brazil.

Share Carolina Christian with a friend ! !

CAROLINA CHURCH NEWS

Tony Forest, N. C. News Editor
Box 714, Taylorsville, N. C.

Rhoden Presnell, S. C. News Editor
P. O. Box 5343, N. Charleston, S. C. 29406

NORTH CAROLINA NEWS

Asheville, Vance St.

HENRY L. FUHRY, Reporting: During June and July there have been substantial increases in attendance and contribution. We have had four families place membership with us during those two months, representing six members and a total of eight in all. Our attendance has averaged better than 130 at Sunday morning services. Bible study on Sunday has shown a consistent increase in attendance since April.

Deacons have been selected by the congregation and their appointment will take place within the next few weeks. By the next issue of the Carolina Christian we will report the names of those selected.

A new directory of the membership and families of this congregation is being developed and published. If you would like a free copy, please write to Ralph E. Russell, Elder, Vance Street Church of Christ, P. O. Box 7054, Asheville, N. C. 28801. Give us your full name, address and zip code.

The construction of our new building is proceeding on schedule. Other information about the building is that it contains about 8,000 square feet of floor space; there will be a soundproof nursery, a minister's study, a conference room, and a recreation room with kitchen facilities for fellowship get-togethers. The pews will be cushioned and the auditorium will have wall-to-wall carpet throughout. Our off-street parking lot will contain space for 80 cars and there will also be a recreational area on the grounds. The building will be brick and stone veneer.

Doctor Joseph Cox, one of our elders, is in charge of the building committee and is working with the construction superintendent in the erection of the building. A great deal of interest is being shown by local people in the construction of the building. As the result of contacts being made by all members of the congregation we anticipate good growth in the Asheville church after we get in the new building. Your reporter is also in charge of publicity for the Asheville church and has been assured by the local newspapers that ample publicity will be given the church including pictures of our new building.

Leslie Thomas, our minister, is rounding out his fifty-fourth year as a gospel preacher. He writes the Teachers Annual Lesson Commentary on Bible School Lessons for the Churches of Christ, which is published by the Gospel Advocate Company. Brother Thomas has written 28 books on religious subjects, all of which have been published and are widely read and used throughout the brotherhood. I would like to encourage every preacher, teacher, elder, and others to read his latest book Sermons and Addresses. This book is published by Firm Foundation Publishing House, Austin, Texas and can be obtained from that firm. The book contains a series of studies devoted to the Eldership and the Diaconate which is a must for every Bible student.

The Vance street church warmly welcomes you to attend services with us whenever you are in the vicinity of Asheville.

Hendersonville

KENNETH WILLIS, Reporting: Schumann Brewer of Greeneville, Tennessee, did the preaching in our summer meeting July 16-22. Great interest was shown in the Bible messages and to his lectures and slides of the Holy Land following the preaching service each night. We appreciate the fine support and encouragement from sister congregations in

(See page 12)

BOOK REVIEW

THE DEACON AND HIS WORK. Bales, James D. Published by: Gussie Lambert Publications, 1967. Paper bound, pp. 111. $1.00.

To say that James D. Bales is the author of a book is to say that it is a scholarly work, and one that deserves serious study from everyone. This is especially true of THE DEACON AND HIS WORK. It is one of the finest and most appropriate works this reviewer has ever seen. Its value is greatly enhanced by the fact that it thoroughly covers a much neglected subject--a subject that is far too often overshadowed by the study of the eldership.

THE DEACON AND HIS WORK clearly and Scripturally sets forth the deaconship, the qualifications, selection, appointment, and work of deacons, as well as the very little understood function of deaconesses. The one chapter on Paul's statement, "the mystery of the faith in a pure conscience," is worth ten times the price of the book.

THE DEACON AND HIS WORK is such a practical book that we feel that every preacher, elder, and deacon (not to mention those who aspire to fill these offices) should read and study it. Churches would do well to purchase enough to put a copy into the hands of every preacher, elder, and deacon... and those who someday may become preachers, elders, or deacons. By all means this book ought to be on the required reading list of any group in the process of selecting and appointing deacons.

Order your copies today from:

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CHURCH NEWS . . . (cont'd)

the area.

An area wide singing, July 16, was attended by 103, and our top week night attendance was about 90.

We invite you to worship with us when visiting in this area of western' North Carolina.

Raleigh

BOB SORRELL, Reporting: I am leaving Raleigh Monday, July 31, to return to Sparta, Tennessee. The work here for over two years has been very enjoyable. I anticipate a great growth for the church in the capital city in the next few years. Brother Max Miller from Covington, Tennessee, is moving here to begin work on August 6. My very best wishes are with him and the brethren here as they labor together in the Lord's vineyard. The elders have asked me to return in 1970, for a meeting, and I have accepted.

I will have time available for a few meetings at other places in the Carolinas. Write me: Bob Sorrell, R # 7, Sparta, Tennessee.

LOOKING FOR CHURCHES WITH NEW BUILDINGS

M. Norvel Young

In the past seven years, several thousand churches of Christ have erected new buildings or enlarged their plants. Volume I of Churches of Today contained a sketch and picture of approximately 1,000 churches. Volume II will include up-to-date information on these churches, but we are eager to include information and pictures of the new churches also. Travelers want to know more about these churches. Christians moving to other cities need this data in selecting a church home.

If you know of a church with a new or an enlarged building, please tell them about Volume II of Churches of Today. Send their name and address to Churches of Today, Box 47921, Los Angeles, California 90047. Publication is scheduled this fall.

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Elders Understanding . . . (cont'd)

action need to be set up which will lead the congregations--all of them--into all-out efforts to reach the whole world with the gospel while we live.

Since we have this treasure in earthen vessels--and we ourselves are the vessels --it follows that it is only to the extent that we go that the gospel goes, that we send that the gospel is sent, that we support it that the gospel is supported. Instead of making things so hard on our missionaries, we should both welcome them and highly esteem them for their work's sake. We should invite them not only to speak to us every time such an opportunity presents itself, but we should exercise ourselves to hold Great Commission Meetings and World Evangelism Workshops both to inform, to inspire and to challenge our members to sacrifice their utmost that the gospel may reach the uttermost part of the world.

When elders, taking the lead, followed by preachers and teachers and other influential members, thus catch the vision and remove the emphasis away from self and the local congregation and put it where it has always belonged--on world evangelism, it will be then that the greater blessings of God will be "added unto" us. Not until.

Elders And World . . . (cont'd)

the world mission field. Ira Rice and J. C. Bailey are still active in promoting and participating in world evangelism. Dale Buckley and Billy Nicks have spent time in the field and are still quite active in promoting evangelism in every nation. These are men who were willing to answer the call to go. In recent months, we have had at least three men to make definite plans to go to a foreign land to preach the gospel, from North Carolina. Is this not an indication of the type and caliber of men who labor in this area, which is in reality very much a mission area? Or, is this true of your home congregation? Are you still on the receiving end, or have you begun to send? It is time for some of our Carolina churches to stand up and be counted. There are Carolina churches which could add the support of a missionary to their budget, right now! As elders of the Lord's church I pray that you will read with intense concentration the articles by these able men in this month's issue.

SOUTH CAROLINA NEWS

Easley

NEIL INNESS, Reporting: We have experienced a very busy summer. Beginning June 5 our vacation Bible school was conducted with good attendance. On June 11 Bro. Owen Olbricht and 23 college students began a campaign with us. They were with us for two weeks, followed by a group of 22 workers from Corning, Ark. who were with us for one week. A group from Englewood, Tenn., Success, Ark., and Rockford, Ill. also helped with the campaign. We had 13 nights of gospel preaching, with Bro. Olbrich speaking the first week and Bro. Landon Saunders speaking the second. Over 500 contacts were made and 157 home studies conducted with 250 contacts filed for follow up. During the meeting 13 were baptized and one restored with one restored since. We are now conducting home studies daily in follow up.

The fellowship and help from congregations in the area was truly great with many attending the meeting, furnishing food for the workers, making cash donations to help with expenses incurred and participating in the canvassing. We pray God's richest blessings on all who helped.

We have also enlarged our building this summer, giving us room to seat 100 comfortably and class room space for our present needs.

Since my family and I came here last September there have been 24 responses, 15 baptisms and nine requesting prayer.

Pray for us as we continue to labor in the Lord's vineyard in Easley.

(See page 15)

SELECTING . . . (cont'd)

a business man said to me, "If you were forty I would envy you but at sixty I pity you." I had occasion to think of this many times in India. We could say much more along this line. A young man that could work with an older man for a time would be a good risk.

One thing that we must not overlook in choosing the man is his wife. Many failures on the foreign field comes because the wife refuses to adjust to strange circumstances. Brother Bob Hare informed me that this was the cause repeatedly of failures in Europe. If a woman could not live in Europe then God pity her if she were in Asia. A woman may not teach classes. She may teach few people indeed. After all the church has only bargained for ONE worker. However, she with Paul must be content with her lot or the work is almost certain to fail.

Where will the man go? Usually, in some way the Lord chooses the field. Paul had in mind to preach in Asia. The Lord said, "No." Paul then thought to go into Bithynia but again the Lord said, "No." (Acts 16:6,7.) The Lord intended that Paul should preach in Europe. Jesus gave us the best guide I know for choosing the field: "Say not ye, There are yet four months and then cometh the harvest? behold I say unto you, Lift up your eyes unto fields that are white already unto harvest" (John 4:35). The question is where are people ready to obey? Where is the door open?

Paul said a great door has been opened. Then enter the door. There are many pleasant places to live. There are places that culturally there is not too much adjustment to be made. Elders should not plan to make a martyr of a man nor should he desire to be a martyr simply for the sake of being a martyr. We do not choose the jungles of Nigeria because it is not safe for a white man to live there too long at a time. We go there because they are most receptive to the gospel. We do not choose South India with its tropical sun in order to suffer. People will obey the gospel.

God is in heaven. It is His work. Our question should be: Where does He want me to go? When the door opens who can best go there? Who is qualified?

If possible, learn the language. If possible, learn the history of the people. A man can always cut more wood with a sharp axe. A good secular education can be a good tool but never takes the place of knowing the Word of God. It is the GOSPEL that saves. Nothing else will.

However, above all other advice I would say, if you are sure that YOU KNOW IT ALL then you are disqualified. Fellowship is as essential in India as it is in America. If you look down on people you are not in a position to continue stedfastly in fellowship.

Finally do not forget that it is God's work. Let the elders remember, and let the man who would go remember the words as found in the book of Esther: "...and who knoweth whether thou art not come to the kingdom for such a time as this" (Esther 4:14). Moses was sure at 40 he was well qualified. God was not. At 80 God was sure now that Moses was qualified but Moses was not. Our humility can be our best qualification.

CHURCH NEWS . . . (cont'd)

Edgewood

ERNEST THIGPEN, Reporting: In some respects this has been a good year for the church here. We have had 73 responses - 12 of these obeyed the gospel. The giving has increased this year. Our V B S was well organized and very successful. Thursday night has been designated by our elders as visitation night. Negligent members and many prospects are now being visited on a regular basis.

I plan to terminate my work with this congregation the last of November. My family and I have enjoyed 12 years of laboring with the church here, and our time together has been very rewarding to us. Lord willing, we will begin working with the Central Church of Christ in Spartanburg, S. C. the first Sunday in December.

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CHRISTIAN

CTOBER, 1967
OLUME 9, NUMBER 10



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OUR MISSION WORK

Bill G. Smith, Rockingham, N. C.



As I look back over the eleven and half years that I have spent in the Carolina mission field a number of things stand out.

First of all, I am aware of the many mistakes that I have made in my efforts for the Lord.

Second, the fact is that a lot of men and their families are unable to adapt to a mission field.

Thirdly, some must work without adequate support.

Would these two suggestions help?

1. Encourage and persuade the older, more mature and experienced preachers to go to the mission fields. When young men are used, permit them to work with the elders and preacher of the supporting congregation for two years as a part of their training. This would pay off in the effectiveness of the worker when he reaches the field.

2. Spend plenty of time in investigating the man and the place you are going to put him. Don't be afraid of research and prayer before making major decisions.

Look at the money we are wasting now because we must pay a high price for the property (sometimes houses) around the church building in order to expand, all because we did not use wisdom and vision when the congregation was established. Brethren look way into the future.

ANNUAL MEETING

The Annual Meeting of Carolina Christian Publications, Inc. will be held at the North Charleston church of Christ, North Charleston, S. C., on Friday, November 3.

There will be an open business meeting for the Board of Directors, Advisory Board members and other interested parties from 2:30 to 4:00 P. M. The dinner meeting will be at 7:00. M. Norvel Young, Editor of 20th Century Christian and President of Pepperdine Christian College in Los Angeles, California, will be the featured speaker. The cost of the dinner will be $2. 25 per person.

Publication of Carolina Christian began in January, 1959 (known then as Carolina Messenger of Truth). In October of 1962 a non-profit corporation was formed to publish the paper. Burl Curtis has served as Editor almost from the very beginning of the publication. He has served with great dedication and has done an outstanding job as Editor.

Carolina Christian has rendered a valuable service to the cause of Christ in the Carolinas. Many Christians all across the nation have been made aware of the many doors of opportunity in this mission

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carolina CHRISTIAN

EDITORIAL AND PUBLICATION STAFF:
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Published monthly by Carolina Christian Publications, Inc., P. O. Box 5423, Station B., Greenville, S. C. 2960

Second class postage paid at Greenville, S. C.

POSTMASTER: Send undeliverable copies with Form 3579 attached to Carolina Christian Publications, Inc. P. O. Box 5423, Sta. B., Greenville, S. C. 29606

RETURN REQUESTED

Address all editorial matter to Burl Curtis, P. O. Box 5423, Station B., Greenville, S. C. 29606

Address all N. C. News to Tony Forrest, P. O. Box 714, Taylorsville, N. C. 28681, and all S. C. News to Rhoden Presnell, 801 Durant Ave., N. Charleston, S. C. 29406 News items to be printed in a given month's issue should reach the news editors by the 15th of the preceding month

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What Was Accomplished In 1966 (a survey)

B. G. Langston, Fayetteville, N. C.



Looking occasionally in retrospect can be of immeasurable importance to us in the Lord's work. In viewing the past some find occasions for rejoicing because of the great achievements, while others are brought to dismay as they view the utter lack of achievements and whose unsightly pages must stain the records of the past. The past is gone forever; it cannot be changed, be it good or bad! But there is one thing we can do! With proper attitude and determination, we can use the past as an effective tool to do our work in the days which lie ahead providing God makes provisions for such. Since most of our work in the local church seems to be gauged by the calendar year, let us look now in retrospect at 1966 to see what was accomplished in mission work by the churches in the Carolinas.

The composition of this article is based upon information secured by means of a questionnaire sent only to the 46 self-supporting congregations, 18 in South Carolina and 28 in North Carolina, mentioned in The '66 Directory For Churches of Christ published by the Carolina Christian. Of the 46 self-supporting churches contacted only 17 returned the questionnaire. (Though this writer did not receive the desired information, he is reasonably sure that many of the other churches did some mission work.) Therefore, the facts and figures contained in this survey represents only what was accomplished by 17 churches in mission work. We shall look at what was accomplished in mission work under these three major headings: (1) Mission work in the Carolinas. (2) Mission work in the U. S. A., but not in the Carolinas, and, (3) Mission work outside of the U. S. A.

mission work in the carolinas

We did our greatest work in evangelization at "home," and since the Carolinas are still properly referred to as "mission states," it appears that it fell into its rightful prospective. By helping ourselves, later we can more effectively and efficiently help others. It is thrilling to witness churches that owe their very existence to mission-minded brethren in other places now paying the debt, not by returning money to their supporters, but by launching out into virgin fields with their money, time, and talents. Considering what others had done for them must have borne heavily upon these churches causing them to spend $10,880.35 supporting another congregation or preacher with an additional $500 going into mission meetings. This brings the total to $11,380.35.

mission work in the U.S.A., but not in the carolinas

Judgment upon the part of some caused $427.96 to be spent in mission work in the U. S. A. outside of the Carolinas. Of this figure $175 was spent in mission meetings, $10 was sent to support another congregation, $136.50 was used in radio work, $46.46 was used in T. V. preaching, and $60 was used in benevolent work.

mission work outside of the U.S.A.

As we lift up our eyes now to consider far distant fields, the reports indicate that $1,400 was sent abroad to herald the Good News. The greater portion of this amount went to Korea, Italy, and Nigeria. How gratifying it is to know that some of

(see page 7)

MISSION WORK PLANS FOR 1967
(a survey)

Billy R. Voss, Aberdeen, N. C.

In this brief article we are showing the mission work that self-supporting congregations of North and South Carolina have planned for 1967. This is work separate and apart from the local area. In this article we are not assuming that we will be able to give a complete picture of such work as planned. We have not contacted those congregations that are not self-supporting. We know there are those that are doing a great amount in supporting various mission works--both far and near. Some are helping in both radio and television programs such as the Herald of Truth and World Radio. Others are supporting their ministers in mission meetings and in other efforts. In some cases it will be found that some of those congregations that are not self-supporting are doing more than some that are merely because they are in a better position to do so.

Even though we realize our inability to give a complete picture of the over-all plans for mission work in 1967, we do want to give the partial picture from the findings of a recent survey.

Forty-six questionnaires were mailed out to the self-supporting churches in the Carolinas. We asked for information about their plans for mission work for this fiscal year. Of the forty-six questionnaires mailed out, seventeen of them were returned. Four of these were returned with either no information or stating that their plans are not complete at this time. These are our findings:

It was indicated that $11,925.00 has been budgeted for assisting sister congregations and/or preachers in the Carolinas. Ten of the seventeen congregations who returned the questionnaires will be participating in this area of work. This would be an average of $1,192.50 per congregation participating. Under this category were to be listed the support of another congregation or preacher and any mission meetings or other type of mission work outside the local work.

Our next category was for plans toward mission work in the U. S. A., but not in the Carolinas. Only one congregation returned a questionnaire with information indicating plans for this type of work. Their plans are to send $250.00 into neighboring states.

Our survey indicated that a total of $1,760.00 is to be sent outside the United States. Those areas to receive this support were listed as Korea, Vietnam, and Italy. Three congregations are engaging in this overseas mission work. The average support per congregation will be $586.66.

We also found in the survey that a total of $5,500.00 has been allocated in the 1967 budgets of two congregations for mission work but the specific areas have not been decided as yet.

The overall grand-total is $19,435.00. This amount represents twelve congregations who are participating in the various areas of mission work covered by our survey--in the Carolinas; in the U. S. A., but not in the Carolinas; and outside the U. S. A.

In contrast to the amount spent last year by these same congregations, and in the same areas of work, just slightly over $13,000.00 was contributed. As you can see, this does indicate an increase in such assistance for 1967 over last year.

May we say we are happy that sister congregations who are able to help in other areas are awakening to the needs and are taking advantage of the opportunities to fulfill their responsibilities to carry out the Lord's commission to "Go into all the world and preach the gospel to every creature." May their unselfish attitude continue to be exemplified and multiplied as He who does all things well so bountifully and abundantly blesses His faithful children.

SOME THOUGHTS ON MISSION WORK

P. L. Manning, Winston-Salem, N. C.



It would be impossible for this writer to mention all the names of individuals and congregations over the land that have had fellowship in the mission fields of North and South Carolina. Congregations and preachers, who are receiving support, receive it from many places. In the early 1950's very little support was forthcoming from congregations within either of the two states. Today, however, we can thank God that many congregations have become self-supporting and are able to assist other churches who cannot, by themselves, carry a full load which would include just a small amount of mission work. Many congregations that have been recipients, should strive to attain the goal, "Freely ye have received, freely give." (Matthew 10:8.)

MEANS AND METHODS OF MISSION WORK

Today, it seems we have inaugurated the "hop, skip and jump" method. I realize it is essentially important to try to reach the "masses of people" first, so large cities take priority. Perhaps we would get greater results by following the original pattern: "Jerusalem, Judea, Samaria and the utmost parts of the earth." (Acts 1:8.) Jesus, in teaching how the gospel works, used the "leaven in the lump," permeating the whole lump.

When we think of the limited means of the early church, in spreading the gospel to every creature under heaven in their generation, we are amazed at their accomplishment. (Colossians 1:23.)

Today we have many means and methods to aid us in our mission work. Radio, television, and the press. One of the most successful and economical is the printing press. In a recent article, M. Norvel Young cited results of a survey among denominations who put much stress on the printed word. As an example the Seventh Day Adventists supplied their correspondence course follow-up literature to 22,126,978 people. Jehovah's Witnesses produced 4,000 tons of literature last year, on one press alone, in the largest private owned printing plant in the world. Are we under-estimating the power of the press? The Carolina Christian is now in its 9th year of publication. Has it been used to its full potential? No! For more than five years, the Asheboro congregation has been publishing a direct mail teaching program, "Searching the Scriptures." It is designed to teach first principles and Christian living. This effort has proved most successful. Brown Trail church in Hurst, Texas, has started such a program, making it available to interested churches. The value of newspaper articles for teaching should not be overlooked.

WHO IS TO DO MISSION WORK?

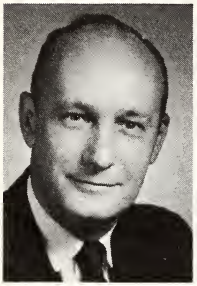
The mission of the Lord's church is to carry out the "great commission." The Apostle Paul reminded Timothy, "...the church of the living God is the pillar and support of the truth." (1 Timothy 3:15.) The same apostle also wrote, "that the manifold wisdom of God is to be made known through the church." (Ephesians 3:8-12.) Mission work, to be successful, requires full participation from each member. (Ephesians 4:16.) No collective effort will ever be successful without the individual aspect. The life of the dedicated Christian, who participates in all teaching and work programs of the local church, is benevolent and sympathetic to the less fortunate, who mirrors the life of Christ in his own is the most effective missionary. Jesus said, "Ye are the light of the world. A city set on a hill cannot be hid." (Matthew 5:14.)

Dedicated men and women should use

(see page 7)

How To Motivate God's People To Do More

Henry Reynolds, Charlotte, N. C.



In the business world the most important talent that an executive can possess is the ability to motivate others to accomplish the objectives desired by that particular business. Unless the leadership or management of the business possesses this talent, it usually fails.

This same principal applies to the leadership of the local congregation. If a local congregation has leaders that can motivate (Webster-induce, impel, incite) the members to accomplish certain objectives, then progress is made. If the congregation does not have leaders with this talent, then retrogression sets in. I'm sure we all agree that either you go forward or backward since it would be most difficult to remain on dead center for long.

Let me comment briefly about leadership. Church leadership is usually group leadership. When a congregation is fully and properly organized, this would include elders, deacons, preacher and others who exercise leadership in various capacities. This group must be working in harmony and be in general agreement as to what is to be accomplished. They must also have a general plan as to how their objectives are to be met. Without harmony they could never exert the proper influence on the members and without a plan they would all try to move in different directions.

Since there are many things that need to be done and not all men have the same talent, every effort should be made to divide the leadership responsibilities in such a way as to place the best leader in charge of those things he is most capable of doing. A good leader realizes that very little will be accomplished if he tries to do everything himself. He must motivate others to do the work of the church.

All people cannot be motivated in the same way. Those of us who are parents have seen this in our children. Any of you who supervise other people in business know this is true. People are different and must be handled differently. Some preachers have been trying to motivate the members not to forsake the assembly by quoting Hebrews 10:25 every Sunday. While this is a command of God and should be strictly adhered to by all of us, this just does not work with people who are not already motivated. I am sure those of you that have seen this over the years will agree with this conclusion.

Some people are motivated by positive and others by negative direction. I believe that most of us would like to think that we were in the positive group. Once I heard a church leader say that he would never place his foot in a church house again if it were not for the fact that he would go to hell. Since this man was an active leader in the church, I could but assume that he was being motivated by negative factors. I also recall once hearing a fine woman say that heaven must be such a wonderful place that she would do anything in the world to go there when she died. She was motivated by a positive reason or at least she expressed it that way.

While both of the above reasons obtained the desired results, I cannot help but feel that both reasons are somewhat selfish. In order for one to be deeply consecrated to Christ, it must come from a love for Him and appreciation for what He has done for each of us on Calvary. I have always thought that those who are motivated for this reason were more dedicated and sincere in their religious lives than were those who are motivated by other reasons. When people truly come to love Christ with all of their heart and mind, then motivation becomes merely direction from those who lead. God's real reason for Christ and his sacrifice was not only

(see page 9)

WHAT WAS...(cont'd)

our neighboring churches are already in position to supply funds to preach the gospel in other nations. This indicates that not all churches have confined God and His glorious message of salvation to the U.S.A. nor the Carolinas.

summary

In combining the figures in the above major headings we have the following summarization of the money spent in mission work outside of the local congregation: $46.46 in T.V. work, $60 in benevolent work, $136.50 in radio work, $675 in mission meetings, and $12,290.35 in supporting a church or preacher. The total figure stands at $13,208.31. May we view this survey of a year that is past objectively that we may bear more fruit for the Master in the future.

SOME THOUGHTS...(cont'd)

their full capacity in teaching others, thus multiplying themselves many times. In Acts 8:4, we find that when the Jerusalem church was scattered abroad, "they went everywhere preaching the word." This was the individual Christian doing mission work. Paul told Timothy, ",,,be thou an example of the believer, in word, in conversation, in charity, in spirit, in faith, in purity." Until we have grown sufficiently to do this type of mission work, there can be very little "reaching out" into foreign mission efforts with the proper degree of success.

MISTAKES MADE

Our biggest mistake in the past was doing NOTHING. Mission work has been thought of in terms of "foreign" for so long; we forget we are in the heart of a "mission field" anywhere we have unconverted people--think of your own neighborhood as a mission field--Carolina, Tennessee, Texas or Mexico. The Lord needs and can use you in this great soul-saving work. Help permeate the whole lump. We have had the attitude of the ten spies, "we are as grasshoppers," the task is too great for the few workers. We must learn the lesson: "He that is faithful in that which is least is faithful also in much: ..." (Luke 16:10.)

"It's a good idea, but we can't;" "When we get stronger;" "If we were financially able." All these and more have been "blockades" instead of stumbling blocks to us. We must get through or over these hindrances.

Depending on others to do mission work for us, is another mistake that is being made. As the local preacher cannot worship, nor visit for us, neither can we hire someone to do our mission work. "Brother Jones is good at that sort of thing, let him do it" complex also has been our scape-goat long enough.

DOING A BETTER JOB

Some few suggestions to strive to do a better job in our mission program, is first, a total consecration of our own life to His service. It is said that the Communist Party refused members who only favored communism or who would make only half-hearted commitments. Someone has said: "Half-hearted commitment to truth, will always fall before whole-hearted commitment to error." Complete dedication, will assure a better mission effort in 1967.

Another, is patience and perseverance; a virtue that is lacking in most, especially ones laboring in difficult fields. "And let us not be weary in well doing: for in due season we shall reap, if we faint not." (Galatians 6:9.) We must keep our eyes on the goal, realizing no goal is reached without endurance and a striving for the masteries.

Resolve not to overlook any opportunity to teach and personally set yourself a goal to evangelize your community. Be a "one-man welcome wagon" in your area. Determine to instill within yourself the importance of saving a soul. It is not merely a personality but an immortal soul.

As a ripple in water, finally reaches the shore, so will our efforts reach and overlap unto "the utmost parts of the earth."

ANNUAL MEETING CAROLINA CHRISTIAN PUBLICATIONS

NOVEMBER 3, 1967

NORTH CHARLESTON CHURCH OF CHRIST

NORTH CHARLESTON, S. C.

OPEN BUSINESS MEETING
2:30 - 4:00

DINNER MEETING 7:00 P. M.

SPEAKER:

M. Norvel Young, Editor 20th CENTURY CHRISTIAN and President Pepperdine Christian College

EVERYONE IS INVITED

HOW TO . . . (cont'd)

a propitiation for our sins, but a means of shocking the senses of man to the extent that his eyes would be opened to the love God has for him.

The responsibility for making this impression on the mind of man and thereby motivating him falls on the preacher or teacher. Those of us who preach and teach should ever be aware that we must present Christ to others in such a way that they will come to know him and love him with all their being and then all things will be accomplished. It is imperative that we live in such a way that they can see Christ living in us.

Quite often members feel that since they pay the preacher's salary that he should do their work in the church for them. Of course, such an attitude is wrong, and these people need to be taught better. At the same time, preachers should also remember that their salaries are paid by their fellow Christians, and they should be fully engaged in a full time ministry in the service of the church. If the members are not fully convinced that they have a hard working leadership, they will not be inclined to do much themselves.

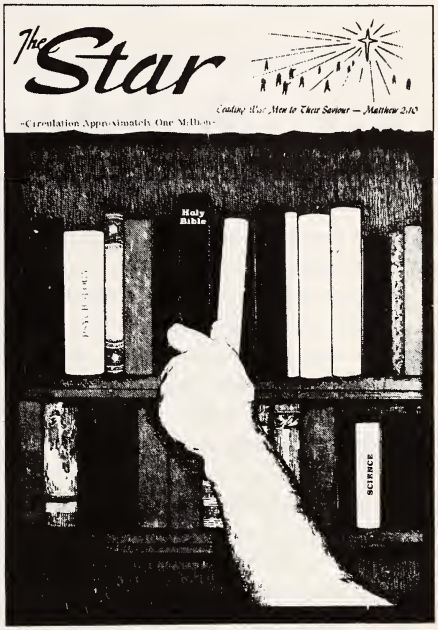
One factor that business has long recognized in the motivating process is recognition of a job well done. When persons work hard and do a good job in their church work, they should be given recognition for their efforts. While we are all looking forward to our reward in the world to come, it is also a help to receive the encouragement of our fellow Christians while in this life. This also applies to your leadership. When things go wrong, we usually blame our leaders, but rarely do we give them credit when things go right.



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BROTHERHOOD NEWS

Howard Winters, Burlington, N. C.

Missionary activity! Churches of Christ have approximately 550 missionaries outside the United States, and that number increases almost daily. There are approximately 150 in Africa, 125 in Europe, 50 in Canada, 35 in Australia, and 75 in Asia. There are approximately 3,000 congregations meeting for worship outside the United States.

Indonesia. Although a very small country as far as land area is concerned, Indonesia has a population of 112 million people and is increasing at the rate of three million per year. The denominational churches which have missionaries there are giving glowing reports of how the people are turning to the Bible in great droves. The figures are simply unbelievable. Yet, no missionaries from churches of Christ have yet entered this nation. It is heartening to know, however, that the Pat McGee family is now in Hawaii attending language school in preparation for this fertile field. And now comes another happy announcement: Bob McCarty and his family (Bob is a 1967 graduate of the Sunset School of Preaching in Lubbock, Texas) will go there on Jan. 1, 1968.

Behind the iron curtain. A recent report from Bob Hare, American missionary in Vienna, Austria, points out some of the work being done in Communist countries. A congregation has been established in Russia with some 40 having been baptized. As we reported last month, seven have been baptized in Czechoslovakia. But in addition to this, good contacts are now coming from the World Radio broadcasts behind the iron curtain and contacts have been established in all of the countries in Eastern Europe except Albania.

Nigeria. Of the 550 missionaries scattered throughout the world, the largest concentration is in Africa, and in Africa, perhaps the greatest amount of work has been done in Nigeria. But the recent disturbance in Nigeria has caused a shifting in that country. All American missionaries have been forced to leave Nigeria. Among the last to leave was Dr. Henry Farrar (who for some time worked and worshipped in Winston-Salem, N. C.) who operated the hospital. The M. F. Norwood family (who left Marion, N. C. earlier this year) were on their way to Nigeria when the civil strife broke out. They are waiting (and working) in Sierra Leone for further developments. The Nigerian government has ordered all schools and colleges closed. The Bible Training Colleges at Upkom and Onicha Nqwa are at a standstill, and so are all secondary schools which were operated by Christians. The hospital is being operated in Dr. Farrar's absence by the government.

India. According to J. C. Bailey, more than 10,000 have been baptized in India since 1963. (By the time this is in your hands, the number will probably be 11,000.)

Ireland. A month long campaign for Christ in Belfast, Ireland ended with 26 baptisms and three restorations. Twenty-seven workers from the United States and 15 from Scotland and Ireland made up the working force. Attendance reached as high as almost 300 during the last week. Fred Walker, of Nashville, Tenn., did the preaching.

THE GOD KILLER. Our readers will be interested in knowing that James D. Bales, of Harding College, has published his book refuting the blasphemous "God-is-dead" movement. The book is called THE GOD KILLER. It is published in paper back and sells for $1.00.

Deaths. On August 25, Roland Rudolph (Rue) Porter left this life quietly as he slept. Brother Porter had preached the gospel for 57 years and in 46 states. He had baptized more than 10,000 souls into Christ. For the past 12 years he had served as editor of the "Christian

(see page 14)

HENDERSON BEARS FRUIT UNTO GOD

Olan Hicks, Henderson, N. C.

A thirty one member congregation of the Lord's church now exists in Henderson, N. C., where five years ago there was none. Indications are that by next year at this time it will be considerably larger. A beautiful air conditioned building with 200 seating capacity (besides overflow space) and brand new furniture, enables this church to serve the area in a most appealing way and the gospel is presented in an atmosphere of serenity and reverence to God. Attendance is running over 50 regularly on Sunday mornings. In a recent gospel meeting the average attendance for all the services was 60. The interest and enthusiasm manifested here is most heart warming.

All this has been produced in such a short time by simple, persistent dedication and patient continuance in well doing by a team of folks whose purpose was simply the spread of the gospel of Christ. No fanfare, no large campaigns, just quiet stedfastness and hard work.

It began in November of 1962, when Bryan and Ruth Beasley, Frances Beasley, Elizabeth Boyd, the Clayton Mitchell family of Norlina, and Glenn Henley of Louisburg, began holding services in the West End Elementary School. The church in Raleigh sent men over regularly to assist in the teaching work and several from there gave themselves diligently to the advancement of this work over the years. Early in 1963 the Service Center was rented and served as a meeting place for over two years. Late that same year the lot on which the building now stands was purchased. This little handful of Christians continued to display amazing determination on behalf of this work, and, because they did, financially and other ways, these critical trials of its beginning were overcome. In 1964 the church in Raleigh agreed to provide full time support for a preacher and in June of that year, John Hollis and his family moved here. That September a building fund was started and a little over $5,000 in cash was raised, much of it through further sacrifice by the small local group. $20,000 in bonds were issued and it was hoped that this would be enough for the job. However it was necessary to raise $2,000 more to complete the actual structure of the building. Ten members took out a note for that amount and brother Hollis launched into the building program himself, with what help the few members could give him, along with some help from the men in Raleigh. Working daily, long hard hours, he was able to do a beautiful job and, in November of 1965, the first service was held in the new building.

At the end of June, 1966, brother Hollis and family moved to Richmond, Indiana and, on the final day of July, Olan Hicks and family moved to Henderson. We found that the groundwork for a real good work had been laid and that much potential was here. The eyes of the town were already on this very active little group. We set about lining up cottage meetings and an aggressive teaching program. We began to run into many honest and sincere people, who wanted to learn the truth if someone would just help them develop a systematic approach to the study of the Bible. A real breakthrough was made as it developed that, among these sincere Bible students were some of the more prominent and highly regarded people in town. The Sunday School Supt. of one of the Methodist churches and his wife became obedient to the faith. He stood boldly before that whole church and told them the truth and tried to save them all. He did succeed in arranging for the film strips to be shown to the entire church. Many good contacts were made. A local concrete products company president and his wife obeyed the gospel, he being fifty five years old and never having joined any church.

(see page 14)

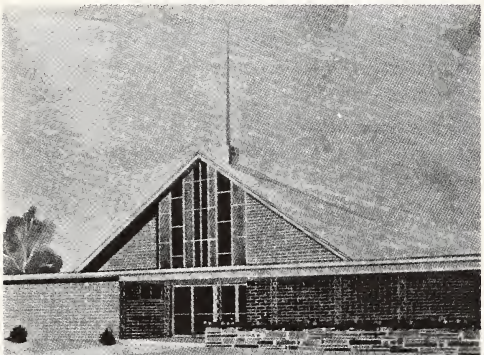
CAROLINA CHURCH NEWS

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NORTH CAROLINA NEWS

Asheville, Vance St.



New home of the Vance Street church of Christ, Asheville, N. C. to be located at the corner of E. Chestnut and Liberty Sts.

HENRY L. FUHRY, Reporting: Leslie G. Thomas, our minister for the past seven years, has announced his retirement from full time preaching effective August 31. Brother Thomas has completed 54 years as an active minister in addition to his writing, teaching, and lecturing. He and Mrs. Thomas will move to Chattanooga, Tennessee, where they will become members of the Signal Mountain church of Christ. While brother Thomas will not fill a pulpit full time, he will, nevertheless, continue his writing and lecturing in the cause of the Lord. It is with mixed emotions that we bid the Thomases farewell from Asheville. We are happy that they can take a well deserved rest but sad that we must give them up. Signal Mountain can well be proud that they are gaining these two fine Christians who will continue to further the work of the Lord in their area.

Brother Harry Cauble, one of our elders, in addition to being the assistant song director is also in charge of our educational program. Ralph Russell, another elder is director of our personal work program. This program encompasses benevolent activities, visitations, publicity, fellowship, transportation, and cottage meetings. Brother Roy Parkhurst, a third elder, has charge of order of services, assignment of brethren to participate in worship activities, and management of office functions.

Immediately preceding dedication of our new church building the complete residential area around the building will be canvassed on a door-to-door basis to acquaint people with the fact that we will be their neighbor. Suitable literature will be given out and questions answered. Brother Cauble is organizing this program.

On August 27, the writer spoke at the Brevard church of Christ. Brother James Davis, their minister, was away on speaking engagements in behalf of their building program. I want to commend the Brevard church for their zeal and enthusiasm. They have a wonderful opportunity to grow when they get in their new building. All of the members participate in the work of the Lord and they are using their talents to the fullest. Any financial assistance that can be given the church at Brevard in connection with their building program is highly encouraged. Send your gift to Church of Christ, P. O. Box 784, Brevard, N. C. 28712. Brother Davis is doing an excellent work in this mission field.

The Vance Street church hopes that whenever you are in the vicinity of Asheville that you will worship with us. If you should care to write us on any matter our address is: Box 7054; Asheville, N. C. 28801.

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CHURCH NEWS . . . (cont'd)

Rockingham

LILLIAN MORSE, Reporting: Since our last report seven people have been added to the church here. Three have made confessions of wrongs.

The congregation has purchased a building in the Philadelphia community. Several attempts have been made to establish the church in this Negro area. There are now thirteen members with an average of twenty present each Lord's Day. There is a great need for a minister to work with this group. Any financial help for this cause will be greatly appreciated.

Our fall meeting will be conducted by Carl Lancaster November 5-12.

Pantego

KEITH TRIPP, Reporting: The past two months have been very encouraging in the Lord's work here. The last week in June we had a wonderful V. B. S. We averaged almost 140 in attendance for this effort, which was an increase of about 30 over previous records. In the early part of July, three people who had been out of duty for some time were restored and are now working diligently for the Lord. Our Gospel Meeting the last week of July, with Fred Eaton of Jamesville, N. C., C. E. Mannon of Greenville, N. C., and myself doing the speaking, saw four precious souls baptized into Christ.

We regret very sincerely to see brother Mannon leave this section of North Carolina. He has not only done a fine job in Greenville but, has been a source of encouragement and inspiration to the other congregations round about.

Asheville, Biltmore

DON GETTYS, Reporting: For about four weeks we have been showing filmstrips to an inter-denominational church in Hazelwood. We have been having wonderful discussions with two preachers meeting with that group. At our last meeting with them, another visitor asked us to come show the filmstrips at a Baptist church where he attends. The Lord has really been blessing our efforts. Please pray for those involved in these discussions.

On August 19, we concluded our first Vacation Bible School. It was a great success; we had an average attendance of close to 70 and a high attendance of 75. The Lord blessed us with many wonderful contacts in the neighborhood where our building will be located.

"Target: Western North Carolina" was the theme of our lectureship which was held August 24-27. We were challenged by the words of Harold Cutler, Morganton, Ken Willis, Hendersonville, Alvie Lowery, Tryon, Don Gettys, Asheville, Rudy Senn, Marion, Richard Blackwell, Valdese, and Nat Cooper, Miami, Florida. The topics were: "Unity," "Love," "Personal Study," "Prayer," "Approaches," "Personal Work," and "Accepting the Challenges." The messages will be printed in book form. To order a copy of this book, write us at: Box 5651, Asheville, N. C. 28803. More announcements concerning the book will be made later. The lectureship certainly enlarged our vision as we set out to evangelize this area for Christ!

SOUTH CAROLINA NEWS

Essex Village

SAM WATTS, Reporting: The church continues to move forward in a good way. The new attendance records recently made are: Sunday Bible Study 124; Sunday Morning Worship 143; Sunday Evening Worship 117; Wednesday Bible Study 107. Our contribution reached an all-time high at $414.00. Our membership has reached 99 at the present time.

We are anticipating a good week of great things during the Annual S. C. Lectureship which will be held here November 6-10. Start making plans now to attend.

HENDERSON...(cont'd)

He had just not found the truth and realized it. Now they are happy and have been very helpful, generous, and faithful to the church. A Superintendent of Sunday School of a Baptist church, along with his wife and daughter were baptized and displayed tremendous courage in doing so. Severe persecution in their family and neighborhood resulted but their love for God and for the truth was supreme and won out. They have been an inspiration to us all. Her mother and father have also been baptized since that time, and here again, great courage was demonstrated. She had been a member of the same Baptist church for forty years and he had been a slave to strong drink for a great many years. Both had the courage to leave these pursuits and have remained most faithful to the Lord to this day. The manager of the area telephone company and his wife, having been Christians but had gone into denominationalism, were restored to their first love, and the mother and two daughters in another fine family left the Methodist church to obey the pure gospel. Two very strong families moved into this area last fall and have been a great help to us, especially in developing leadership.

Resulting from the work of many individuals and groups over these five years, as God has blessed these efforts greatly, the cause of New Testament Christianity now stands firmly planted in Henderson. The church in Burlington also sent some financial help on a regular basis as long as it was needed, as did the Comer Fund and the church in Skaggs, Arkansas. These, along with the tremendous help of the brethren in Raleigh, the continued dedication of the Beasley family and those who worked with them at various times, the courage and strength of those who have recently come into the struggle, are the physical factors responsible for the progress. God has used them to his glory and the salvation of souls. We are proud of this team and the unselfishness of each one. We look forward to even greater fruit this year and for many years to come. After all, "If God be for us, wh can be against us?"

(The majority of the members in Henderson subscribes to Carolina Christian.)

BROTHERHOOD NEWS..(cont'c

Worker," a magazine for which he ha written for 40 years. Few men have mad a greater contribution to the restoratio of New Testament Christianity in thi century than did Rue Porter...On Augus 18 W. Claude Hall, one-time presiden and long time teacher at Freed-Hardema College, passed to his reward. This note educator and evangelist will long be re membered by both students and visitors a Freed-Hardeman.

ANNUAL MEETING...(cont'd)

area. Many churches have sent preachers funds, and many other workers to thi field as a result.

Attend the Annual Meeting! Enjoy th fellowship with Christians from all ove the Carolinas. Hear one of the outstand ing speakers, educators, and writers o our generation and learn more about th work of Carolina Christian.

Greenwood, S. C.

CARL LANCASTER, Reporting: Durin July vacation Bible school was conducte here. Attendance averaged 80 with large percentage of the students comin from homes of non members. A fe weeks after the school one of the teen ag students, who had never attended before obeyed the gospel. One other has bee baptized recently.

We are proceeding with plans to build The church has decided on the floor pla and design of the building and is now con tacting architects and builders.

Our fall meeting is scheduled for Octo ber 25 - November 1. Charles Tidwel of Columbia, Tennessee is scheduled t do the preaching.

BOOK REVIEW

SARAH'S DAUGHTERS, by Kitty Jones Culwell (Dehoff Publications, Murfreesboro, Tennessee, 1958, 203 Pages, Cloth: $3.50, Paper $2.00.)

SARAH'S DAUGHTERS is a book of great value and is directly applicable to so many situations that I hesitate to suggest any one use for it. However, it is exceedingly beneficial to the young girl as she tries to develop in desired attributes of character, for any lady in home Bible study and, perhaps especially, is it appropriate for a Ladies' Bible Class. Any group of ladies would do well to use this as an aid in their class.

The author in her own life, as well as in this publication, seeks to train ladies to be better wives, mothers and homemakers by patterning their lives after the Bible examples. In this volume she depicts what we are not to be as well as what we are to be. Nine chapters of the book are taken from the Patriarchal Age, twenty chapters from the Mosaic Age and twenty-five chapters are taken from the Christian Age, thus providing lessons from all parts of the Bible in this one study book. At the end of each of these chapters the author has a section entitled, "Study Suggestions." These are really questions with Bible references which will greatly aid the understanding of each lesson and cause the students to study more thoroughly each section in the book.

Upon seeing this book and reading it you will recognize the value of the material contained within this volume. Your copy can be ordered from:

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NOVEMBER, 1967
VOLUME 9 – NO. 11



C289.21
C292

COMMENTS

Richard Beasley, Columbia, S. C.

The articles in this issue have been written to help us as individuals and congregationally to plan more carefully and to execute our plans more faithfully. The theme of this series of articles is: "Planning to Get the Job Done."

The men who have written on these various phases of planning are all members of the Shandon church of Christ in Columbia, S. C. Three of them are elders and one is a deacon and church treasurer. Let me introduce you to them.

"The Value of Planning" - J. C. Farley

Brother Farley has been an elder at Shandon over two years. He is a busy man but not too busy to serve the Master's cause by writing for the Carolina Christian. He oversees his own contracting business, instructs a full load of engineering classes at the Richland Technical Education Center, is active in civic programs and teaches our Young Married Couples Sunday Bible Study Class. He and his wife, Jane, have eight fine children.

"Some Things Involved in Good Planning" - David S. Whitworth

Brother "Dave," as he is affectionately known to members of the Shandon Congregation, has served many years as an elder here. He teaches in our Bible School program. His early married years were spent teaching school. He now has his own auto parts rebuilding business. Brother Whitworth holds the Masters Degree in Agricultural Education, and grows some of the most beautiful roses that could be seen anywhere. He and his wife, Louise, have three sons, all of whom are married and faithful to the cause of Christ.

"The Rewards of Good Planning" - Claude Brown

Brother Brown was recently appointed to the eldership here at Shandon where he had been a deacon for some time. Prior to moving to Columbia, Brown served as a deacon at the White Station Church in Memphis, Tennessee. He is a cotton buyer for U. S. Rubber Co. in Winnsboro, S. C. Brother Brown is a man of conviction, commitment and prayer. His wife, Sue, serves as church secretary. They have three fine teen-age children.

"Activate the Plan" - Maxey D. Love

Brother Love has served several years as a deacon. He is Assistant Vice-President of the Columbia Bank for Co-operatives. Brother Love received his bachelors degree from the University of Florida. He serves the church in an exemplary manner as treasurer. He is efficient in the execution of planned work. He and his wife, Mary, have three small children.

These men are writing from the viewpoint of those most closely involved in planning. It is hoped that their effort in this will be of value to all who read these thoughts.

*Guest Editor

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Published monthly by Carolina Christian Publications, Inc., P. O. Box 5423, Station B., Greenville, S. C. 29606

Second class postage paid at Greenville, S. C.

POSTMASTER: Send undeliverable copies with Form 3579 attached to Carolina Christian Publications, Inc., P. O. Box 5423, Sta. B., Greenville, S. C. 29606

RETURN REQUESTED

Address all editorial matter to Burl Curtis, P. O Box 5423, Station B., Greenville, S. C. 29606

Address all N. C. News to Tony Forrest, P. O. Box 714, Taylorsville, N. C. 28681, and all S. C. News to Rhoden Presnell, 801 Durant Ave., N. Charleston, S. C. 29406. News items to be printed in a given month's issue should reach the news editors by the 15th of the preceding month.

SUBSCRIPTION PRICE: Individual, $2.50 per year; club of five or more, $2.00 per year; quantity, 13c for 15 or more.

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VALUE OF GOOD PLANNING

V. C. Farley, Columbia, S. C.

Insofar as accomplishments are concerned, there isn't a great deal of difference between methods used by industry or business and methods used by the church. The one big difference is the product. In either case it is impossible to reach a goal or to really accomplish things unless there is good management. Management pretty well follows the same pattern for any endeavor since it is the function that deals with getting things done through others.

Management can be basically divided into five functions; (a) planning, (b) organizing, (c) staffing, (d) directing, and (e) controlling. This article will be devoted primarily to planning, however, a few words on management will help us to see how vital the function of planning really is. The elders are the managers of the church here on earth. We know that where there are no elders in a congregation it is necessary for someone to assume the leadership or management, and this places on these leaders the challenge of getting the work done without the benefit of qualified elders. Because of a lack of authority, their job is even more difficult. However, the Lord can expect his work to be done only by and through members of his body, the church.

Businesses fail many times because their management does not have a clearly defined goal. The elders of the church are blessed in that the goal is clearly defined. Church planning is only one part of leadership. In order for the plans to be carried out there must be organization, then the selection of personnel to work the plan, then directing or overseeing the work, and finally the controlling of personnel in such a way that their events will conform to plans and eventually to the goal.

Good planning is vital for success and happiness of the individual Christian as well as the church. In our own lives we many times fail miserably because we fail to make good plans. Plans take many forms and some may never be carried out; but each day should be planned to accomplish a day's work - each week a week's work - each month a month's work - each year a year's work - each life a life's work.

A successful executive had a sign hanging on his wall which read "Do it Now," and it inspired an ambitious young man to re-evaluate his life and be more determined than ever. Each time he thought of the sign, he thought of something else he hadn't done - thus he got himself into a confused state of starting numerous jobs and finishing nothing. This is our failing often as individuals and as a church. There is an old phrase which says "The best laid plans of mice and men often go astray." There is no question of the validity of this saying, but planning should be done efficiently as the work itself and the better the planning the more apt we are to get the work done. We should all make specific plans in the Lord's work. If we never have done it before we should now. Many times we think "if I had only known twenty years ago what I know now, I could really be successful." It is never too late to make plans and carry them out, but it takes courage to do both. It is easy to find excuses for not doing things, but it is a habit loaded with danger.

"It is giving up without trying
It undermines self confidence
It encourages a pessimistic attitude
It is negative thinking about our daily opportunities to do things."

P. T. Barnum was sixty when he started his circus. J. P. Morgan, the finance tycoon, was sixty before he could accomplish anything. Abraham Lincoln did not become presidential material until he was past fifty. Woodrow Wilson at fifty was just a good college professor. Aristotle was past fifty before he really got down to work. Some of the most famous pioneer

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Some Things Involved in Good Planning

David S. Whitworth, Columbia, S. C.

The work of the church is edification, preaching and benevolence. We should think of the church as a vineyard - a place of work - a place of activity - a place of teaching, preaching, giving. The elders are to take the lead in this great work with the help of the deacons, minister and all the members.

The elders, as leaders of the congregation, owe the congregation a dynamic, forward-looking, wide-awake leadership, a leadership that merits the confidence of the people who want to serve the Lord. The Bible clearly teaches that the members of a congregation owe the elders of the local church, obedience, their prayers, their cooperation, their patience and understanding.

For the will of God to be carried out and the most to be accomplished, it takes good planning. We are told to do all things decently and in order in 1 Corinthians 14:40. Not only did Paul have in mind confusion and disorder that disturb the good atmosphere of our worship services, and the importance of seeing that everything was done in a scriptural manner, but also the importance of a properly planned and organized work.

To properly plan the work, it takes faith and vision. Our Lord Jesus Christ has set the great example for us in planning with faith and vision. In the great commission, Jesus said, "Go ye into all the world and preach the gospel to every creature." Notice, Jesus said, "Go ye into all the world." How can you plan with greater faith? Jesus said "Preach the gospel to every creature." How can you have more vision than this?

Many times in our planning, we do not leave room for God. We plan only things that we can see with the eye of reason. We should make our plans larger than we could hope to fulfill without the help of God, this is planning by faith.

The patience and prayers of the congregation for the leaders are a great help in planning. They should be encouraged. They should have the moral support and wholehearted cooperation in every good work and in every good thing that they plan.

Man is a creature of emotion as well as of logic. His deepest needs are the needs of patience and to be appreciated. The leaders will do well to have patience and express appreciation to each one concerned in the planning of the work of the church. They should pray for them and thank God for their good qualities.

In every line of work, especially that of the Lord, setting aims to reach goals is of extreme importance. These aims should be defined so that everyone will know the direction that they are going so that each individual will better understand his part in making these aims become realities.

The proper communication between leaders, minister and members should be established. The members should never be heard to say, "They never let us know what is going on." When members are not properly informed, there is always the possibility for suspicion of that which is not known. If communication is not free and relaxed, then the group will find its own method, such as the harmful grapevine method. Effective leaders will encourage a free response, for communication is a two-way street.

The leader who wants to serve Christ by inspiring the cooperation of the members of the church in planning will learn that in Christ he is not a boss, but a servant - a Christian leader.

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REWARDS OF PLANNING

Claude Brown, Columbia, S. C.

One might state in very simple words that the reward of planning is the success obtained from the organized efforts put into an endeavor - right or wrong. However when dealing with things that bring out the best in man-kind, the rewards received are much greater than just saying we have succeeded in accomplishing that which we set out.

Of Purpose (planning)

T. T. Manger said, "There is no road to success but through a clear strong purpose. A purpose underlies character, culture, position, attainment of every sort."

Of Reward

"No man, who continues to add something to the material, intellectual, and moral well being of the place in which he lives, is left long without proper reward." - Booker T. Washington

During the cold, bleak days of winter, when outside work is impossible, the modern farmer will spend his time planning for the new growing season which lies ahead. He determines from past experience and knowledge of present market conditions the crops he should plant to realize the most income from his individual farm. Having decided on what he will plant, he studies from all available sources, the best seed to plant, the proper distribution of seed, the most advantageous time to plant, the fertilizer that will give the seed and plant the nutrition that will produce the largest quantity and best quality of fruit, and the cultivation practices that will encourage vigorous growth to the plant. As the sun begins its return toward the north and comes closer to the earth, the days become longer and the ground becomes warmer. This efficient farmer, who takes nothing by chance, begins to prepare the soil in order to put to work his well laid plans. After he has planted and cultivated according to his plans, he has done all in his power he can do, but to watch God add His blessings. If nature has given ideal weather during the growing season, this farmer should receive an abundant harvest. What are the rewards of the plans he laid out during those winter days? There is income to fulfill his obligations to those who he might have had to ask for financial help in raising his crop; there is money to provide his family with, not only the necessities of life, but also education for the children and things that will add moments of pleasure and happiness to the whole family; and there is the satisfaction of seeing a job well done - I have taken what God has given me and I have done the very best I know how.

Nehemiah was heartsick when he learned of the ruins of his homeland and of the living conditions of his loved ones. He was determined in his heart to return to Jerusalem to work in rebuilding that city. With the permission of his king and the blessings and guidance of God, he carried out his determination. Nehemiah overcame the doubts of his fellowmen and the laughs of his enemies, by accomplishing the great task of rebuilding the ruined walls with a well organized, methodical plan. Every group had a specific job to perform that worked in harmony with the job of another, and so on until the job of every group tied to the job of another joined together to make a sturdy structure that would withstand the attacks made on the Jewish people. Not only did Nehemiah plan the task force well, he instructed them in how to ward off enemy attacks while they worked. God blessed this endeavor and the work was accomplished in the minimum amount of time. What rewards did Nehemiah receive for his efforts? He saw the people he loved back together again in the city they could call theirs; he saw that with God's help seemingly impossible jobs could be

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ACTIVATE THE PLAN

Maxey D. Love, Columbia, S. C.

The purpose of planning is to obtain desired goals and objective. Unless plans are activated they become mere dreams. Bacon said, "Good thoughts, though God accept them, yet toward men are little better than good dreams except they be put into action."

Setting objectives, establishing goals, building an organization, and assembling resources are all vital to the administration of every undertaking. Yet there remains another group of activities which requires attention if goals are to be achieved. Steps must be taken to "get things done." The general term "operations" is often applied to this area of endeavor.

"Getting things done" requires that one or more people be assigned the following duties.

1. Establishing methods and procedures to guide detailed activities.
2. Setting up programs and schedules which specify when actions are to be taken.
3. Exercising supervision over the work as it progresses.
4. Maintaining control to assure that operations actually accomplish the results planned.

In the business organization much of the time of management is devoted to planning, scheduling, supervising and controlling. Upper management devotes its time to making long-range plans, setting over-all goals and objectives, and establishing general company policy. Middle management handles the more detailed duties or "operations."

In Christ's Church the parallel functions of "operations" fall largely with the deacons and others so delegated who perform their duties under the direction of the elders. Just as the brethren in Jerusalem selected seven men from among them to make daily distribution to the Grecian widows whereby the apostles could continue in the more important work of preaching - so today, elders appoint from among the brethren men and women to follow through and put into action plans they have made for their congregations.

What are some of the elements that must go into a plan to achieve results? First the plan must be analyzed from the standpoint of: what? why? who? and how? what is to be done? why should it be done?

In the church this question should always be answerable with a Bible command. By whom - an elder, deacon, preacher, or other? What are the talents required? time involved, etc. How should the action be carried out?

In implementing the plan those responsible for the overall results must initiate the process of organizing, directing, coordinating and controlling.

The process of organizing is the grouping of activities necessary to (1) organize work units, and (2) define the relationships between individuals and groups. The objective of organizing is to group activities, people, and other resources for the effective accomplishment of plans. Organizing need not be difficult or complicated. It is merely the process of grouping activities or resources in line with sound organization principles.

Directing is the process of getting plans carried out and projects initiated and completed by effective instructions to people. One phase of good directing is effective delegation of activities to the lowest possible level in the organization capable of handling a situation. The elders of the church are accountable for the spiritual welfare of the congregation. While they may and must delegate authority and responsibility to deacons and others for carrying out certain duties, they cannot delegate accountability. For this reason it is highly essential that delegation of authority be accompanied by proper controls to be sure that the activity so

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VALUE . . . (cont'd)

preachers were well into years before they were even converted. Planning your life is the start of making something worth while out of your life.

Planning for the church is a mental process involved in developing and formulating a course of action - the plan is the course of action. Without planning, the activities of the members of the church may become a series of random actions with meaningless objectives. One person may be literally covered in work, while others are doing nothing, and it may well be that there are far more workers in the vineyard willing, able and ready to help with the harvest if they know what to do and when and how. Good planning includes training the workers. Just to say "everybody go out and convert souls" doesn't generate much enthusiasm in the person who has no training. Dale Carnegie says "Everybodys business is nobodys business." Therefore, we can see that good planning uses the energies of all willing workers and even includes training others to make them more useful. All of this is actuating a plan to reach an objective rather than having a "helter-skelter" work which aims toward no particular objective. Jesus was a good organizer - he selected a plan, organized it, staffed it with twelve assistants, directed their work and controlled their actions, thus getting the desired results through others.

Good planning is essential to the growth of the church and is necessary for relatively current actions, but is more urgently needed for future actions because of the uncertainty of future events. Therefore, planning should consist of a series of plans that can be put into effect as work progresses. Good planning on the part of elders relieves them of many menial tasks that can more properly be done by the deacons or other members leaving more of their time for caring for the flock. The elders are overall responsible for planning, but should make sure they are not doing all the work. Each deacon assigned a specific function should use all the care possible in developing a plan of work to accomplish this function. The elders should guide him where necessary, but not do the work for him. Therefore, we can see that planning takes place at all levels if the work is to be accomplished to a successful end.

Business projects their plans into the future based on certain assumptions and makes their plans flexible enough to alter their course of action. Still they must have faith in themselves to make these plans for an uncertain future. The church has another advantage we sometimes fail to take advantage of, and that is "a true and lasting faith." The affairs of the church are divinely guided and we have God's help in our endeavors. God gave the church an organization which can accomplish great things if we will only make the plans and put them in motion. In building a highway, a bridge, a boat, a building or anything else, good planning saves numerous headaches (and heartaches). The builder can follow the good plan and find real good working relations with the owner, the engineer, the architect, and his own employees. He can succeed in building a beautiful structure in minimum time at minimum cost and also know when he is finished with the job. A poor set of plans causes confusion among his workers, hard feelings between the owner, the architect and builder, unnecessary cost and numerous delays. The Lord's work is the most valuable work we can accomplish, good planning creates good relations among members, pleases God, makes it possible to accomplish much more for much less money, encourages members to give more liberally and doesn't leave everything to chance. Too many times we as members of the church leave things to chance hoping some way they will be accomplished. Disraeli said: "Never leave to chance what can be accomplished by calculation" - Homer said: "Light is the task where many share the toil." Planning which takes full advantage of the financial prosperity and innate abilities of every faithful member of the

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REWARDS . . . (cont'd)

accomplished, and he felt he had earned the right to say, "Remember unto me, O my God, all that I have done for this people." (Nehemiah 5:19.)

The work of the church of saving souls by preaching and teaching the gospel and caring for those who are in need and can not help themselves, can, and should, be planned as effectively as any successful business enterprise in today's wealthy economy. The rewards to Christians in carrying out their responsibilities of saving souls far exceed any that can be obtained from business transactions. When well planned work of the church is fulfilled, the reward is seeing the recipients of the plan made happy and comfortable and seeing the workers of the plan use the blessings of time, talents, and money that God has given them.

The greatest plan of all offers the greatest reward. God has given man a plan by which he can have an eternal home with Him - to have faith that Jesus is the Son of God; to confess His name before men; to be buried with Him in baptism for the remission of his sins. Jesus said "If ye love me, ye will keep my commandments." (John 14:15.) James wrote, "Blessed is the man that endureth temptation; for when he hath been approved, he will receive the crown of life, which the Lord promised to them that love him." (James 1:12.)

ACTIVATE . . . (cont'd)

delegated is conducted within the framework of established policy, and that planned results are being attained.

Coordinating is the fitting together of the components of an organization, including people, facilities, and other resources. This is largely a process of communication. The necessity of good communication can not be over emphasized in keeping all members involved in a given program focused on common objectives and goals. Communications must be vertical - up and down through lines of authority - as well as horizontal.

In their book on business policies and management, William H. Newman and James P. Logan say that briefly stated a supervisor can secure coordination if he and his associates:

1. Agree on objectives and on a consistent set of policies to guide their activities.
2. Know who is responsible for doing what - that is, have well understood organization and procedure.
3. Set up program, schedules, and budgets indicating when action is to be taken and to what extent.
4. Keep each other currently informed of actual results and the need for revising plans.
5. Make current adjustments in plans, direction, and motivation to bring activities into harmony and balance when ever something gets out of step.

Controlling is the process of getting plans followed according to specifications, evaluating results, and taking remedial action to prevent unsatisfactory results. In the activities of the church it is often difficult to establish specific yardsticks for measuring results. While this may be difficult, yet programs must be evaluated in terms of their effectiveness. Unless there is some "feed-back" showing the degree of accomplishment, how can timely and proper decisions be made regarding adjustments in plans, programs, and procedures.

The foregoing are principles of organized activity which have been proved effective in accomplishing results through people. Paul in writing to the church at Corinth (1 Corinthians 14:40) said, "Let all things be done decently and in order." Is not this the principle of organization?

While organized effort is important in achieving the goals and objectives of the church - it alone will not succeed. Every plan must have the support of prayerful Christians, dedicated to God, who approach all things with prayer and faith. With this what goal is beyond reach, or objective unobtainable?

THE PRACTICE GAP

M. Norrel Young

Ira North frequently uses the expression, "the practice gap," as he refers to the failure of Christians to do what they preach for others to do. He stresses the fact that young people are repelled by the hypocrisy of the older generation who say and do not.

For example, the younger generation hears the older ones preach: "Seek ye first the Kingdom of God and His righteousness," but they observe so many putting material "success" first. They note that their parents talk much more about money than about the Lord. They see prosperity such as the average man has never known before, yet they observe that the percentage of giving still lingers about three or four per cent of most Christians' incomes.

Again, the young hear us preach: "Blessed are the poor for theirs is the Kingdom of God." (Luke 6:20.) They watch many churches neglect to preach to the poor in their neighborhoods. In fact, if the neighborhood becomes too poor, they observe the older generation sell the meeting house to another group and move out to the suburbs and build a more expensive plant. They wonder if Jesus wouldn't be concerned about the poor and the sick and the blind--just as he was in Palestine.

The young people hear us preach about loving our brethren, and even loving our enemies, yet they see so much unconcern, so much selfishness. They see churches allow a spirit of rivalry develop to the place that Christians spend valuable time competing with each other for members rather than cooperating to oppose the forces of evil in the community. They see preachers and elders who will not work at any project unless they are in the lead and get the credit for it. Then they listen to a sermon on humility.

They hear Jesus' words: "Be careful not to make a show of your religion before men." Yet, the young observe the attention the older generation gives to "publicity" of their good works. (Obviously, it is not wrong to publicize good works, but it is wrong to pray, give, or teach a class for the purpose of gaining the commendation of our peer groups.)

The New Testament teaches that each person should be respected because God loves him and Christ died for him. Jesus taught us not to "look down" upon those who do not have as much wealth, education, or social status as we do. Yet our children see the older generation "despise" certain persons and "fawn" on others who are more favored as far as this world is concerned. Discrimination is often practiced in the church, as in the world, and many young people are discouraged by it.

Again Jesus taught His disciples to serve if they would be great in His kingdom. He said that His Church would not follow the same standards as the Gentiles did. Jesus humbled himself by washing His disciples' feet. This was even more startling in a time when such a menial task was usually reserved for slaves. Our young people see a competition for places of honor in the church and a reluctance on the part of so many to serve in the corner in a menial position. They see men and women competing for positions of prominence and neglecting the nursing of the sick and the cooking for the hungry.

Of course, this "practice gap" is not peculiar to the current generation, but we need to face up to it and realize the way it looks to the honest gaze of the oncoming generation. It is easy to point the finger at the younger generation and denounce their errors, but when we do this, let us look at the "practice gap" we present to them and ask God to help us overcome our own faults so that we may really help our young people.

BROTHERHOOD NEWS

Howard Winters, Burlington, N. C.

Christian colleges--how they grow. The last 25 years have seen an unparalleled upsurge in the growth of Christian colleges. In 1942 members of the Church of Christ operated five colleges (three senior and two junior) with a total enrollment of 1,700 students. Only one of these was fully accredited. Today there are 19 colleges in the United States alone (and more in other countries) with an enrollment of more than 14,000. Five of these are senior colleges and 14 are junior. All five of the senior colleges are fully accredited and three of the junior colleges. In this 25 year period, enrollment for higher education in general has increased by about 400 per cent; in the same period, enrollment in colleges operated by members of the Church of Christ has increased by approximately 700 per cent.

Preachers in training. According to Batsell Barrett Baxter's annual report on the number of preachers in training in Christian colleges and other schools, the number is on the increase. Baxter's report covered Christian colleges (but information from all was not available), Schools of Preaching, and Bible Chairs. The total number in all the schools reporting who plan to preach was 1,765. Had information been available from all the schools, no doubt the total number would have exceeded last year's number of 1,791.

Response to disaster. Hurricane Beulah with devastating force struck the south coastal regions of Texas with destruction and death, leaving behind thousands homeless and hungry. But again the Lord's people were quick to respond to the call for help, and a vast amount of food and clothing (along with money) was quickly supplied to churches in the area which agreed to serve as receiving and distributing centers.

Here and there. L. O. Sanderson, preacher, song writer, and editor of a number of widely used song books, has closed his local work with the Highland Church of Christ in Columbia, Tenn. to devote his full time to holding meetings... The David Lipscomb College Board of Directors have approved a change in the college's January lectureship program. The lectures have been an annual series for forty years. They will be replaced by a Workshop for Christian Service... More than 200 persons recently attended the ground-breaking for a new building for the church in Bridgewater, N. J. About a year ago more than 150 adult Christians moved there in what was known as Exodus/New Jersey to help strengthen the Lord's church in the Northeast... Trine W. Davis, executive Vice-President of Winn Dixie stores, recently presented a check for $25,000 to Alabama Christian College. Before the day was over, an anonymous donor matched the gift with another $25,000... H. A. Dixon, President of Freed-Hardeman College, has revealed that $551,000 has been pledged toward the development program of Freed-Hardeman ...George S. Benson, well-known missionary to China and past President of Harding College, has retired as Chancellor of Oklahoma Christian College, after serving in that capacity for ten years... Christian College of the Southwest has reached the $300,000 mark in its million-dollar bond sale drive.

Miss Sarah Elizabeth BonDurant of Elizabeth City, N. C. has become the first woman to hold a master's degree in Bible from Abilene Christian College... The Herald of Truth is now heard on WCKY Radio in Cincinnati, Ohio each Sunday night from 12:30 to 1:00 A. M. This powerful station reaches into 26 states, Puerto Rico, and Canada... Batsell Barrett Baxter, speaker for the Herald of Truth TV program, entered the hospital to undergo major surgery on Oct. 6. A

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CAROLINA CHURCH NEWS

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NORTH CAROLINA NEWS

Asheville, Vance St.

HENRY L. FUHRY, Reporting: C. R. Franks, Jr., began work with the Vance street congregation as its minister on October 1, 1967. He replaces Leslie G. Thomas who retired on September 1. Brother Franks came to us from the Central Church of Christ in Spartanburg, S. C. He has had many years experience in the Carolinas and is well acquainted with the work in Asheville. We consider ourselves fortunate indeed to obtain the services of a man with the background and zeal possessed by brother Franks. He and his wife, Mary, will reside in the home owned by the church at 28 Melbourne Street. Both of their boys, Charles and James, are students at Abilene Christian College.

Deacons have been appointed by the Vance Street church. These are L. Roland Lunsford, Grayson O. Gilbert, Emory Lunsford, and Henry L. Fuhry.

It now appears that we will be in our new church building sometime in November or early December. We are all anticipating this move with a great deal of enthusiasm.

We hope that whenever you are in the vicinity of Asheville you will worship with us. Sunday morning services are at 10 and 11 a. m. We meet Sunday evening at 6 p. m. and Wednesday evening at 7:30.

Marion

RUDY SENN, Reporting: It is good to be back in the Carolinas after being away for four years. It is wonderful to see the progress that the church is making in the Carolinas, and it is great to see the tremendous dedication of the preachers and members of the church in this area.

The work in Marion continues to make progress. We are happy to report 12 responses since July, - 3 baptisms and 9 confessions of fault. We are planning a building program that will begin this fall, and, with God's help, perhaps we will have a new building in the near future. Our fall meeting was Oct. 9-15, with Jerry Senn of Greenville, S. C.

A new and exciting method of reaching the lost has recently come to our attention. Mid McKnight has made 5 color films for presentation on T. V. These are films that feature brother McKnight teaching a family in a cottage meeting situation. The idea is to buy prime T. V. time in the evenings to show these films followed by a question and answer period. This has recently been done in Arkansas with good results. It would be wonderful if these films could be shown simultaneously over T. V. stations that would cover both Carolinas. If you are interested, films are available that will introduce this new method to your congregation. Write to Don Gettys, P. O. Box 5651, Asheville, N. C. 28803. Don has the film and will send it to you upon request. Much interest has already been shown by those that have seen these films. Why not investigate this new method for yourself?

SOUTH CAROLINA NEWS

Greer

BURL CURTIS, Reporting: We are going ahead with our plans to have our building lot paid for by April 1, 1968, so we can be ready for the workers next fall. Owen Olbricht plans to bring a maximum of ten families to Greer and work with us approximately one year. These families will be fully supported and will give full time to the work. We need to build a small

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CHURCH NEWS . . . (cont'd)

auditorium next summer so we can provide room for the growth we hope to make. The 35 members at Greer have committed themselves to paying $4,000 of the $16,000 owed on our property and we are asking both churches and individuals to help us with the balance. We do not plan to ask for help on our building.

Our record in attendance is 59 for a regular service. The fifth Sunday in October we are shooting for a collection of $500.00 which will go toward paying for our lot.

We meet on South Main St. and would be happy to have you visit with us. Services are at regular hours.

Greenwood

CARL LANCASTER, Reporting: Our meeting was the last week in October. Attendance was fair. Many came from other congregations in the area. One night six visiting preachers were present. Charles Tidwell did the preaching. He has a remarkable knowledge of the scriptures and in his sermons quoted passage after passage from memory. The church here was very fortunate to have him.

Progress is being made toward a building. A balance of only $200 is owed on our six acre lot. Our old property is up for sale and we hope to obtain $14,000 or $15,000 for it. The Federal Savings and Loan Association has given us good assurance that we can get financing through them for a new building. In addition to paying for the lot we have accumulated $1,146.84 in our building fund.

During the past month a new family of Christians moved here from Florida and a fine Christian moved away to Louisiana.

VALUE . . . (cont'd)

Lord's church will set off an explosion of work which can be seen and heard throughout the neighborhood and the world - and will prove the real "Value of Good Planning."

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WILLIAMSTON, S. C.

Robert H. Martin

We have experienced a very busy and a most profitable summer for the Lord. The July Campaign with Richard Harp was a great success. The attendance was very good, averaging 53 the first week and 63 the second week. Our largest attendance the first week was 90 and the second week 93. We had many visitors from the community and especially do we wish to express our sincere appreciation for the help and encouragement given by the area congregations. To the young people at the Augusta Road church in Greenville, we wish to express our special thanks for the fine way they helped prior to and during the Campaign in door knocking, under the fine leadership of Jerry Senn, who also did a wonderful job in leading our singing the first week.

Brother Inness of the Easley congregation also took time out from his heavy follow-up work to visit with us one afternoon, which was indeed appreciated. May we also express our appreciation for the fine job done by the congregation here in Williamston for the extra effort put forth by each individual during the Campaign. To our young people we wish to express our appreciation for the fine job in door knocking done by them and all the members.

There were many contacts made by the personal workers during the Campaign for Christ. About five new families have been introduced to the church. They are studying in cottage meetings and attending the services. We really feel no special thanks should be given A. E. Swims and his wife, Glenda, for their great help in visitation and Brother Swims for leading the singing the second week for they were so instrumental in helping start the work here in so many ways; we feel like they were "home folks" and doing the expected. The Anderson congregation has really cooperated in a fine way in the work here, and to each one individually, our thanks.

All the help given us, the encouragement of the various congregations has been an inspiration to all of us. I know all who heard Brother Harp preach will agree this dedicated young man is "one of the best." The work here is coming along great; our attendance is averaging 40 for worship on Sunday morning and all the other services are up also. Our contribution has increased about $14.00 per Sunday. It was running in the 30's and now is running in the 50's. It is our hope and prayer that we will continue to grow. We began our second year's work with the church here and may we say this first year has been one that my family and I will always cherish.

Since my family and I came to Williamston last September, there have been 28 responses, 10 baptisms and 18 requesting prayer.

We are trying to raise funds for our building; we now have $865.00 in our building fund. We are praying that any congregation or individual who can will see fit to help us in our building fund. We need a building desperately and any of you who can help, may the Lord lay it on your heart and your conscience to do so.

Continue to pray for the work here. Our prospects are bright and we know the Lord's work in this city is going forward.

Asheville, Vance St.

A tent meeting began the first Sunday in August and went through August 31 in Abbeville. Clifford Davis of High Point, N. C. did the preaching. At times the crowds just about overflowed his huge tent. Forty nine responded to the invitation. Eighteen of these were baptisms and several who had been disfellowshipped were restored. These results are some indication of the splendid work done by Bro. Davis and Bro. I. V. White, the regular minister for the church in Abbeville.

LOOKING TO THE FUTURE part 2

Kenneth Willis, Hendersonville, N. C.

Examples Give Hope for the Future

The Bible, our guide and producer of faith, also reveals examples that are real sources of encouragement in looking to the future. To encourage those Hebrew Christians plagued with the besetting sin of unbelief (Hebrews 12:1), the inspired writer mentions those wonderful deeds accomplished by Old Testament servants of God. To be noted particularly for our admonition are the great sacrifices made and the even greater longing for the future by them. "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: For he looked for a city which hath foundations, whose builder and maker is God." (Hebrews 11:8-10.) Through their faith, these people were gladly willing to live in temporary dwellings or to make any sacrifice to receive the great reward in the future. "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, a heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city." (Hebrews 11:13-16.)

If these faithful servants of God were willing to dwell in temporary houses and willing to be pilgrims and wanderers on earth for the great future for which they longed, certainly we have more reasons for making greater sacrifices. Truly we have a hope of great blessings now and of a more glorious future. When the Bible gives the faith building examples of God's people of old, it also makes known that the promises are to those who will make the preparation.

Actions Produced by Looking to the Future

With a realization that through the promises of God there is a future to which we can look, what preparation should be made? There should be first an humbling of oneself; then a childlike faith and desire to learn the commandments of God. Upon learning of the salvation offered through the gospel of Christ (Romans 1:16), one should obey these principles. After having repented and turned from one's sins, and having confessed Christ before men and having been buried with him in baptism as prescribed by the gospel, there should be a continued hungering and thirsting after righteousness. It should be a hungering and thirsting that leads one to Godly living and adding of the Christian graces. "And besides this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity." (2 Peter 1:4-7.)

Now when one is a Christian, with old things passed away and all things become new, one has every reason for real hope for the future. No sins are now separating him from his Father in Heaven. Christ stands as the mediator between God and man; and the Spirit helps in many ways. Paul writes, "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered."

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Looking To The Future . . . (cont'd)

(Romans 8:26.) Then, to give added comfort and hope, the apostle states, "And we know that all things work together for good to them that love God, and to them who are the called according to his purpose." (Romans 8:28.) Growing and maturing as a Christian, one can be outfitted for the Christian warfare, and be crowned with the "helmet, the hope of salvation." (1 Thessalonians 5:8b.) Faith in these promises can be a real sustaining power in looking to the future. Thus, hope becomes an added tool through which to look. "Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil." (Hebrews 6:19.)

Rewards of Looking to the Future

Regardless of how humble or lowly the occupation in which we engage might appear, by looking to the future in faith and with service, we can be seen to be living the greatest life of all. Ours is the Christian life of greatness, a great life serving the great Creator of the universe. (Genesis 1:1.) Life is spent "looking unto Jesus the author and finisher of our faith: who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." (Hebrews 12:2.) We look for the greater reward regardless how great the sacrifice in the things we leave or give up for Christ. For he has promised, "And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive a hundredfold, and shall inherit everlasting life." (Matthew 19:29.) If we labor faithfully until death in the good fight of faith, we shall receive the crown of life and may rest with the assurance of the Apostle Paul, "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." (2 Timothy 4:6-8.) In looking unto Jesus, and in receiving the crown of life, we shall receive a wonderful new body beyond our present comprehension. "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." (Philippians 3:20, 21.) With this new body that shall be raised incorruptible, we shall be permitted to forever dwell with God where the former things are passed away. The Apostle John describes it, "And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away." (Revelations 21:3, 4.)

Conclusion

By looking to the joy that is set before us, we can endure anything or everything that is necessary to see these hopes come true. Let us then see the need of looking beyond the present with all our ability and concern. Let us use the tools that are available. With the guidance of God's word and by our faith in God, Christ and Eternity let us look to the fulfillment of our hopes and these promises in the future. If you are not presently looking to the future with these tools it is our prayer that you will begin to do so today.

Brotherhood News . . . (cont'd)

non-malignant polyp had to be removed. Doctors assured him that this was not a return of his malignancy of 1964.

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HOW TO TREAT THE PREACHER

M. Norrel Young, Los Angeles, Calif.

Have you ever put yourself in the place of the preacher who serves the Lord in your midst? As one who has served as a local minister for sixteen years, I would like to suggest a few things you can do to help the evangelist who serves you as he serves the Lord:

(1) Don't be patronizing. Don't tell him how sorry you are that he doesn't have as much as some other brethren, or that he has given up some comforts for the Cause.

(2) Remember that everyone in the work as a minister of the gospel is a volunteer. He is seeking a higher reward and is to be congratulated rather than commiserated.

(3) Pray for him personally. The value of this power is incalculable. Let him know that you are praying for him.

(4) Encourage him when you can. Watch for opportunities to write a note of appreciation for a sermon or a visit or a kind deed. Avoid making him the "goat" in making decisions which should be made by others. The man who preaches Christ will make enough enemies by speaking the truth in love. He should not be forced to take sides on what color the auditorium is to be painted or to notify Sister Jones that she can no longer teach the Ladies Class. Considerate elders or pastors will shield the preacher from unnecessary exposure to criticism.

(5) Help him to conserve his time. Be careful not to impose on him by calling for a casual visit or taking up time in needless telephone calls. Don't ask him to do your job for you. If you feel guilty about not visiting a prospect, don't expect him to do it for you. He has more opportunities to visit than he can possibly use. When you invite him to dinner or a party for the young people, allow him to say "no." Don't make every invitation a "command performance." He will be grateful. Encourage the elders to take some of the counseling load. This is time consuming and energy depleting. Often elders can do some of it just as well if the flock is aware of their willingness.

(6) Appreciate his need for Bible study, prayer, and time with his family. He needs to grow spiritually as he leads others. He needs one day a week for rest and recreation with his family.

(7) Do not accept idle criticism or the accusations of a critic unless there are two or more witnesses. Like an elder or bishop, the evangelist runs the risk of antagonizing the ones who do evil and they will frequently start rumors against him.

(8) If he is doing some things which are wrong or which are unwise, show real love by telling him - not others. (For example, talk with him about the length of his sermons, not to others behind his back.)

(9) Consider his family. Respect their need for privacy but also for acceptance. Let his children grow up without being subjected to an artificial adoration or an exceptional amount of criticism.

(10) In conclusion, treat him as you

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EDITORIAL AND PUBLICATION STAFF:
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Published monthly by Carolina Christian Publications, Inc., 5315 Old Augusta Rd., Greenville, S. C. 29605.

Second class postage paid at Greenville, S. C.

POSTMASTER: Send undelivered copies with Form 3579 attached to Carolina Christian Publications, Inc., P. O. Box 5423, Sta. B. Greenville, S. C. 29606.

RETURN REQUESTED

Address all editorial matter to Burl Curtis, P O. Box 5423, Station B, Greenville, S. C. 29606

Address all N. C. News to Tony Forrest, P. O. Box 714, Taylorsville, N. C. 28681, and all S.C. News to Rhoden Presnell, P. O. Box 5343, N. Charleston, S. C. 29406. News items to be printed in a given month's issue should reach the news editors by the 15th of the preceding month.

SUBSCRIPTION PRICE: Individual, $2.50 per year; club of five or more, $2.00 per year; quantity, 13c for 15 or more.

Address commercial advertising inquiries to Jacobs List, Inc., Clinton, S. C. 29325.

CHARACTER OF ELDERS (negative)

Richard Beasley, Columbia, S. C.

Just as the Lord spoke the negative commandments to Moses, so he has spoken concerning those who would shepherd the flock here on earth. Let us examine these traits of character which the Lord doesn't want in his kingdom, much less in the leadership of his church.

1. No striker; no brawler; not soon angry (Titus 1:7) not contentious. (1 Timothy 3:3.)

The elder must be peaceable, not a quarrelsome man. He must not be disposed to fight. (Literal meaning of the Greek; Barnes Notes, "No brawler," 1 Timothy 3:3, P. 149) The elder can not be a man who seeks or enjoys controversy. He is not a physical leader. His work is spiritual in its nature.

The man who qualifies as an elder is not "thin skinned"; he must be able to control himself during disagreement. His influence must at all times be one of leveling value. The Lord did not give any of us license to "blow our top" or lose our temper but he especially mentions this in connection with the qualifications of elders. Someone has said, "Good elders are often seen and seldom heard." This statement doesn't endorse a lack of conviction but rather conviction tempered with restraint.

Many times the "spark" of some new "ism" in the brotherhood has been fanned into a full, roaring, devastating fire by the eagerness of elders to fight rather than to quietly feed the flock. In this sense it is possible to have the truth and handle it improperly. May God deliver us from a fussing, fuming, haughty, head-strong, attitude anywhere in his church but especially in the leadership.

2. "Not a lover of money" (1 Timothy 3:3, Titus 1:7.)

"No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to one and despise the other. YE CANNOT SERVE GOD AND MAMMON." (Matthew 6:24.)

A divided affection cannot be tolerated in the leadership of the Church of Christ. The man who puts material gain first cannot please the Lord nor can he expect to receive his blessings. (Matthew 6:33.) The man who loves money places his trust in it rather than in the Lord. Elders must be men of faith not just men of financial power. Too often men have been appointed to the eldership because of a demonstration of business success rather than soul success. The Lord wants great hearts to lead in his church, not merely great pocketbooks.

"If then ye were raised together with Christ seek the things that are above, where Christ is, seated on the right hand of God. Set your mind on the things that are above, not on the things that are upon the earth." (Colossians 3:1, 2.)

3. Not self-willed.

"I wrote somewhat unto the church: but Diotrephes, who loveth to have the preeminence among them, receiveth us not. Therefore, if I come, I will bring to remembrance his works which he doeth, prating against us with wicked words: and not content therewith, neither doth he himself receive the brethren, and them that would he forbiddeth and casteth them out of the church." (3 John 9:10.)

Diotrephes had "I" trouble. He "loved" for things to go his way. "I-itis" in the eldership is the most paralyzing difficulty any church can face. Many congregations have grown over with the moss of inactivity because some self-willed man who had been appointed to the eldership was "agin" everything he didn't think of himself. Such an attitude as this can drain the last drop of enthusiasm out of those who want to progress in the kingdom.

The self-willed recognizes only his own opinion. Many times the self-willed man will make such statements as, "My mind's made up," "I'm the boss here," "I don't

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WHAT MUST I DO TO BE SAVED?

Howard Winters, Burlington, N. C.

The most soul-searching and far-reaching question that has ever been asked by mortal man is "What must I do to be saved?" When this question is sincerely asked, the following facts are involved: (a) man is lost and needs to be saved; (b) man must recognize his need of salvation --he must realize that he is lost; (c) man must depend on God for the means of salvation; (d) God has provided a plan whereby the lost can be saved; (e) God, in the plan provided, has given man something he can do to be saved; (f) man, if he is to be saved at all, must meet God's conditions of salvation.

To study the question seriously, we must first understand that God, through His infinite grace, has provided for lost man a scheme of redemption. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast." (Ephesians 2:8,9.) So the question "What must I do to be saved?" is simply the question "What has God's grace provided for me to do to be saved?" It is not a question as to whether man is working out his salvation; it is not a question of man's merits or demerits; it is not even a question of the merits of man's work or the things which God may require him to do; it is simply a question as to what God's grace has permitted man to do in the salvation of his own soul from sin. Thus a study of this question is a study of man's part in God's plan of human redemption.

It is our purpose in this lesson to study the passages in the New Testament where the question, "What must I do to be saved?" is both asked and answered. They are four in number, and in each case by a different class of people.

First, it was propounded by a rich young man who came to Jesus. The inspired record states: "And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou will enter into life, keep the commandments... The young man saith unto him, All these things have I kept from my youth up: what lack I yet? Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come follow me. But when the young man heard that saying, he went away sorrowful: for he had great possessions." (Matthew 19:16-22.) To have eternal life, this rich young man was told to do three things: 1. he must keep the commandments of the law--which he had already done; 2. he must sell what he had and give to the poor--this he was not willing to do; and 3. he must come and follow Jesus. Since this question was asked and answered before the death of Christ, while the law of Moses was still in force, and since the gospel plan of salvation had not yet been given in its fullest form, it does not serve as an example for us to follow today except in principle. We could not "rightly divide the word of truth" and tell an alien sinner today to do, in order to be saved, what Jesus told this young man. We must find the answer to our question after the Great Commission of our Lord went into effect before we have the right answer. So we move to our next example.

Paul and Silas were called by the Lord to preach the gospel in Europe. Upon arrival in Phillippi, they baptized Lydia and her household (Acts 16:13-15) and healed a certain damsel who was possessed with a spirit of divination. For this latter act they were beaten and cast into prison. At midnight Paul and Silas began to sing, there was a great earthquake, and the foundations of the prison was shaken so that every door was opened. "And the keeper of the prison awaking out of his

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N. T. Teaching About "Final perseverance"

Ray N. Moses, Greenville, S. C.

Many thousands of persons earnestly enquiring about the way of eternal life have been taught that if they once "have an experience of grace" they will be saved "for time and eternity." The fact that neither of these quotations can be found in the Bible is reason enough for us to search the Scriptures to see what they do teach about the idea that in a moment of time the soul of man can go through such a change that there will never again be any possibility of its being lost.

Matthew 3:10. "Every tree which bringeth not forth good fruit is hewn down and cast into the fire." Is there a more reasonable explanation of these words of John the Baptist than that people who are spiritually alive must "bring forth good fruit" or they will be separated from God's people?

Matthew 5:13. (Jesus is speaking) "Ye are the salt of the earth: but if the salt have lost its savor, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." To what kind of persons would Jesus say, "Ye are the salt of the earth"? Are those who lose their Christian character to be saved?

In Matthew 10:22 and 24:13, and in Mark 13:13, Jesus teaches that "he that shall endure unto the end, the same shall be saved." Why should Jesus say such a thing if final salvation came before "enduring"?

In the parable of the sower which may be found in the 13th chapter of Matthew, the fourth chapter of Mark, and the eighth chapter of Luke, many of the seeds that were sown sprouted and became living plants, but later died.

Matthew 25:30. "Cast the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth."

Luke 9:62. "And Jesus said unto him, No man, having put his hand to the plow, and looking back, is fit for the kingdom of God."

Luke 10:20. "Rejoice because your names are written in heaven." A denominational friend was inclined to "poke fun" at the idea that God might ever erase a name that was once written in heaven. But Christ, in the message which he had the apostle John write to the church in Sardis, seems to indicate clearly that names could be erased. Revelation 3:5. "He that overcometh shall be clothed in white raiment; and I will not blot out his name out of the book of life."

Luke 12:41-46 tells of a steward whom "his lord made ruler over his household," but who, in case of his failure to live right, his lord will "cut him asunder, and will appoint him his portion with the unbelievers."

John 3:36. "He that believeth on the Son hath everlasting life." John 5:24. "He that heareth my word and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." If these Scriptures were all that the Bible has to say about faith, they would mean salvation by faith alone. But if we compare these Scriptures with some others that mention faith, we find that a saving faith must be so real and vital that it leads to obedience and fruitful Christian living if there is opportunity for fruit-bearing.

James 2:20. "But wilt thou know, O vain man, that faith without works is dead?" I see no basic conflict between the teachings of James and those of Paul for example. The kind of faith Paul believed would naturally lead to Christian living and a life of fruitful righteousness. James, on the other hand, pleads for the kind of works that would give expression to a vital Christian faith.

John quotes Jesus as teaching the necessity for fruitful living. "I am the vine and my father is the husbandman. Every

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sleep, and seeing the prison-doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled. But Paul cried with a loud voice, saying, Do thyself no harm; for we are all here. Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, and brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all of his, straightway. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house." (Acts 16:27-33.) You will notice that this jailor was an unbeliever--he had never heard the gospel of Christ preached before. The thing that an unbeliever must do to be saved is to "believe on the Lord Jesus Christ." When he believes, he will then be told what a believer must do. Neither the jailor nor anyone else is saved by faith only. James says, "Ye see then how that by works a man is justified, and not by faith only." (James 2:24.)

But what must a believer do to be saved? Fortunately for us, the Bible gives an example of some believers who asked the question. When Peter concluded his sermon on Pentecost, the first sermon to be preached under the direction of the Holy Spirit after the giving of the Great Commission, the inspired record says, "Now when they heard this, they were pricked in their hearts, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?" Remember, these people now believe Peter's words, they have the blood of Jesus on their hands, and they want to know, as believers, what they must do to be forgiven. "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2:37,38.) Thus, to have their sins forgiven, to become children of God, believers must repent and be baptized. Many people today reject the idea that one must obey God in baptism in order to have their sins remitted. But not a believer on the day of Pentecost rejected it, nor did they misunderstand it. "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls." (Acts 2:42.) Thus believers must repent and be baptized "for the remission of sins."

The only other time the question "What must I do to be saved?" is asked and answered in the New Covenant is in the case of Saul of Tarsus, a penitent believer. From the inception of Christianity, Saul had been a severe persecutor of Christians. The story of his conversion to Christ is told in Acts 9, 22, and 26. The inspired record states: "And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, and desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem." (Acts 9:1, 2.) As he journeyed, a light shone about him and the Lord spoke to him. After a brief conversation, the record says, "And he, trembling and astonished, said, Lord, what wilt thou have me to do?" (Acts 9:6.) The Lord answers in the same verse, "Arise, and go into the city, and it shall be told thee what thou must do." At this point, let me emphasize two things: first, Saul asked the Lord what He would have him do; and next, the Lord told him to go to Damascus and it would be told him there what he must do. This shows that Saul had become a believer. Saul was led blinded to Damascus where he spent three days and three nights in prayer, neither eating nor drinking. This definitely shows that he had repented of his sins. Now turn to Acts 22:16 and we will learn what a penitent believer must do to be saved. Ananias, whom the Lord had sent to Saul,

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BOOK REVIEW

TWO WORLDS: CHRISTIANITY AND COMMUNISM, by James D. Bales (Standard Publishing Co., Cincinnati, Ohio, 1965, 128 pp., $1.25 ea.; 12 or more $1.00 ea.)

The author, Dr. James D. Bales, is one of the best known gospel preachers in the brotherhood today. He has influenced thousands of students through his teaching at Harding College in Searcy, Ark., thousands of other people by his pulpit preaching and through his many writings. He is an authority on both Christianity and Communism. He has written in addition to this book Communism: Its Faith Fallacies, Understanding Communism and A Dictionary of Communist English. He is eminently qualified to write on this subject.

In spite of the dread threat posed by Communism to our freedom, perhaps we are woefully unaware of its history and nature. This book, and others on the same general theme by brother Bales, will be of great assistance in our understanding the situation posed by the confrontation of Christianity and Communism. This may be regarded as a must on one's reading list.

Brother Bales throughout this work compares Christianity on the one hand with Communism on the other. A clear contrast is presented wherein one is shown to be the antithesis of the other. For those wishing to engage in a broader study than is provided by this book there are extensive footnotes of references at the conclusion of each chapter. It is very suitable for class use with Senior-teens and Adults and is one of a series of books designed for this age group.

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BAMBERG, S. C.

Joseph R. Costilon

Born of adversity, nurtured by love, and growing in truth - this is an apt description of the church of our Lord which meets in Bamberg, S. C.

For several years the few members of the body of Christ in Bamberg and the surrounding area met for worship with various congregations in different towns in the South Carolina "low country." Then they decided to cast their lot with brethren in a town not so far distant and establish a congregation there.

With the help of larger churches in South Carolina and Tennessee the details were worked out, a meeting place provided, a preacher secured and the work begun.

This work was not to prove fruitful, however, and after six years of struggle the group found itself with a preacher proclaiming an unsound doctrine opposed by the majority of the congregation. Following some twelve weeks of discussion, mental anguish, heartaches and tears - with every scriptural solution to the problem being tried to no avail - the brethren from Bamberg decided they could no longer in good conscience support this work. And so, out of adversity, the Bamberg church was born.

In August of 1962, under the leadership of L. W. Rawlings and the late Berry Griffin, sixteen Christians met in the home of Eva Mae Parson for the purpose of working out the details of establishing a local congregation. On the last Sunday of August the church met in the Bamberg Community Building and in November of that year brother Carl Evans came to do the preaching.

Since that modest beginning the church in Bamberg has been nurtured by the love of many brethren in many places. As a result it has been able to keep a regular preacher, build its own facilities in which to teach and worship, to have a daily radio program over a local station, and to carry on its work in a business-like way.

(see page 8)

WHAT MUST I... (cont'd)

said, "And now, why tarriest thou? Arise and be baptized, and wash away thy sins, calling on the name of the Lord." Thus we see that, in answer to the question, "What must I do to be saved?" a penitent believer was told to be baptized to wash his sins away.

In the passages just studied we have the question, "What must I do to be saved?" asked by and answered to four different classes of people. First, the question was asked by one who lived under the law. Jesus told him to keep the law. But when Jesus died, He took the law out of the way, "nailing it to His cross." Consequently, this does not serve as an example of conversion under the Great Commission. In the second case, after the Lord had died for our sins, the law had been abolished, and the gospel of Christ, the gospel of salvation, was in full effect, the question was asked by an unbeliever. He was told to believe on the Lord Jesus Christ. Thus all unbelievers must become believers before they can be saved. But in the third case, the same question was asked by those who already believed. They were told to repent and be baptized in the name of Christ for the remission of sins. So all believers must repent and be baptized in order to be saved. In the fourth or final case, a penitent believer asked the same question. He was told to be baptized to wash his sins away. This is what the Lord told him that he must do. So all penitent believers, who wish to be saved, must be baptized. Thus all unbelievers had to believe, all believers had to repent and be baptized, and all penitent believers had to be baptized. In the final analysis, all had to believe, repent, and be baptized in implicit obedience to the Lord of glory to be saved, to have their sins remitted, and to have their sins washed away in the blood of the Lamb.

CHARACTER OF ELDERS... (cont'd)

care what anybody thinks," and other such statements which are all manifestations of "I" trouble.

These negative character traits which the Holy Spirit excluded from the ranks of the true eldership might well be some of the most ignored of all the listed qualifications. In some quarters the source of greatest concern about the appointment of elders has been over the number of children the prospective elder had rather than whether he was equipped in the nature of his character to serve. While the family status of a man is definitely a consideration, it is not in and of itself the whole consideration.

It is past time for Christians to give careful consideration to the qualifications laid down in the Bible. But let's make sure that we only bind Bible qualifications and not our personal requirements.

God's way is for each congregation to have qualified elders and deacons. Let us strive harder to this end.

BAMBERG... (cont'd)

Though it has received support in various amounts from many individuals and congregations since 1962, it is indebted at present for financial support from the Kingwood Heights and Florence churches in Murfreesboro, Tenn., the Wynnewood Hills church in Dallas, Tex., Mr. and Mrs. C. H. Holt of Savannah, Ga., and Mr. and Mrs. R. W. Pruette of Nashville, Tenn.

With the passing of the years the Bamberg church has continued to grow in truth under the teaching of brethren Albert C. Powell, B. B. Harding, Joseph R. Costilow, and a group of dedicated Bible Class teachers. As with other churches the membership fluctuates. At present there are 34 members working in harmony with each other and with the other congregations in the area.

Recently completing a Teacher's Training Program, the church has now instituted an expanded, planned Educational System and is concentrating on building up the

(see page 9)

FINAL PERSEVERANCE ... (cont'd)

branch in me that beareth not fruit he taketh away."

John 15:16. "If a man abide not in me, he is cast forth as a branch and is withered; and men gather them and cast them into the fire, and they are burned."

Romans 11:22. "Behold therefore the goodness and severity of God: on them which fell, severity: but toward thee, goodness if thou continue in his goodness; otherwise thou shalt be cut off."

1 Corinthians 9:27. "But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway."

Galatians 5:4. "Christ has become of no effect unto you, whosoever of you is justified by the law; ye are fallen from grace." Since those Galatian Christians fell from grace, is it possible to prove that other Christians can not fall?

Galatians 6:9. "And let us not be weary in well-doing: for in due season we shall reap, if we faint not."

Philippians 2:12. "Work out your own salvation with fear and trembling."

In Philippians 3:8, Paul speaks of his purpose "to win Christ." This language would be meaningless if Paul had known that by "an experience of grace" he had won Christ so certainly that it would never be possible for him to lose his Savior.

1 Thessalonians 5:19. "Quench not the Spirit."

1 Timothy 1:19. "Holding faith and a good conscience; which some having put away concerning faith have made shipwreck."

1 Timothy 4:1. "Now the Spirit speaketh expressly, that in the latter times, some shall depart from the faith, giving heed to seducing spirits and doctrines of devils."

1 Timothy 5:12. "Having damnation because they have cast off their first faith."

Hebrews 3:12. "Take heed, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God."

Hebrews 6:4-6. "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good work of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance."

Hebrews 10:38. "Now the just shall live by faith; but if any man shall draw back, my soul shall have no pleasure in him."

A favorite argument of those who affirm "once in grace always in grace" runs in this line of proof: "This is my son. No matter what he ever does he will still be my son." They seem to infer that God is similar to them in purposes and feelings. But otherwise the argument is not so infallible. Some human parents have disinherited their offspring. Also, countless children have died and their presences have been lost to their families.

In Revelation chapters 2 and 3, Christ gives John a message to send to each of the seven churches of Asia. These messages are in beautiful poetic language, but the gist of them is that the only way for Christians to escape the pains of hell and enjoy the glories of heaven is for them to live victorious lives for the Master.

This is not all that could be said on either side of the argument, but I pray that these words may challenge some to go on and triumph for Jesus.

BAMBERG . . . (cont'd)

various classes. Regular monthly teacher's meetings will be held as are regular monthly business meetings. The daily radio program continues to attract a large audience and a September gospel meeting proved highly successful from the standpoint of non-members attending.

This then, in brief, is the church of our Lord in Bamberg. And all things considered - including its good reputation in the community - it has never had a more promising future, nor enjoyed a better opportunity to do a successful work in the service of the Master. May it be worthy of its trust.

BROTHERHOOD NEWS

Howard Winters, Burlington, N. C. C.

Debate on moral issues. The "New Morality" has made a tremendous impact upon the thinking and actions of American college students. For this reason, young people need to know what is involved in the issues. With this in view, William S. Banowsky, minister of the Broadway Church of Christ in Lubbock, Texas, and Anson Mount, religious editor of Playboy Magazine, met face to face in a discussion of moral philosophies in the Lubbock Municipal Auditorium on Oct. 15. Mount affirmed the "Playboy Philosophy" of freedom in pre-marital and extra-marital sex. He said, "We've been trying to liberate all human beings... The sick and dreary puritan attitude toward sex has got to go." Banowsky defended the moral principles of Jesus by setting forth the proper use of sex. He said, "We believe that human pleasure is good by definition, but when man makes sex a plaything, he forfeits the real thing" and thus exploits the human personality. He referred to Mount's philosophy as being like the words on a soft drink bottle: "No Deposits, No Returns." Twenty-four hundred college students were present to hear the discussion and it was carried to thousands of others over local radio and TV stations. Since this is such a vital subject for young people, the Christian Chronicle has made the discussion available in booklet form ($25 per hundred), and it is also being edited into a one hour 16-mm film to be rented for use on other college campuses.

World missionary tour. During the summer months a number of preachers and teachers made a missionary journey around the world in order to visit, study, pray, preach, teach, encourage, and work with missionaries in many countries of the world. This 40,000 mile trip took them over three oceans and into 20 nations on three continents, Europe, Asia, and Africa, and they taught Bible 7,500 student hours in classroom situations in two preacher training schools. More than 500 were baptized on the trip.

Christian College enrollment climbs. Almost every college operated by members of the church has set a new enrollment record for this school year. Christian College of the Southwest (at Dallas, Texas) reports a 35 per cent increase over previous records. David Lipscomb and Harding both chalked up a 10 per cent increase. Other colleges that had an increase in enrollment include Oklahoma Christian and Pepperdine.

Here and there. Under the oversight of the Bristol Road church, the churches in the Flint, Mich. area conducted a campaign in which 152 were restored and 63 baptized. Jimmy Allen did the preaching and Leon Sanderson led the singing... J. C. Choate informs us that he has a report of 15,000 people in Iran (where there is no missionary from churches of Christ) who claim to be "Christians only." Choate was told that the group believes that Christ built but one church and that New Testament baptism could be performed only by immersion. He has an invitation to go to Iran and study further with them... Ministers of the church of Christ in the Washington, D. C. area presented President Lyndon B. Johnson a Bible in observance of National Bible Week... The Tarrant Road congregation in Grand Prairie, Texas has raised $10,000 to purchase a Heideberg letter press which was necessary to open a print shop to publish Christian literature in Madrid, Spain. The complete works will be under the management of Juan Monroy, native evangelist and author... A campaign in the Bermuda Islands resulted in 19 baptisms. Services were conducted both in Portugese and English. Allen Highers preached in English and John Pennisi in Portugese.

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DIALOGUE

Keith Wagner, Morgantown, W. Va.

I've found that the one universal thing all Christians can do is correct the worldling when he does not speak in our language. It's universal because it's one of the first things you hear; and it is so often repeated that even the "just barely Christians" know it by heart. Cardinal among these is probably the phrase "your church." Whenever a poor soul makes that mistake, nearly every Christian corrects him posthaste. Most of the time the person looks puzzled and lets the correction pass unnoticed. However, there are rare exceptions to every rule. Such was the case with my friend.

It all happened one day as he went out "two by two" to visit the sick. Not long after entering a hospital ward he struck up a conversation with a stranger. When asked what church he attended, he answered, "the church of Christ." This was how it began.

"The church of Christ, huh? Say, I know a fellow who goes to your church."

"He may go to the church of Christ, but not to mine. I didn't build the church."

"You don't have a church you can call your own?"

"Well, no. You see, Christ built the church, I am only a member of it."

"What constitutes a church?"

"The assembly of the believers in Christ who have obeyed His will."

"Oh. Is that fellow with you a member?"

"Yes, he's one of my brethren."

"Do you and he constitute a church if no one else is around?"

"Sure, where two or more are gathered in Christ's name is a church."

"I see. He's your brother, and he's the church. Right?"

"...Yes."

"He's your brother the church, but not your church brother. OK?"

"No, you've misunderstood. You see, the church is made up of people--they are my brethren in the Lord, but the whole thing belongs to Christ--it's His church."

"Every person in the church is your brother, and your brethren are the church, but it is not your church, is that what you're saying?"

"I think you've got it!"

"I don't think so, but no matter. Where are you from?"

"From right here, yes sir, West Virginia is my state."

"Your state? Do you own it?"

"Well, no. It's just a figure of speech. I mean I was born an' raised here. It's my state because I live here and support

(see page 13)

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SOUTH CAROLINA NEWS

Florence

H. P. DODD, Reporting: After many months of prayerful planning and preparation, a successful campaign for Christ was carried out in October. Seventeen soul-concerned Christians left Florence, Alabama, and came to Florence, S. C., with one goal in mind--to seek and to teach the lost. The efforts of these seventeen, assisted by H. P. Dodd and Arvel Curtis, resulted in 31 responses, 98 correspondence courses, and a number of interested prospects for future home study.

Many of the 98 correspondence courses were obtained as a result of a well planned booth at the 18th Annual Eastern Carolina Agricultural Fair. The average daily attendance at the fair was 19,000 and numbers of people visited our booth and requested literature.

The Gregg Avenue Church expresses special thanks to June Browning for the excellent posters and charts she made for the fair booth. She spent many hours planning and painting to make possible such a beautiful display which was admired by many, many people.

The City Directory Census (1965) shows the population of Greater Florence Area to be near 50,000, yet only about 60 members of the church of Christ. The city is rather religious with some 50 meeting houses representing the major denominations, yet the people in this lovely city are self-satisfied religiously. In general their attitude is summed up by what one man on the street told me, "Well, it's like kissing a cow--when you've kissed one, you've kissed them all. One church is just as good as the other."

We express to Charles Coil our sincere appreciation for the soul stirring lessons both from the pulpit and over the radio, and to Derrel Davis, who directed the campaign so efficiently.

Charleston, Essex Village

THE ELDERS, Reporting: The outlook is bright for the establishment of a congregation of the Lord's church in Summerville, S. C., the first Sunday in July, 1968. Wayne Altman has agreed to teach school for one or two years to help support his family in order to preach in Summerville.

We are in the process of securing a four acre lot which is located within a mile of town. The elders of the Essex Village church of Christ have agreed to purchase the lot in their name and be recipients of any financial aid that may be given until the congregation begins meeting. We would like to have the building on our lot by July, 1968. Definite plans are not completed on the type building that will be constructed, but we are thinking in terms of a brick veneer with a seating capacity of 150 to 200 with ample classroom facilities.

We are confident that Summerville can be self supporting by the end of 1970, if we can obtain the necessary help to see us through the building stage. There are 10 Christian families now living in this area.

Brother Altman has expressed his willingness to come and discuss our plans with you. Or if you would rather, come and personally look the situation over. Your interest will be greatly appreciated.

Greer

BURL CURTIS, Reporting: A total of $543.00 was contributed by the small congregation here on the fifth Sunday in October. This was a new record for us and the entire amount was applied to our property debt. Our goal is to have the building

lot paid for by April 1, 1968 so we can build a small auditorium to be ready for use by the time of the campaign with Owen Olbricht and his co-workers, August 4-25, 1968.

We are making progress in raising funds to pay for our lot. We have had excellent cooperation from the congregations helping us in this and we feel that our progress is satisfactory at this point.

NORTH CAROLINA NEWS

Asheville, East Chestnut

HENRY L. FUHRY, Reporting: The Vance Street Church of Christ at 54 Vance Street, Asheville, N.C., closed its doors at that location on November 4, and reopened in its new building at 127 East Chestnut Street, Asheville, on November 5. We are grateful to be in our new church-house and know that it will be a valuable tool in winning souls to Christ in Asheville.

The formal dedication of our new building will take place at 3 p.m. on December 3. Two of our former ministers, Leslie G. Thomas and Waymon Love, will return to speak at our dedication service. James A. Davis of Brevard, N. C., Schumann Brewer of Greenville, Tenn., and Ivory Hunter of Asheville, all preachers for the church of Christ, will lead the prayers. Refreshments will be served at an open house to be held following the dedication of the new building. Newspaper publicity will be provided by the local newspaper. Invitations will be sent to all churches in North and South Carolina and Eastern Tennessee. A door to door campaign will be conducted one week prior to the dedication to invite all residents living within a four block radius of the church building.

While this article appears in this issue of the Carolina Christian after our dedication, we hope that all of our good christian friends throughout the Carolinas will remember that they are welcome at the East Chestnut Church of Christ at 127 East Chestnut Street in Asheville. Be sure and visit with us whenever you are in the vicinity of Asheville.

Rockingham

LILLIAN MORSE, Reporting: Since our last report two have obeyed the gospel.

Brother Carl Lancaster has just completed a week of inspirational teaching with us. His lessons each night were thoughtfully planned. They produced a great challenge for Christians and were full of soul saving exhortation. An average of 84 people attended the ten services.

HOW TO TREAT ... (cont'd)

would want to be treated. Show mercy and kindness. Try to understand him rather than demanding that he understand you completely.

Stand beside him as he serves others in Christ's name. Appreciate the need for him to entertain strangers and to work with those outside of Christ. Emphasize his good points when talking with friends. A few well-chosen words can increase greatly his effectiveness in the community. Any minister of the gospel can do so much more good if each Christian is pulling with him to do the job for Christ.

DIALOGUE . . . (cont'd)

its government."

"You support your church don't you?"

"Of course! Are you going to start that again?"

"Sorry, it just keeps coming out. Where's your home?"

"Over in town."

"Where's your house?"

"On Dewdrop Street."

"Do you own it?"

"No, just renting."

"It's not really yours then, is it?"

"Well, I spend my time there! So it's mine!"

"You spend some time in church don't you?"

"Pardon me, I have other people to see. G'by."

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FIRST LADIES OF HYMN

Irma Lee Batey, Nashville, Tenn.

While making a list of hymn-tune writers and their songs, I was amazed to find that many of the poems had been written by women. For example; in Christian Hymns Number 3 there are fourteen songs written by W. H. Doane (1832-1915). Fanny Crosby wrote the poems for ten of them, and the other four were also written by women! This led me to a study of Fanny Crosby and other prominent hymn writers whose stories, I hope, will encourage women of today to express their religious thoughts in words and music suitable to sing at home and in worship:

Fanney Crosby (1820-1915)

This American woman was by far the most prolific hymn writer of the last century. She began writing at the age of eight years and continued until her death at the age of 95. While not all of her 8,000 poems are religious nor are they suitable for worship, yet the influence of this woman (totally blind from six weeks of age) is beyond calculation. Her most familiar hymns are "Jesus, Keep Me Near the Cross," "I Am Thine, O Lord," "Rescue the Perishing," "To the Work," and "'Tis the Blessed Hour of Prayer."

Katherine Hankey (1834-1911)

An English woman of refinement and wealth, Kate Hankey was deeply interested in teaching Sunday School classes among working girls as well as among the women of her own class. From these classes came several devoted religious workers. Her travels took her to South Africa. She became so interested in missions there that she devoted the receipts from the sale of her writings to that work. Her most familiar hymns are "Tell me the Old, Old Story" and "I Love to Tell the Story."

Charlotte Elliott (1789-1871)

Charlotte Elliott, who was an invalid the last fifty years of her life, wrote 150 hymns. Her best-known book was The Invalid's Hymn-Book, which proved to be a source of encouragement and consolation to many. Her most beloved hymn is "Just as I Am" of which her brother, after a long and successful ministry said "...I feel that far more has been done by a single hymn of my sister's." (McCutchan, Robert G., Our Hymnody, Nashville, Abingdon Press, 1937, p. 246.) Another said, "I had rather write one hymn than to preach a hundred sermons."

Frances Havergal (1836-1879)

Frances Havergal was known as the "consecration" poet because of her hymn:

Take my life, and let it be
Consecrated, Lord, to Thee.

This woman was a fine pianist and singer who thought of her talents as gifts from God to be used only in His service. Many years of her life she sang only sacred songs. Miss Havergal was highly educated, being efficient in Latin and Greek as well as modern languages. She travelled abroad often. When she first saw the famous painting "Ecco Homo" she quickly wrote:

I gave my life for thee:
What hast thou giv'n for Me?

Other songs indicating her enthusiasm and dedication are "True-Hearted, Whole-Hearted" and "I know I Love Thee Better, Lord."

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